

# THE NEW TESTAMENT

VOL. I.

THE SYNOPTIC GOSPELS

PART I.

THE GOSPEL ACCORDING TO  
ST. MATTHEW

BY

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THE NEW TESTAMENT

VOLUME I.

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## SUMMARY OF INTRODUCTION

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## INTRODUCTION

### I. THE AUTHORSHIP OF THE GOSPEL.

THAT St. Matthew, known also, at all events before his conversion, as Levi (Luke v. 27: Matt. ix. 9), was the author of the first gospel, may be said to have been the universal view of Christian antiquity. It is quoted by the earliest writers, and in the more voluminous writings that begin to appear about the end of the second century St. Matthew as a matter of course is named as author; from the outset he is in full possession, and there is no real vestige of any other opinion.

A few examples of the evidence may suffice. Eusebius in his *Church History* (vi. 14. 1, 5) shows that Clement of Alexandria (flor. end 2nd—beg. 3rd c.) knew our gospel, and knew it to contain the genealogy. A little later (vi. 25. 4) Eusebius quotes from Origen's commentary on Matthew, written about the middle of the 3rd c. and mentioned again further on (vi. 36. 2), a passage wherein it is said that this gospel was written the first, and for Jewish Christians, and in Hebrew letters—that is, no doubt, in Aramaic.

Passing from Alexandria to the second church of the East, Antioch, we note that St. Jerome (Epist. 121 *ad Algasiam*: chap. 6) quotes a long passage from a commentary by St. Theophilus, bishop of that see towards the end of the 2nd c., upon a harmony of the four gospels put together by Theophilus himself. Moreover in his treatise *Ad Autolyicum* Theophilus certainly quotes Matthew, though without naming him (*Ad Autol.* III. 13—14 = Matt. v. 28, 32, 44: vi. 3). Towards the end of the second c., too, Tatian wrote his Diatessaron of the gospels, doubtless in Syriac; he omitted the genealogies and some other portions, probably with heretical intent, but bears important witness to the substance of the gospel.

St. Irenaeus is an important link between East and West, as he came from Asia Minor to Lyons, remembered St. Polycarp, and was in close touch with Rome. In his work *Against Heresies*, finished in the last decade of the second century, he bears emphatic and explicit witness to all four gospels, mentioning them by name. In a passage quoted in the Greek by Eusebius (*Haer.* iii. 1. 1: *Eus. Hist. Eccl.* v. 8. 4) he states that Matthew brought out a gospel for the Hebrews in their own language, and later (*Haer.* iii. 11. 7—8) he mentions each gospel by name as being used by the heretics, and then again, insisting that there are four gospels, neither more nor less, he has occasion to name them once more.

From Rome itself we have a list of New Testament books, written a little before the end of the 2nd c., in the Muratori fragment, called after its first editor who discovered it in an 8th c. manuscript; unfortunately the first lines are missing, but it is reasonably certain that St. Matthew's gospel was mentioned therein. About the middle of the same century St. Justin Martyr, while he does not speak of 'gospels' or mention the evangelists by name, yet does mention 'memoirs' written by the apostles and their disciples (*Dialogue with Trypho*, 103), and actually quotes all four gospels; Matt. xxvi. 39, for example, in the passage just referred to, and Matt. xi. 27 in *Apol.* I. 63: *Dial.* 100. To Rome we may in conclusion add Carthaginian Africa, where Tertullian, writing against Marcion at the beginning of the 3rd c., twice enumerates the four evangelists in two neighbouring passages, *Adv. Marc.* IV. 2, 5, besides furnishing much older evidence elsewhere. Other attestation of an early date might be cited, which would include the use of the gospels by the early heretics and in the apocryphal gospels.

The evidence is such as to warrant our saying that before the end of the second century the four gospels were firmly established in general use, and were attributed without any contradiction to the four evangelists.



This tradition the Apostolic Fathers and other earlier writers link up with the evangelists themselves. Not writing the full and formal treatises of the later date, they were not concerned to name authors, nor is it always possible to distinguish with certainty in their quotations, made as they were by memory, between the parallels from the several gospels; nevertheless (to confine ourselves to the gospel under consideration) there can be no doubt left, when all passages are considered together, that Matthew was in ecclesiastical usage, and that these earlier writers were handing on the tradition of authorship which was so soon to become explicit. Thus, to quote but a very few examples, St. Polycarp's epistle, written towards the beginning of the 2nd c., shows the use of Matthew in ii. 3, and probably also (though the other gospels might explain the quotations) in vii. 2 and xii. 3. Some years earlier, St. Ignatius of Antioch is employing Matthew in his letter to the church of Smyrna (i. 1: vi. 1) and elsewhere; while St. Clement of Rome (xiii. 2: lvi. 8) takes us back into the first century itself.

## 2. THE COMPOSITION OF THE GOSPEL.

Reference has already been made to a passage wherein Origen says that this gospel was written for Jewish Christians, and in Hebrew letters; and also to a passage of Irenaeus, where he states that Matthew brought out a gospel for the Hebrews in their own language. That Matthew wrote in what is generally called the 'Hebrew' language is, in fact, guaranteed by an early and constant tradition, the most important examples of which are set forth by Père Lagrange in his large edition of the gospel (pp. xi—xv). It is tolerably clear, however, that by 'Hebrew' we must in this connection understand what is best known as 'Aramaic', namely, the speech which the Jews picked up from their neighbours after their return from exile, with the effect that Hebrew proper became to all intents and purposes a dead language. That Aramaic should be called Hebrew by the

ecclesiastical writers, no less than in the New Testament (*cf.* Acts xxii. 2: John xix. 17, *etc.*), is not surprising, since there is so little difference between them. Some of these writers, as Irenaeus in the passage already quoted, and Eusebius in his *Church History* (iii. 24. 6) make it clear that they understand St. Matthew to have written in the living speech of the Jews, just as St. Luke makes it clear in Acts xxii. 2 that he understands St. Paul to have spoken in it. Upon the general position of Hebrew and Aramaic in Palestine at this time it may be enough here to refer to Prof. Dalman's *The Words of Jesus*, in the introduction, and to other writings of his.

The tradition is also firm that this Aramaic gospel was the first of the four to be written; Origen's testimony to that effect has already been quoted, to which may be added St. Jerome's in his notice of St. Matthew in his book *De Viris Illustribus* (chap. 3). It is evident, indeed, that the first place assigned to St. Matthew in the enumeration of the gospels and evangelists usually has this chronological implication; nor is there in this matter any contrary opinion to be found in the early writers, any more than in regard of other points. But they do not attempt to fix the actual date of composition. The Biblical Commission, in answers given under date of June 19, 1911, forbids us to place the writing of the original (*i.e.*, the Aramaic) text of Matthew later than the destruction of Jerusalem, and denies that a passage of Irenaeus (*Haer.* iii. 1. 1, shortly to be considered) is of such weight as to compel us to reject the more traditional view, that Matthew was written before St. Paul came to Rome. It should be noted that the Commission (June 26, 1912) infers from the manner in which the Acts of the Apostles conclude that they were written shortly after the two years of St. Paul's first Roman captivity (Acts xxviii. 30), and again (under the same date) from the opening verse of the Acts, that this work was written after St. Luke's gospel. In the introduction to the Epistles of the Captivity (*Westminster Version*,

Vol. III, p. liii) St. Paul's first Roman captivity is dated approximately at 59—61 A.D.; Luke therefore would precede this date, and the Biblical Commission follows the traditional order in putting Mark before Luke, besides putting Matthew before both. Thus we are brought near 50 A.D., and some have designated a much earlier date; but it is difficult to speak with any certainty. In any case a certain lapse of time must be allowed for the common Christian tradition of Christ's life and teaching to become more or less fixed, and for the evangelists to work it up into their several gospels.

It will be observed that what has been said thus far refers to the composition of the original Aramaic text. Who composed the Greek translation, and precisely when, we do not know; it must have been made very early, for the textual attestation of Greek Matthew does not indicate any later date than for Mark and Luke. Certainly St. Matthew was fortunate in his translator, and we might hardly have guessed of ourselves (yet *c/*. p. xxxi) that the Greek gospel had originally been composed in Aramaic, any more than we should have suspected this of Josephus' *Jewish War*, apart from his own statement at the beginning of the work. There has always been room for much difference of literary quality in translation; the first gospel seems to have lost nothing thereby in force and eloquence.

Nor is there reason to suppose any material departure from the original in our extant version, either upon the score of language or history. Some views, indeed, upon the Synoptic Problem that are widely held outside the Church would not allow us to suppose that (to put it very roughly) anything beyond the discourses is translation at all; the rest of the gospel would be mainly incorporated from Mark. But this contention raises the whole question of the Synoptic Problem, which is discussed separately in the appendix. Another difficulty of a quite different kind arises from the so-called 'Gospel according to the Hebrews', the passages relevant to

which have recently been translated and edited in convenient form by Dr. James in *The Apocryphal New Testament* (Oxford, 1924: *cf.* also Preuschen, *Antilegomena*, Giessen, 1901). St. Jerome claims to have translated the work both into Greek and Latin (*De Viris Illustribus*, chap. 2: *cf.* chap. 16), and there is no serious reason to doubt his statement. He also calls it the original Hebrew (doubtless meaning Aramaic) of Matthew; Dr. James (*op. cit.*, p. 4) writes that he ceased to regard it as such in later years, but this is not clear. It is true that the longer quotations from it which St. Jerome gives depart widely from the Greek text, but this probably had much to do with his giving them; the gospel was a mutilated form of Matthew, and it was the very fact of this mutilation that made him hesitate at times to call it simply a translation of Matthew. In any case, it is generally agreed that in regard of fidelity the 'Gospel according to the Hebrews' must be tested by our Greek Matthew, and not *vice versa*.<sup>1</sup>

St. Jerome also mentions (*De Viris Illustribus*, chap. 3) that the *ipsum Hebraicum* of Matthew (by which he evidently means the 'Gospel according to the Hebrews') always follows the Hebrew original, not the Greek Septuagint translation, in its Old Testament quotations. As a matter of fact (*cf.* p. xxxi) our Greek Matthew leans more heavily to the Hebrew when independent of the other gospels, and follows it sometimes even in the parallel passages. It seems to have been only in passages where there was no divergence of any consequence that the Greek translator followed the current Septuagint text (*e.g.*, closely in xiii. 14—15, from Isai. vi. 9—10); and so here also Greek Matthew would be substantially faithful to Aramaic Matthew. An attempt has indeed been made to show that in Matt. xxi. 2—5 the Greek Matthew has been 'squared' to a Septuagint mistranslation; but in reality, as is pointed out in the note on

<sup>1</sup> Some further remarks upon the 'Gospel according to the Hebrews' are to be found in the appendix, p. 141.

the passage, the Greek Matthew is independent of the Greek Septuagint, and in any case the additional detail of the presence of the dam would naturally be understood, even if nowhere mentioned.

### 3. IRENAEUS, PAPIAS, EUSEBIUS.

We may now consider two passages which confirm much that has been said, yet present a certain difficulty. St. Irenaeus, in a passage already referred to, which Eusebius has preserved for us in the Greek (*Haer.* iii. 1. 1: *Eus. Hist. Eccl.* v. 84) not merely implies that St. Matthew wrote first and in Aramaic, but might seem to assert that it was while SS. Peter and Paul were founding the Roman church, and also that it was only after the death of these two that St. Mark wrote the second gospel. It is significant that these supposed statements of St. Irenaeus find no echo in ancient tradition, which tends to place the gospels earlier; and their difficulty is generally acknowledged. The best explanation appears to be that offered by Dom John Chapman, O.S.B., in *The Journal of Theological Studies*, Vol. VI, pp. 563—569, in the article, *St. Irenaeus on the Dates of the Gospels* (July, 1905). He points out that St. Irenaeus is not giving a history of the origin of the gospels, but is merely concerned to show that the teaching of four of the principal apostles has not been lost, but has been handed down to us in writing. Matthew wrote the gospel, 'while Peter and Paul in Rome were evangelizing and founding the Church'; in the light of the context the genitive absolute used in the Greek need not be given a more stringent implication of time than the English 'while', here used to translate it. 'After their death' their preaching (so we may suppose the sense to run) was not lost, for 'Mark, the disciple and interpreter of Peter, himself has left us in writing (*ἐγγράφως παραδέδωκε*, note the Greek perfect) what Peter used to preach'. And in the same way Luke recorded Paul's preaching; and John wrote last. That is to say, the words 'after their death'

are not intended to date the origin of the gospels, but serve to indicate that the teaching of St. Peter and St. Paul did not die with them, but survives in gospels written under their influence. Dom Chapman goes on to suggest with much force that St. Irenaeus' words are based closely and exclusively on Papias.

But St. Papias presents a difficulty of his own. Eusebius reports him as saying, 'Matthew wrote the oracles in the Hebrew speech, and each one interpreted them according as he was able' (*Hist. Eccl.* III. 39. 16). Although Eusebius had a low opinion of Papias' intellectual capacity, based on the reading of his works (*ibid.* III. 39. 11—13), he evidently attaches some importance to his statements, because of his early date and the actual enquiries which he said he made. Dom Chapman in *John the Presbyter* (p. 36) is inclined to put the date of his birth about 60 A.D., and of his enquiries about 95 A.D. It has already been noticed that by 'Hebrew' in such passages as this we must doubtless understand Aramaic; and the passage seems to refer to the very early period before the Greek translation was available.

But this presupposes that 'the oracles' represent our present gospel; whereas not a few would wish to make of Matthew a composite work composed mainly from (1) Aramaic 'Sayings of the Lord' or *Logia*, which may have been composed by St. Matthew: (2) the gospel of St. Mark, in its present or in an earlier form: (3) editorial work, comprising both adaptation and additions. The Synoptic Problem, as has already been said, is considered in the appendix (*cf.* pp. 149—150). But it can safely be asserted at once that by 'the oracles' Papias cannot possibly have meant a collection of Christ's sayings. Eusebius in his *Church History* is much concerned with the New Testament canon, and indications concerning it to be found in early writings; and it is inconceivable that he should not have called attention to a statement of such tremendous significance for the first gospel. He of course has much to say about the

first gospel (*e.g.*, in *Hist. Eccl.* III. 24), and gives no hint of such a view or such a possibility in regard of its composition. Yet he knew Papias' work, from which he takes the above extract; it was still extant in his day, and he refers the reader to it (*Hist. Eccl.* III. 39, *passim*).

And the same argument holds with no less force in regard of Irenaeus. He too, in a passage quoted in the Greek by Eusebius (*Haer.* v. 33. 4 *apud Hist. Eccl.* III. 39. 1), shows that he knew and had read Papias' work. Yet, had he understood Papias to signify that St. Matthew had written a part only of the first gospel, it must have led him at least to offer some explanations, if not qualifications, of much that he has to say elsewhere about the first gospel, for example, in the passages alleged above (*Haer.* iii. 1. 1, 7—8). It is inconceivable that he should have written in the confident and sweeping way that he does, with such a view of the first gospel confronting him in the work of Papias.

But how came Papias to call St. Matthew's gospel 'the oracles'? There can be little doubt that the cause is to be found in the fact that he regarded it as inspired Scripture. To show that this was no new view of the New Testament, it may be enough to refer to I Tim v. 18: II Pet. iii. 16, with the notes on those passages. 'Oracles', *λόγια*, was a term already thus freely applied to the Old Testament. Dr. Gregory, in his *Oracles of Papias* (London, 1894) shows this to be especially true of Philo: 'in fifteen out of the seventeen passages containing the word *λόγιον* I have been able to find in the writings of Philo', he writes, 'the word is applied to the Old Testament Scriptures or what is contained in them', and in both passages when the Old Testament is *not* meant another word is added to make this clear (p. 54). And in the eleven or twelve examples of the use of the word by Christian writers other than Papias before Irenaeus, four of them from the New Testament, Dr. Gregory considers that nine times the Old Testament

Scriptures are intended. St. Irenaeus would be the first to apply the term 'oracles', λόγια, to the New Testament, more than eighty years after Papias, and in consequence we could not suppose the same usage so much earlier in Papias himself (pp. 76—77).

Nevertheless we must ask, why not after all suppose such a meaning in Papias? The word is in any case not a common one, and a sufficient reason for speaking of the New Testament as 'oracles', on the analogy of the Old, certainly existed. But as a matter of fact Father Donovan, S. J., in his booklet, *The Logia in ancient and recent literature* (Cambridge, 1924: pp. 19—20), has offered good grounds for believing that St. Polycarp, in the passage supposed by Dr. Gregory to refer to the Old Testament (pp. 66—68: Polyc. *ad Philip.* vii. 1), rather has in view the gospels. And it may be noticed that Prof. Bacon in an article in the *Expositor* entitled *Why 'according to Matthew'?* (8th series, vol. 20, p. 302: October, 1920) expresses the opinion that both to Papias and Polycarp and Irenaeus the word λόγια 'means the "precepts", "commandments," or "divine utterances" of Jesus, recorded in many gospels, but chiefly in that compiled by the Apostle Matthew'. He thus contradicts Gregory in regard of Polycarp, but does not understand primarily by 'the oracles' the written Matthew. There does not appear to be any sufficient authority, however, for supposing that the spoken words of Christ would be referred to as 'oracles', though of course *a priori* such a thing would be possible. Father Donovan (pp. 28—32) has sufficiently shown that Gregory (pp. 64—68, 77) was mistaken in thus understanding a passage from St. Justin Martyr; and in the case of the so-called Second Epistle of Clement (*The Oracles of Papias*, pp. 68—69, 77) it is even more obvious that there is question of the written New Testament. No doubt the word λόγια, 'oracles', could be applied to the *utterances* of God in the time of the Old Testament, as for example in the Septuagint rendering of Numbers xxiv. 4; but evidently these had



a certain 'oracular' character in their actual method of delivery which was not found in the words spoken by Our Blessed Lord as man.

In conclusion, we may consider the two other examples of the use of the word *λόγια* connected with St. Papias himself. Eusebius, in the chapter already quoted, tells us that Papias wrote a work in five books, *Λογίων κυριακῶν ἐξηγήσεις*, 'Explanations of the Lord's Oracles', or possibly, 'Explanations of the Oracles about the Lord'. In accordance with what has been said, this title were best understood of the whole or part of the written New Testament; inasmuch as St. Irenaeus (*Haer.* v. 33. 4), quoted in the Greek by Eusebius (*Hist. Eccl.* III. 39. 1), refers to Papias' fourth book matter which one would most easily connect with the Apocalypse, it seems more likely that Papias commented in some sort upon the whole of the New Testament.

The other passage concerns St. Mark's gospel. Eusebius (*Hist. Eccl.* III. 39. 15) quotes Papias as himself quoting 'the Elder' or 'The Priest' (*ὁ πρεσβύτερος* : cf. 11 John i, with note), a title which appears to designate St. John the Apostle; but it is not clear that St. John is still being quoted in the main passage now to come under consideration, which may be Papias' own. It is said that St. Mark did not hear or follow Christ Himself, but at a later period followed Peter; and Peter taught as need required, *οὐχ ὡσπερ σύνταξιν τῶν κυριακῶν ποιούμενος λογίων* 'not as composing a book of the Lord's Oracles', or possibly once more, as above, 'of Oracles about the Lord'. Mark therefore, it is added, made no mistake, since his only care was not to leave out or falsify anything that he had heard. The reading *λογίων* (here adopted in preference to *λόγων* 'words', which also has some textual support) is that adopted by Prof. Schwartz in his edition of Eusebius' *Church History* (Leipzig, 1903—9), which comprises a very thorough examination of the textual evidence. The simplest explanation of this passage appears to be the

best; Peter was not writing a book, but was engaged in practical instruction. It was this instruction that Mark put down in writing, much as he got it; and so, as is said earlier, in a sentence that really may come from St. John, there is a certain absence of *τάξις*, of 'arrangement', of that deliberate 'arrangement' which is especially evident in Matthew and in the fourth gospel itself. It is implied that if Peter had been writing a gospel, he would have been writing 'a book of the Lord's Oracles', or 'of Oracles about the Lord'; a gospel would of course merit either title, perhaps best the latter, but we cannot tell for certain the exact sense in which the adjective *κυριακός* is used here or elsewhere.

When therefore St. Papias says that Matthew wrote the *λόγια* or 'oracles' (Eusebius, *Hist. Eccl.* III. 39. 16), it is contrary to the evidence to understand 'oracles' in the sense of 'sayings of Christ', even if we understand the whole of the first gospel to be named after the chief element contained in it. But to suppose that Papias only meant a collection of discourses, only a part therefore of our present first gospel, is quite impossible, in view of the silence of Irenaeus and Eusebius, who knew Papias' work.

#### 4. THE CHARACTERISTICS OF THE GOSPEL.

(a) *The preacher's gospel.* Although it would be a mistake to look upon this gospel as a mere collection of discourses, nevertheless it is dominated by them more than any other gospel, and in large measure receives from them its peculiar character. It is eminently the preacher's gospel, whence many a telling passage may be drawn, all the more effective from the semitic parallelism whereby the sayings are so often reinforced. A glance at such a table as that at the end of Funk's *Die Apostolischen Väter* shows that from the beginning it was found the gospel that lent itself most readily to quotation. For our present purpose it may briefly be assumed from the appendix that St. Matthew has followed in some

respects a logical rather than a chronological scheme, gathering into set discourses upon a single topic sayings that in Luke are found more scattered. It is in part, therefore, a rhetorical arrangement that we find in the first gospel, admirably successful in rhetorical effect, owing largely to that *τάξις* or orderly arrangement of which there was mention towards the end of the last section.

And if this special arrangement be discernible in the sayings which in the main are common to Matthew and Luke, it is equally present in the narrative-matter common to all three Synoptic gospels. It appears to be the evangelist's purpose to follow up the Sermon on the Mount with a series of ten miracles (*cf.* viii. 2—4, note), a purpose which is evidently the main cause of differences in order between himself and the other Synoptists, though it is not always easy to work out the operation of this cause in detail (*cf.* ix. 18, note). But the general effect (as indicated in the notes on iv. 12—17 and xiv. 12) of this twofold attention to logical arrangement, taking in both discourse and history, is an arrangement of the events of the first year of ministry that is in consequence mainly logical, although in the second year the narrative appears to follow for the most part the historical sequence.

But St. Matthew does not relate mere events with the vivid force and detail of St. Mark; his strength, as has been explained, lies rather in the set discourse. That it should do so was doubtless according to the mind of the evangelist himself; it has even been noticed that 'there is in this gospel an observable tendency to shorten the common narrative, especially by condensation or omission in those parts of it which do not lead up to, or directly bear upon, sayings of Jesus'.<sup>1</sup>

(b) *The Jewish gospel.* When searching for traits peculiar to St. Matthew, it would be natural in any case to examine how he differed from St. Mark and St. Luke;

<sup>1</sup> Hawkins, *Horae Synopticae*, ed. 2, p. 158.

but this is all the more necessary where the resemblances are so close that all admit a common source of some kind, written or oral. The nature of that source is further discussed in the appendix. But it should also be noted (as is done towards the end of the appendix) that this common source evinces its presence by reacting against the personal peculiarities of the several evangelists, which have freer play in the verses not affected by it (*cf.* Hawkins, *Horae Synopticae*, ed. 2, pp. 10, 14—15, 25—26). Hence Père Lagrange appears to insist rather too strongly upon the unity of style in Matthew (*Evangile selon St. Matthieu*, p. xxxviii). In speaking of Matthew as 'the preacher's gospel', it is in the main to his arrangement of common matter that we must point; it now remains to characterize his own peculiar contributions to the gospel story. And this may be done briefly and truly by terming Matthew 'the Jewish gospel'. This might seem at first sight to interfere with the previous description, to presuppose much in the gospel that a preacher must needs reject as not of lasting interest. But in reality it is not so. The Old Testament remains the inspired word of God for the Christian, who has much to learn from the Master's handling of it. A more vivid picture, too, is presented of what the Master reprobated, and reprobated upon grounds which have force for all mankind. At the same time it must be confessed that there are Jewish traits in the gospel which the ordinary reader will fail of himself to understand.

From all that has preceded, and (if necessary) from the appendix also, it will sufficiently be realized that we may conveniently divide this gospel into four parts, though without necessarily taking up any particular opinion as to the origin of those parts. In itself the division may be entirely objective, the distinction between matter (mainly narrative) common to Matthew and Mark (with or without Luke), matter peculiar to Matthew and Luke (mainly discourse), and matter

peculiar to Matthew only. Within this last we may separate off the first two chapters as being peculiar to this gospel as a substantial whole, and not merely as insertions in matter otherwise common. Now, that the matter common to Matthew with Mark or Luke is reliable historically, is fundamental to any serious study of the gospels. Apart from St. John's gospel, the Synoptic gospels furnish the only large mass of evidence that we possess in regard of Our Lord's sayings and doings; and those who are sceptical about the Synoptic gospels are generally far from taking John as their basis. Again, within the Synoptic gospels, what is common is evidently in some sense more primitive; and few, if any, would reject what is common in favour of what is individual. It would indeed be difficult to justify the rejection of a source in favour of him who followed it. It is the evangelists who are judged historically by their sources, not the sources by the evangelists. And these sources, written or oral (for there is not question here of their nature), present a picture of Christ, wonderful, it is true, and sublime, full of mystery and miracle; yet in their very transcendence sober, simple, true to time and place, free from all extravagance and meretricious effect. They bear upon them the stamp of truth; how little human nature can make of such a theme when left to itself is perhaps best realized from a consideration of the actual attempts which have come down to us. Put side by side with the four canonical gospels, the apocryphal gospels are seen to be theatrical, jejune, inept;<sup>1</sup> and the reader is helped by the contrast to a better appreciation of Matthew, Mark, Luke and John. But to reject even the Synoptic source is to fall into a general scepticism, and ultimately to subvert history itself.

What must be urged here is that St. Matthew's personal contribution shows itself entirely worthy of

<sup>1</sup> Cf. *The Apocryphal New Testament*, newly translated by Dr. M. R. James, Provost of Eton. Oxford, 1924. The preface contains Dr. James' considered verdict on this literature.

historical credence, quite apart from any question of biblical inspiration, to the proof of which the trustworthiness of the gospels is logically antecedent.<sup>1</sup> The chief argument for the historical character of the special parts of Matthew lies in the very fact that they constitute Matthew 'the Jewish gospel'. Jewish traits must be considered primitive; it can hardly be supposed that they were restored artificially. These traits we may now consider in some little detail.

### 5. JEWISH TRAITS IN THE GOSPEL.

The chief Jewish traits to be found in the gospel may conveniently be summed up under four heads, as manifesting themselves in the evangelist's information, outlook, use of the Old Testament, and style; but in such a work as this it is evidently out of the question to attempt an exhaustive induction in regard of them. The fourth must be dismissed with little more than a reference to more technical works; but for the first three the main evidence may here be indicated. The tendency of this evidence is to show that we have in this gospel a Jew of Palestine writing for the Jews of Palestine, both Christian and non-Christian—for these latter in an apologetical and controversial sense—and that in the living Jewish speech of the time, Aramaic. The first two chapters of the gospel, containing the story of the Childhood, are reserved for special treatment after this general exposition. Throughout this section it will be more in accordance with what was said in the last section to confine our attention to passages found only in Matthew.

(a) *Information.* Not merely is the evangelist himself well-informed about matters Jewish, but it is a still more significant fact, not likely to escape those who have

<sup>1</sup> In regard of inspiration and some other general questions it may be well to refer to *First Notions of Holy Writ*, by Father Lattéy, as indicating the main principles upon which the Westminster Version is conducted.

explained the gospel, that he presumes a like knowledge in his readers. The most evident examples of this are to be found in the set invective against the scribes and pharisees in Matt. xxiii, and in much of the Sermon on the Mount, especially where Christ is contrasting His teaching with that of the Old Testament and of the rabbis (Matt. v. 21—48). The Jewish background of these and other such passages is fully illustrated in the *Kommentar zum Neuen Testament aus Talmud und Midrasch*, edited by Strack and Billerbeck (*Das Evangelium nach Matthäus*, München, 1922). Nowhere do we find such explanations as are furnished for gentile readers in Mark vii. 3—4, though there are many occasions for them. In Matt. xii. 5, for example, Our Lord refers to the priests violating the sabbath in the service of the Temple; this allusion is not preserved in Mark or Luke. Similarly in Matt. xix. 3 the question addressed to Christ is, whether a wife may be divorced (as we should say) for any and every cause, with obvious reference to the dispute between the schools of Hillel and Shammai.

As part of the evangelist's Jewish information must be reckoned his special information on the subject of St. Peter, which is thereby shown to be historically reliable. For fear of seeming to exaggerate for controversial purposes what is no more than an evident fact, it may be enough here to quote from an able Anglican commentary of recent date. Mr. Micklem, in his edition of the gospel for the *Westminster Commentaries* (Methuen, 1917: p. xxv), first of all writes of the incidents peculiar to Matthew:

Taken generally, these passages have an obviously Palestinian background, and may well represent traditions handed down partly orally, partly in writing, in the Judæo-Christian community until the author's own day (*cf.* xxviii. 15). Possibly also to this source rather than to Q should be assigned those sayings ascribed to Our Lord which deal with the organisation and discipline of the *ecclesia* of Messiah: *cf.* xvi. 17—19: xviii. 15—18: xix. 11—12.

By Q Mr. Micklem understands (as is usual) a documentary source common to Matthew and Luke, containing non-Marcan material, mostly sayings of Christ. Whether such a written source ought to be postulated is a question discussed in the appendix; it may be enough to say here that at least it would not be assigned less authority than the Palestinian traditions more immediately in question. Then upon 'the character and origin of the saying' (*i.e.*, of Matt. xvi. 17—19), the same author writes (p. 167):

The whole passage has a strongly marked Jewish character in tone and phraseology. This is marked by the full Aramaic title of the Apostle (17), by the phrase 'flesh and blood' (17), by the play upon the name, probably *kepha* in the original (18), by the use of the word 'church', *ecclesia* (18), by the phrase 'gates of Hades' (18), and by the figures of the 'keys' and of 'binding and loosing' (19). The passage then would seem to belong to that cycle of narratives peculiar to Matthew and specially connected with the name of Peter (*cf.* xiv. 28 ff., xvii. 24 ff.), current among the Jewish Christians of Palestine of the writer's day.

(b) *Outlook*. It appears to be worth while to indicate the evangelist's Jewish outlook under a separate heading, although it must be sufficiently obvious from the other three. It will be enough to deal with the evidence shortly, but without altogether refraining from the matter used elsewhere. The gospel was clearly written by a Jew of Palestine and for the Jews of Palestine, both Christian and non-Christian. That he was a Jew of Palestine himself is shown no less by what may be called the neutral features in his work than by the apologetical or controversial features. It is these latter, however, that declare his purpose, to strengthen the Jewish Christians where they most needed strengthening, by defending the New Covenant upon the basis of the Old, while strongly controverting the non-Christian Jews, even to the extent of including a powerful invective against their leaders, and prophecies of the rejection of the whole nation. In the main the same passages would serve as arguments both for the Christian and against the non-Christian Jew.



As neutral features in the gospel may be embraced (speaking roughly) all that is alleged under the other three headings of Jewish information, use of the Old Testament, and language, in so far as the passages are not definitely controversial.

To these may be added a tendency to grouping under certain numbers, chiefly three and seven. Mr. Allen in his Introduction to the gospel (in the *International Critical Commentary*, p. lxxv) enumerates as many as twenty-five groups of three. It may be enough to indicate here a few examples peculiar to Matthew; both of three and seven: seven beatitudes (v. 3—9, if we separate the eighth with St. Augustine,<sup>1</sup> *De Sermone Domini in Monte*, l. 3. 10): seven petitions in the *Our Father* (vi. 9—13): seven parables in Matt. xiii: seven woes (according to the more probable text) in Matt. xxiii: three degrees of sin (v. 22): the 'three eminent good works' (almsgiving, prayer and fasting: vi. 1—18): the three 'weightier things of the Law' (xxiii. 23). We may conclude these examples with the genealogy which enumerates three sets of fourteen ( $2 \times 7$ ) generations (i. 17). A fuller treatment of the matter is to be found in Lagrange (pp. lxxxiv—lxxxvi) and Hawkins (*Horae Synopticae*, ed. 2, pp. 163—7).

There are certain expressions also which appear to go beyond mere style, and to indicate outlook. The most striking of these is 'the kingdom of the heavens' for the kingdom of God, which occurs 34 times in Matthew, and elsewhere in the whole of the New Testament only in John iii. 5. Evidently Our Lord would not shock His hearers by any apparent want of reverence in His use of the Divine Name; and it is characteristic of St. Matthew to have preserved such a usage. Another notable expression is 'Father in heaven', or 'Heavenly Father', which latter evidently goes back to the same Aramaic

<sup>1</sup> Or again, if we exclude the third from the original Aramaic, with Père Lagrange (pp. 80—1); but Burney, (*The Poetry of Our Lord*, Oxford, 1925; pp. 166—7) includes it in his Aramaic reconstruction (with explanations) of the Beatitudes.

original. It is used 19 times in Matthew: otherwise in the whole of the New Testament only in Mark xi. 25 (Mark xi. 26 probably not forming part of the original text), a similar expression ('Father *from* heaven') being found in Luke xi. 13. This is all the more remarkable from the fact that 'the Father' is so common an expression in St. John's gospel and epistles. These two expressions, 'the kingdom of the heavens' and 'Father in heaven', are discussed at length in the light of Jewish usage in Dalman's *Words of Jesus* (Engl. transl., pp. 91--147, 184--194), where for 'kingdom' is less well substituted the more subjective word 'sovereignty'.

Passing now from neutral to controversial elements, we find nothing but controversy and invective in Matt. xxiii, and all of it upon strictly Jewish lines. The same may be said of about half of the Sermon on the Mount, though both controversy and invective are less direct and vehement. Many shorter passages might be adduced. Although the unique position of the Jews under the Old Covenant is recognized, even to Our Lord's own formal and immediate mission being restricted to them (*cf.* x. 5--6: xv. 24--26), still, the rejection of the Jews because of their perversity is clearly indicated (xv. 13), and the reception of the gentiles. The double theme becomes especially prominent towards the end; it is hinted at in the parable of the labourers in the vineyard (xx. 1--16) and appears clearly in the parables of the two sons and of the royal supper, both of them practically peculiar to Matthew (Matt. xxi. 28--32: xxii. 1--14: *cf.* Luke xii. 47--48: xiv. 16--24), and in the emphatic conclusion to the parable of the wicked vine-workers, also found only in Matthew (xxi. 43). This theme like others, is confirmed from the Old Testament, chiefly in Matt. xii. 21: xiii. 15. It finds a tragic climax in Matt. xxvii. 24--25.

We might expect of St. Matthew's Jewish outlook that he would lay particular stress upon Our Lord's messianic claims. And so indeed he does, as, for example, in the appeals to Isaiah in iv. 15--16: viii. 17: xii. 18--21:

and in the mention of the title 'Son of David' in xxi. 9, 15 (*cf.* xxii. 42). Nevertheless even in this gospel, and even in passages peculiar to it, Our Lord's claim to Divine Sonship, to be true God of true God, of necessity throws somewhat into the background His claim to be Messiah. The transcendence of His Person is set forth now with greater, now with less force, but it is constantly making itself felt. The Baptist feels it (iii. 14—15): the Sermon on the Mount is full of it: it is to Himself and to His own yoke that He invites the afflicted, with promise of Himself providing rest (xi. 28—30): it is His own angels whom He despatches to gather the wicked for punishment (xiii. 41): St. Peter's ample confession of Him as 'the Christ, the Son of the living God' He declares to come by revelation from His Heavenly Father, and in the ample promise that follows upon it He manifests His own divine power by the very delegation of it (xvi. 16—19): soon afterwards He presses this home upon St. Peter by Himself implying His unique Divine Sonship (xvii. 25—26): He it is that has sent the prophets and others, in constant endeavour to win the Jews (xxiii. 34: *cf.* Luke xi. 49): He is 'King', and as such 'shall sit upon the throne of his glory' (xxv. 31) at the last day to give judgment, a judgment which shall be based upon the truth that He was Himself in question all the while: and the gospel ends with the assertion that all power has been given Him in heaven and on earth, that all nations are to be baptized in the name of the Father and of the Son and of the Holy Ghost, and that He will be with His Church all days, even until the end of the world (xxviii. 18—20). When we consider all such passages, and much more if we add to them what is common to Matthew and other gospels, we cannot but realize that to the author of the first gospel Christ was no mere man.

That He *is* man, however, that He has a human nature and human will, explains His own glorifying of His Father's will, whereto He sets example of reverence and obedience, although we know from what has already been

said, as also from other sources, that it is His own will also as a Divine Person, Himself God (*c/*. xi. 25—26: xx. 23: xxvi. 39. These passages, however, are not characteristic of Matthew, but have parallels in the other gospels).

(c) *Use of the Old Testament.* It is an evident feature of this gospel that there is constant appeal in one form or another to the Old Testament; it is evident also that this must be reckoned a Jewish trait, intended in the main to appeal to Jews, Christian and non-Christian. Our Lord's protest in xxvi. 54, that the scriptures must be fulfilled, 'that so it must befall', not merely indicates the central importance in the gospel of this appeal, but further points to a certain controversial aspect which pervades it. Upon the threshold of His passion, that 'stumbling-block to the Jews' (I Cor. i. 23), Our Lord alleges Old Testament prophecy as the very reason for surrendering Himself to His sufferings; and the evangelist immediately reinforces Our Lord's words by his own (xxvi. 56). To this double appeal there is a single parallel in Mark (xiv. 49), and none in Luke; but what is the key to the first gospel has no special significance for the second. It need hardly be added that so strong a characteristic of Matthew is not likely to have been based upon a special source, such as modern criticism loves to conjure up; such a hypothesis is uncalled for, and raises difficulties. We should expect a special collection of Old Testament prophecies to be more methodically made, and more methodically used.

In Matt. viii. 17: xiii. 35, it does not seem possible to trace any controversial purpose apart from the actual fulfilment of prophecy; but in the other distinctive quotations such a purpose appears to be present, though in varying degrees. In iv. 15—16 we have mention of Galilee and of the gentiles: in ix. 13 and xii. 7 of the call for mercy rather than sacrifice: in xii. 18—21 of Christ's lowliness, and once more of the call of the gentiles: in xiii. 14—15 there is a strong assertion of the

rejection of the Jews, found also in John xii. 40 and Acts xxviii. 26—27: in xxi. 5 the appeal to prophecy in support of Christ's meek entry into Jerusalem (found also in John xii. 15) may well have in view such expectations of Messiah's coming as we find in the apocalyptic literature: in xxvii. 9—10 the scandal of the betrayal is shown to have an Old Testament basis: in xxvii. 43 the very shame of the Cross is seen to be proper to the Messiah. The reference to Nazareth in ii. 23 (where see note) may well be another such case.

It has already been observed (p. xiv) that 'our Greek Matthew leans more heavily to the Hebrew when independent of the other gospels, and follows it sometimes even in the parallel passages'. A careful investigation of the evidence may be found in Lagrange, *Introd.*, pp. cxviii—cxxii, followed by his conclusions on pp. cxxii—cxxiv. The fact is generally admitted, and is not merely 'a Jewish trait' in the gospel, but has already been used (p. xiv) to confirm the Aramaic origin of the gospel. That the language of the original was indeed Aramaic and not Hebrew is a truth well used by Père Lagrange (p. cxxiii) to show why the author did not follow the Hebrew text more closely; in reality he was tied neither to the Hebrew nor to the Greek Old Testament. Examples of passages where an Old Testament quotation seems to involve knowledge of the Hebrew are viii. 17: xii. 18—21: xiii. 35, 41: xxi. 5.

(d) *Style*. It has also been remarked above (p. xiii) that 'St. Matthew was fortunate in his translator, and we might hardly have guessed of ourselves that the Greek gospel had originally been composed in Aramaic'. Yet in support of this tradition, and in any case as giving a Jewish character to the gospel, may here be alleged a few notable features. Père Lagrange (p. lxxx1) calls special attention to the use of *inclusio*, the use of similar words at the beginning and end of an episode, quoting thirteen examples (*e.g.*, ix. 14—15: 'fast'). He also adduces (pp. lxxxii—lxxxiv) the *schematism* of Matthew,

discussed by Hawkins (*Horae Synopticae*, ed. 2, pp. 168—173) under the heading, 'the transference and repetition of formulas, especially in Matthew'. This feature of the gospel can hardly fail to strike the reader as characteristic; it may be enough to cite the clause, 'there shall be the weeping and the gnashing of teeth', found six times in Matthew (*cf.* viii. 12, note), but elsewhere only in Luke xiii. 28. The examination of St. Matthew's vocabulary also tends in the case of some words (*e.g.*, *σφόδρα* and *τότε*, Lagrange, p. cix) to indicate an Aramaic original.

But the argument for this latter, and for the Jewish character of the gospel in general, has been greatly strengthened by the appearance in 1925 of Dr. Burney's posthumous work, *The Poetry of Our Lord: an Examination of the Formal Elements of Hebrew Poetry in the Discourses of Jesus Christ* (Clarendon Press). After a valuable chapter summarizing 'the formal characteristics of Hebrew poetry', he devotes the three remaining chapters to Our Lord's use of parallelism, rhythm and rhyme respectively. He presents a strong case, which cannot be elaborated here; it must be enough to note the conclusions indicated in his preface (without discussing his view of the Synoptic Problem, according to which he formulates those conclusions) that in Matthew we have 'a faithful recorder of Christ's teaching in its original Semitic style', whereas for St. Luke 'the substance, rather than the form, of the teaching appears to have been the all-important consideration', though 'he was clearly a skilful and faithful recorder of the substance'. St. Mark, on the other hand, appears to depart farther than either from the original form of Christ's sayings—though this, of course, is not intended to imply that his is not a faithful record likewise.

A striking application of Dr. Burney's methods is to be found on p. 161, where he essays an Aramaic rendering of the Our Father, as it is found in Matthew; without any straining for results, it falls easily and obviously into a

system of rhythm and rhyme. The two halves usually accepted each consist of three lines, and each line is halved into two parts, each containing two stressed syllables. In each main part the two halves of the second line rhyme together, and the two halves of the third; in the first line the first half has the rhyme of the third line, and the second half that of the second line. Finally, the rhyme of the third lines is in both main parts the same.

We must have there something very near to the Our Father as Our Lord first taught it. It is to be regretted that no scholar has yet attempted to translate the whole of St. Matthew's gospel into Aramaic; it is in linguistic study of this kind, rather than in the jigsaw work now in vogue, that solid progress is to be sought. Dr. Burney has made clearer than ever the unique position of Matthew as the Jewish gospel.

#### 6. THE GOSPEL OF THE CHILDHOOD.

The first two chapters of the gospel fall outside the Synoptic tradition, not finding linguistic parallels in the other gospels; apart from the genealogy incorporated, they are doubtless of the evangelist's own composition. This appears from the style itself; it may be enough to quote briefly Hawkins' verdict that the characteristic words and phrases of the gospel 'are used considerably more freely in these two chapters than in the rest of the book' (*Horae Synopticae*, ed. 2, p. 9).

They approve themselves also as genuine history, written upon the same lines that governed St. Matthew's labour in the rest of the gospel. The miraculous is certainly to be found in them; but miracle pervades the whole gospel, which must certainly be reckoned worthless from a historical point of view if miracle as such be rejected. Or rather, such a rejection is itself shown to be worthless and arbitrary by the historical value of the gospels. The chief miracle in these two chapters, the Virgin Birth of Christ, is also attested by the first two chapters of Luke, which contain a narrative of an origin

obviously independent. St. Luke tells the tale from the standpoint of Mary herself, the mother watching and pondering lovingly over her own Child, marking His outward growth and progressive dedication to His Heavenly Father; full of charitable interest in Elizabeth also, and in the child that was to be forerunner to her own. But if in Luke we have the gospel of Mary, in Matthew we have the gospel of Joseph, bearing no less certain tokens of its origin. St. Matthew is not likely to have known St. Joseph, but several of the other apostles would have known him, from whom he might learn the tale. It is the personal record of the master of the family, and of the anxieties that pressed upon him, the most distressing of them indeed even before his marriage. These anxieties are allayed by divine guidance given in dreams. The dreams, it is true, recall the patriarch Joseph, but if taken in their entirety, they are in reality unique. St. Joseph's dreams are not prophetic, as are the patriarch's in Gen. xxxvii. 5—11; nor does he interpret dreams, as the patriarch in Gen. xl—xli. On the other hand the warnings thus given him find a parallel elsewhere in this same gospel, in the dream of Pilate's wife (xxvii. 19). Where these first two chapters can be tested by contemporary record, they find confirmation, as in the picture drawn of Herod the Great; and their simple, genuine story finds a lurid contrast in the apocryphal gospels, which insert many grotesque details into the period of Christ's hidden life.

Again, these first two chapters are shown to be essentially Jewish by much the same features that appear in the rest of the gospel. The very presence of the genealogy is in itself a Jewish trait, familiar from the Old Testament; and it is rendered the more significant by the numerical arrangement indicated in i. 17, to which attention has already been called (p. xxvii). The free application of the Old Testament is also very marked in ii. 15, 18, 23; this is quite in the Jewish manner, as may be seen (*e.g.*) from the ninth appendix to Edersheim's *Life and*



*Times of Jesus the Messiah*, containing a 'list of Old Testament passages messianically applied in ancient rabbinic writings'. Indeed, he prefixes to his work the rabbinic saying, 'All the prophets prophesied not but of the days of the Messiah'. In reference to Nazareth (ii. 23, where see note), at all events, there is probably some controversial purpose (*cf.* John i. 46). The prophecy from Isaiah in i. 23 is doubtless understood to find literal fulfilment in the Virgin Birth (*cf.* note *ad loc.*); but it seems likely also that it had a controversial bearing, since the Virgin Birth, no less than the Divinity of Christ, was the object of Jewish attacks which may go back to early times. Evidence making for their early origin is given in Herford's *Christianity in Talmud and Midrash* (*e.g.*, pp. 357—8), and it is confirmed by the Jew Trypho's scornful rejection of the Virgin Birth in St. Justin's *Dialogue with Trypho* (chap. 67), written about the middle of the second century. In conclusion, two further points may be noticed. The call of the magi evidently accentuates the call of the gentiles, the more so when we consider what befalls them at Jerusalem, whence apparently none dare follow them. With this may be compared what has been said on pp. xxviii and xxx—xxxi in regard of the general standpoint of the gospel. And in i. 21 it is taken for granted that the reader will understand the etymological connection of the name Jesus with 'saving', which indeed would be obvious in the Aramaic original.

Owing to the heavy pressure of business brought upon Dr. Dean by the enlarging of St. Joseph's College, Upholland, it was arranged that Father Lattey should write this introduction and the appendix, for both of which accordingly he is directly responsible.

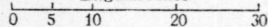
## SUMMARY OF TEXT

- A.** THE COMING OF THE MESSIAH. (cc. I. 1—IV. 11.)
  - I. THE BIRTH AND INFANCY. (cc. I. 1—II.)
  - II. THE OPENING OF THE MINISTRY. (cc. III. 1—IV. 11.)
  
- B.** THE FIRST YEAR OF MINISTRY. (cc. IV. 12—XIV.)
  - I. THE SERMON ON THE MOUNT. (cc. IV. 12—VIII. 1.)
  - II. MIRACLES. (cc. VIII. 2—IX. 34.)
  - III. MISSION OF THE APOSTLES. (cc. IX. 35—XI. 1.)
  - IV. OPPOSITION. (cc. XI. 2—XII.)
  - V. PARABLES. (Chap. XIII.)
  - VI. MULTIPLICATION OF THE LOAVES. (Chap. XIV.)
  
- C.** THE SECOND YEAR OF MINISTRY. (cc. XV—XXV.)
  - I. GALILEE AND THE NORTH. (cc. XV.—XVIII.)
  - II. THE JOURNEY TO JERUSALEM. (cc. XIX. 1—XXI. 11.)
  - III. JERUSALEM. (cc. XXI. 12—XXV.)
  
- D.** THE PASSION AND RESURRECTION. (cc. XXVI—XXVIII.)
  - I. THE LAST SUPPER AND THE SANHEDRIN. (Chap. XXVI.)
  - II. PILATE AND THE CRUCIFIXION. (Chap. XXVII.)
  - III. THE RESURRECTION. (Chap. XXVIII.)

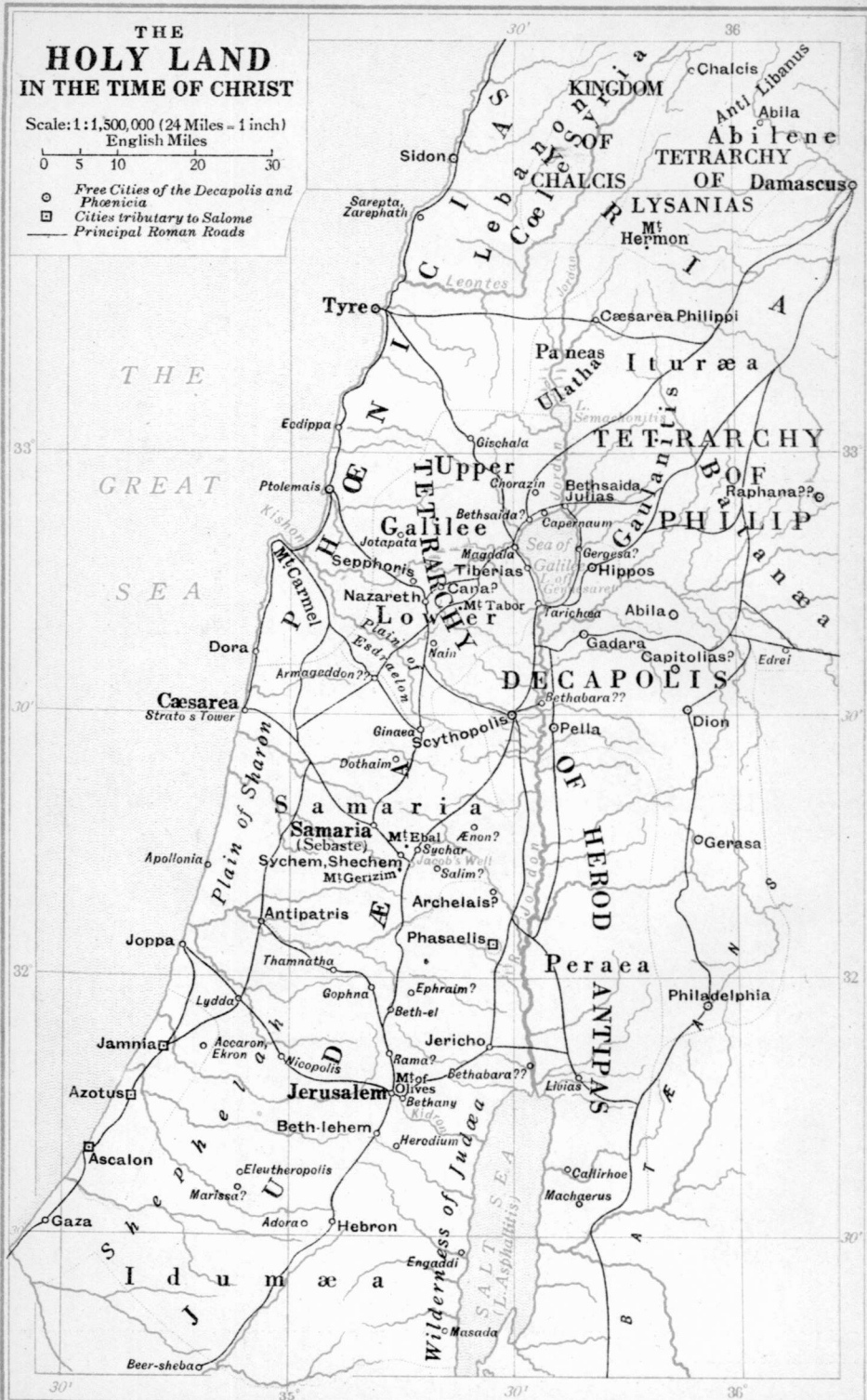


THE  
**HOLY LAND**  
 IN THE TIME OF CHRIST

Scale: 1:1,500,000 (24 Miles = 1 inch)  
 English Miles



- Free Cities of the Decapolis and Phoenicia
- Cities tributary to Salome
- Principal Roman Roads



## THE GOSPEL OF ST. MATTHEW.

### A

#### Coming of the Messiah. (cc. I—IV. 11.)

##### I. The Birth and Infancy. (cc. I. 1—II. 23.)

		I.
	The book of the coming of Jesus Christ,	1
The	son of David, son of Abraham.	
Genealogy	Abraham begot Isaac,	2
	Isaac begot Jacob,	
	Jacob begot Judah and his brethren,	
	Judah begot Perez and Zerah of Tamar,	3
	Perez begot Hezron,	
	Hezron begot Ram,	
	Ram begot Amminadab,	4
	Amminadab begot Nahshon,	
	Nahshon begot Salmon,	
	Salmon begot Boaz of Rahab,	5
	Boaz begot Obed of Ruth,	
	Obed begot Jesse,	

I. 1. The last section of the Introduction is devoted to these first two chapters: no further references to it are given in the notes. The words *βίβλος γενέσεως*, which recall Gen. ii. 4: v. 1 (LXX) may bear the restricted meaning of a 'list of ancestors' and refer only to Christ's genealogy, but probably they stand here as the title of the whole gospel (St. Chrysostom, *Hom. ii in Matth.*) with a special reference to the genealogy (St. Augustine, Ven. Bede) and to the account of the Infancy: 'History of the Coming of Jesus Christ'. Thus interpreted, *γένεσις* here and in verse 18 coincides in meaning with the verb as used in Mark i. 4: John i. 6: II Pet. ii. 1.

2—17. *The genealogy*: Luke iii. 23—38. The Messiah was to be of the seed of Abraham (Gen. xii. 3: cf. Gal. iii. 16), of the tribe of Judah (Gen. xlix. 8—10: cf. Apoc. v. 5), of the house of David (II Sam. [II Kings] vii. 12—17: cf. Rom. i. 3). The main purpose of the genealogy, with its three classes of progenitors—patriarchs,

- 6 Jesse begot David the King.  
     David begot Solomon of the wife of Uriah,  
 7 Solomon begot Rehoboam,  
     Rehoboam begot Abijah,  
     Abijah begot Asa,  
 8 Asa begot Jehoshaphat,  
     Jehoshaphat begot Joram,  
     Joram begot Uzziah,  
 9 Uzziah begot Jotham,  
     Jotham begot Ahaz,  
     Ahaz begot Hezekiah,  
 10 Hezekiah begot Manasseh,  
     Manasseh begot Amon,  
     Amon begot Josiah,  
 11 Josiah begot Jechoniah and his brethren at the time  
     of the deportation to Babylonia.  
 12      And after the deportation to Babylonia,  
     Jechoniah begot Shealtiel,  
     Shealtiel begot Zerubbabel,  
 13 Zerubbabel begot Abiud,

kings, and citizens—is to prove that Christ fulfils in His Person these predictions. I Chron. [I Par.] i—iii may have provided all the names from Abraham to Zerubbabel, the last of these ancestors to be mentioned in the Old Testament; civic archives or family records would supply the later names. As genealogies were jealously guarded, it would be impossible for St. Matthew to foist upon his contemporaries a false or fictitious pedigree of one of Davidic descent. The lists, like other biblical genealogies, are obviously and intentionally incomplete, and all readers would know this; *e.g.*, Matt. i. 5 covers about 400 years, three kings are omitted between Joram and Uzziah (i. 8: *cf.* I Chron. [I Par.] iii. 11—12), and i. 13—16 covers well over 500 years. Hence 'begot', though probably throughout it signifies natural and not merely legal generation, does not always imply immediate generation, even as 'son of' (i. 1) and 'brethren' (i. 11: probably 'uncles') must be interpreted widely. The unexpected introduction of four women, the incestuous Tamar (Gen. xxxviii), Rahab the Canaanite (Jos. ii: Hebr. xi. 31), Ruth the Moabitess, and the erring 'wife of Uriah' the Hittite (II Sam. [II Kings] xi) bears out the subsidiary aim of the gospel, by inti-

Abiud begot Eliakim,  
 Eliakim begot Azor,  
 Azor begot Sadoc, 14  
 Sadoc begot Achim,  
 Achim begot Eliud,  
 Eliud begot Eleazar, 15  
 Eleazar begot Matthan,  
 Matthan begot Jacob,  
 Jacob begot Joseph, the husband of Mary, of whom 16  
 was born Jesus who is called Christ.

So then the generations in all are: 17  
 from Abraham unto David fourteen generations:  
 and from David unto the deportation to Babylonia  
 fourteen generations:  
 and from the deportation to Babylonia unto the  
 Christ fourteen generations.

mating the gratuitousness of God's election, as also the spiritual and universal character of Christ's kingdom. (For further notes on Christ's genealogy, *cf.* Luke iii. 23—38.)

16. 'Joseph, the husband of Mary, of whom (ἐξ ἧς) was born Jesus': so read all the Greek uncials. The sudden turn of phrase intimates that Joseph was not the natural father of Jesus, and leads to the explanation that follows (i. 18—25). The variant found (1892) in the Sinaitic Syriac palimpsest (possibly 4th cent.), 'Joseph, to whom was betrothed Mary the Virgin, begot Jesus', does but emphasize the virginity of the mother (Durand, *L'Enfance de Jésus-Christ*, pp. 74 ff.: Burkiit, *Evangelion da-Mepharreshe*, Vol. II, pp. 258 ff.). 'husband of Mary': this of itself explains how Joseph's genealogy suffices to prove that Jesus is the 'Son of David'. The bond of wedlock bound equally both mother and child to Joseph (St. Augustine). No Jew would question this (*cf.* Luke ii. 41, 48); and the unique circumstances of the bond (i. 18—25) confirm it.

17. This gathering up of the long line of progenitors into three 'fourteens', whether as an aid to memory or as pleasing to Jewish readers (*cf.* *Introd.*, p. xxxiv), at least suggests that the omissions were deliberate, and supports the view that in the numeration Jechoniah must be counted twice, first with the kings (i. 11), and then, after the deportation, in the humbler rank of a citizen (i. 12).

18                   The           Now the coming of Jesus Christ was in  
                   Coming       this wise. When Mary his mother was  
                   of           betrothed to Joseph, before they came  
                   Jesus       together she was found with child from the Holy  
 19 Spirit. And Joseph, her husband, being a just man  
                   and unwilling to expose her, purposed to put her  
 20 away quietly. But whilst he was thus minded, be-  
                   hold, an angel of the Lord appeared to him in a  
                   dream, saying, ' Joseph, son of David, fear not to  
 21 take unto thee Mary thy wife; for what hath been  
                   begotten in her is from the Holy Spirit. She shall  
                   bring forth a son, and thou shalt call his name Jesus,  
                   for he shall save his people from their sins '.

22           Now all this came to pass that thereby might be  
                   fulfilled what was spoken by the Lord through the  
                   prophet, saying,

23           Behold the virgin shall conceive and bring  
                   forth a son,  
                   and they shall call his name Emmanuel,  
                   which signifieth, ' God with us '.

18—25. *The coming of Jesus*: Luke i. 26—38. As the context clearly shows, St. Matthew's immediate concern is not Christ's birth or nativity, but rather His miraculous conception, the mystery of His 'coming' into the world: *cf.* i. 1, note.

18. 'before they came (to dwell) together': months might intervene between the betrothal and the nuptial celebrations. Meanwhile the betrothed could be called 'husband' and 'wife' (i. 19—20, 24: *cf.* II Sam. [II Kings] iii. 14). Any breach of the relationship would be treated as adultery (Deut. xxii. 23—25). The conducting of the bride to the home prepared was a most important part of the marriage ceremonial: *cf.* XXV. 1—13, with note.

20. 'Joseph, son of David': it is through Joseph that Jesus Himself inherits the title: *cf.* i. 16, note.

21. In the Hebrew the name Jesus signifies 'Jehovah is salvation', through or in the bearer of the name. St. Matthew supposes that the name will be understood without further explanation.

23. Isai. vii. 14 (mainly LXX). Apparently the Hebrew 'Emmanuel' needed explaining to Aramaic readers (Lagrange); or possibly the note was added by the Greek translator (Fillion). The name 'Emmanuel' (many such are found in the Old Testament borne by ordinary mortals) might be purely symbolic, but taken in conjunction with other passages it is a strong indication of Christ's



And Joseph arose from sleep and did as the angel  
of the Lord had commanded him and took unto him  
his wife. And he knew her not till she brought  
forth a son; and he called his name Jesus.

Now when Jesus was born in Bethlehem  
of Judaea in the days of King Herod,  
behold, there came Magi from the East  
to Jerusalem, saying, 'Where is he that hath been

divinity. In view of the Greek word used (*παρθένος*) and the context, there can be no reasonable doubt that St. Matthew finds the fulfilment of this prophecy in the Virgin Birth. With regard to the meaning of the Hebrew word rendered 'virgin' in Isai. vii. 14, it may be enough to note here that Père Condamin, S.J., with a reservation in regard of Proverbs xxx. 19 which seems unnecessary, understands it to be 'a young unmarried woman' (*Le Livre d'Isaïe*, p. 68), and with this Père Joüon, S.J., agrees, adding that it does not affirm virginity but normally supposes it (*Le Cantique des Cantiques*, pp. 129—130). For Père Billot's application of the principle of 'competration' to Isai. vii. 14, see *Back to Christ*, by C. Lattey, S.J., pp. 67—73.

25. When in scripture an action is denied 'until' an event, the writer does not necessarily imply that the action took place afterwards; cf. xii. 20: Luke ii. 37: Gen. xxviii. 15: Ps. cxii (cxi). 8. St. Matthew's sole aim here is to assert the Virgin Birth. The two oldest Greek MSS. and other important authorities omit 'first-born' (son)—probably a gloss from Luke ii. 7.

II. 1—12: *The Magi*: Matthew only. Their visit probably took place after the Presentation in the temple (Luke ii. 22—39). St. Joseph meanwhile has found for Jesus a better home (*οικία*, ii. 11) than the stable. For the gospel chronology and harmony cf. St. Mark, Appendix.

1. 'Bethlehem of Judaea': the city of David (I Sam. [I Kings] xvii. 12) lay six miles south of Jerusalem, in the territory of the tribe of Judah. 'King Herod', later surnamed 'the Great', was a son of Antipater the Idumaeon, and father by Malthake of Archelaus (ii. 22) and of Herod Antipas (xiv. 1), and by Mariamne II of Philip (xiv. 3). Rome granted him the title of King in 40 B.C. Ambitious, jealous, and cruel, he put to death members of the Sanhedrin, and his wife Mariamne, her father, mother, brother, and two sons. 'Magi', the Latin form of the Greek *μάγοι*, a word of Persian origin and uncertain meaning, connected with our word 'magic,' etc. These 'firstfruits of the gentiles' (St. Augustine) may therefore have been descendants of Persian priestly families; or again they may have come from Babylonia, where there were also many Jews. Other conjectures are possible. In any case we may suppose them learned in the then astronomical and astrological lore.

2. 'his star', i.e., the star which they were led in some super-

born king of the Jews? For we have seen his star in the East and are come to worship him'.

3 Upon hearing this, King Herod was troubled, and  
4 all Jerusalem with him. And he gathered together  
all the high priests and scribes of the people, and  
enquired of them where the Christ was to be born.  
5 And they said to him, 'In Bethlehem of Judaea;  
for so it is written through the prophet:

6 And thou, Bethlehem, land of Judah,  
art no wise least among the rulers of Judah;  
For from thee shall come forth a ruler,  
who shall tend my people Israel.

7 Then Herod called the Magi secretly and learned  
from them the exact time when the star had ap-  
8 peared. And sending them to Bethlehem, he said,  
'Go, and make careful enquiry concerning the child,

natural way to associate with the birth of the new-born king. 'It was not one of those stars which from the outset of creation keep their journeyings in accordance with the Creator's law' (St. Augustine, *Contra Faustum*, ii. 5), 'or, rather, not a star at all . . . but some invisible power transformed into this appearance' (St. Chrysostom, Hom. vi. 2). The conduct of the star in marking the actual house (ii. 9) shows that the luminous appearance must have been fairly close to the earth. Cf. *Stimmen aus Maria-Laach*, Vol. 83 (1912), pp. 481 ff.: *Der Stern von Bethlehem*, by Father Kugler, S.J.

3. Herod could not but fear a Messiah; the Jews would be ready to welcome a deliverer, but might fear immediate violence from Herod if they manifested joy or even interest.

4. The title of 'high priest' was given not only to the one actually in office but also to his deposed predecessors, and—as being in a sense of the same rank—to eligible members of the priestly families (cf. Acts iv. 6). They were Sadducees (cf. iii. 7, note) and members of the Sanhedrin (Mark xv. 1). The 'scribes' or lawyers (xxii. 35), originally the official copyists of the Scriptures, were largely identified with the Pharisees (Mark ii. 16), and were the professional interpreters of the Law, the preachers and teachers of Judaism (vii. 29: xvii. 10).

6. Mic. v. 1 (2): cf. John vii. 42. The quotation is a free rendering of the Hebrew, or perhaps given just as quoted on this occasion by the priests and scribes. Cf. Van Hoonacker, *Les Douze Petits Prophètes*, in loc.

and when ye have found him let me know, that I too may come and worship him '.

So after hearing the King they departed; and behold, the star which they had seen in the East moved on before them till it came to rest over the spot where was the child. And on seeing the star they rejoiced with exceeding great joy. And entering the house, they saw the child with Mary his mother, and falling down they worshipped him. And they opened their treasures and offered him gifts, gold and frankincense and myrrh. And being warned in a dream not to return unto Herod, they withdrew to their own country by another way.

And after their withdrawal, behold, an angel of the Lord appeareth in a dream to Joseph, saying, ' Arise, take the child and his mother, and flee unto Egypt, and there remain until I tell thee; for Herod is about to seek the child in order to destroy him '.

So he arose and took the child and his mother by night and withdrew into Egypt, and there he remained until the death of Herod; that thereby might be fulfilled what was spoken by the Lord through the prophet, saying, ' Out of Egypt I called my son '.

11. 'they saw the child with Mary': 'The conjunction is significant and has a meaning for all time' (Rickaby).

13—15. *The flight into Egypt*: Matthew only.

13. 'Egypt', the nearest country beyond the jurisdiction of Herod, was then a Roman province, with flourishing Jewish settlements, and a Jewish temple at Heliopolis. The journey might take about a fortnight.

15. Osee xi. 1 (Hebrew). The text, here quoted in its typical meaning, refers literally to the releasing of the people of Israel, God's 'son' (Exod. iv. 22—23), from the hands of Pharaoh.

- 16                               Then Herod, when he saw that he had  
                               The        been mocked by the Magi, was exceed-  
                               Innocents       ingly wroth; and he sent and slew all  
                               the male children in Bethlehem and in all the  
                               borders thereof that were two years old or under,  
                               according to the exact time that he had learnt from  
                               the Magi.
- 17                               Then was fulfilled what was spoken through  
                               Jeremiah the prophet, saying,
- 18                               A voice was heard in Ramah,  
    weeping and loud lamentation;  
                               Rachel bewailing her children,  
    and she would not be comforted,  
    because they are no more.
- 19                               And when Herod was dead, behold, an  
                               The Return     angel of the Lord appeareth in a dream  
                               to Nazareth     to Joseph in Egypt, saying, ‘ Arise, take  
 20                               the child and his mother, and go into the land of  
                               Israel; for they are dead that sought the life of  
                               the child ’.

16—18. *The Innocents*: Matthew only.

16. ‘mocked’, a strong word, doubtless intended to represent Herod’s own words or thoughts. We have no other historical record of the murder of the Innocents, but it fits in only too well with what we otherwise know of Herod.

18. Jerem. xxxi [xxxviii]. 15, quoted freely as from memory. ‘Ramah’ lay north of Jerusalem, on the borders of Benjamin. There ‘Rachel’ was buried (*cf.* I Sam. [I Kings] x. 2), and thence the captives of Jerusalem and Judah set out for Babylon (Jerem. xl. 1). In the original passage the prophet pictures Rachel, mother of Benjamin and Joseph, witnessing with anguish from her grave the passing of her children—some doubtless hers in the strict sense, some in a wider sense. That prophetic anguish now finds its fulfilment in the agony of the mothers of Bethlehem, with which Rachel’s tomb is connected in Gen. xxxv. 19.

19—23. *The return to Nazareth*: Matthew only.

19. Herod probably died in 4 B.C.; supposing that Christ was born in 8 B.C. (*cf.* the appendix to Mark: the paradox is unavoidable), He would have been about 4 years in Egypt.

So he arose and took the child and his mother, 21  
 and came into the land of Israel. But hearing that 22  
 Archelaus was King of Judaea in the place of his  
 father Herod, he feared to go thither; and being  
 warned in a dream, he withdrew into the district of  
 Galilee. And he came and dwelt in the town called 23  
 Nazareth; that so might be fulfilled what was  
 spoken through the prophets, that ' he shall be called  
 a Nazarene '.

## II. The Opening of the Ministry. (cc. III. 1—IV. 11.)

III.

Now in those days cometh John the 1  
 Baptist preaching in the wilderness of  
 Judaea and saying, ' Repent, for the 2  
 kingdom of the heavens is at hand '.

22. 'was king' (*βασιλεύει*): Archelaus, whose advent to power was marked by bloodshed and cruelty, held *de jure* the title of 'ethnarch'; but his father had willed him the kingship, the soldiers had acclaimed him king, and the Jews generally had acquiesced (Josephus, *Antiq.* XVII. 8, 11). In 6 A.D. he was deposed by Augustus and banished to Vienne.

23. 'The Branch', a recognized Messianic title in the prophets, is signified by *nezer* in Isai. xi. 1 (though by another word in Jerem. xxiii. 5; Zech. iii. 8; vi. 12). St. Matthew, much in keeping with rabbinical practice (see, *e.g.*, Lukyn Williams, *Christian Evidences for Jewish People*, Vol. II, pp. 9—11) sees a 'fulfilment' of this title in the fact that Christ belonged to Nazareth—to 'Branch-town', as we might say. He may also be deliberately turning the tables on those who saw in the association with the town a reproach: *cf.* John i. 46; *Introd.*, p. xxxi.

## III. 1—12. *The Baptist*: Mark i. 2—8: Luke iii. 1—18.

1. 'in those days': while Jesus was still at Nazareth (ii. 23). An interval of nearly thirty years separates the two chapters.

2. 'the kingdom of the heavens' ('of God' in Mark and Luke, who make the Jewish expression more intelligible for gentiles) is an expression proper to Matthew and occurs over thirty times; but *cf.* xii. 28; xxi. 31, 43. In its primary acceptation it is the Messianic kingdom, the realization of God's sovereignty over man. Its source is to be sought in such passages as Dan. ii. 44; vii. 13—14, 27. Christ identifies it with His church militant (xiii, *passim*; xvi. 18—19) and triumphant (v. 3, 10; viii. 11). Both in Aramaic and Greek, 'kingdom' may signify an outward realm, which would

3 This is he who was spoken of through Isaiah the prophet, saying:

The voice of one crying in the wilderness,  
 ' Prepare ye the way of the Lord,  
 make straight his paths '.

4 And John himself had his raiment of camel's hair, and a leathern girdle about his loins, and his food was locusts and wild honey.

5 Then Jerusalem and all Judaea and the whole neighbourhood of the Jordan went out unto him, and they were baptized by him in the river Jordan, confessing their sins.

7 But when he saw many of the Pharisees and Sad-

correspond to membership of the visible Church, (*e.g.*, iv. 8 : xii. 25), or an abstract right of (divine) sovereignty, which would correspond to God's inward rule in the soul by grace (*e.g.*, Luke xix. 12 ; 15 : Apoc. xvii. 18), or may combine both ideas. Normally, no doubt, Christ supposes the members of the kingdom to be both inwardly and outwardly subject to God, even as St. Paul supposes the members of the Mystical Body to be one with Christ as a rule both inwardly and outwardly. Dan. ii. 44, probably provides an instance of the 'sovereignty' of a 'realm' (*cf.* *Biblica*, Vol. 4, 1923, pp. 91—94 : *Sovereignty and Realm in Dan. ii. 44*, by C. Lattey, S.J.); and in the 'kingdom' of the heavens or of God one cannot always determine (*e.g.*, vi. 10) the dominant idea. *Cf.* Fonck, *The Parables*, Chaps. iv, v.

'The kingdom of the heavens is at hand': so Christ Himself in iv. 17 : x. 7.

3. Isai. xl. 3.

4. The 'locusts' were undoubtedly the winged insects called by that name. The Law (Lev. xi. 22) sanctioned the eating thereof, and among the Arabs the custom still prevails. *Cf.* Thomson, *The Land and the Book*, pp. 416 ff. The 'honey' may have been that stored by wild bees, or which exuded from certain trees and bushes.

7. The 'Pharisees' (*lit.* Separatists or Purists) as such held no official position, but were the dominating religious and popular party, sticklers for the written and the unwritten Law, and elaborators of a narrow, rigid casuistry (*cf.* xxiii). The 'Sadducees', though belonging mainly to the aristocratic, priestly families, and possessing the chief power among the Jews in matters religious no less than in civil, nevertheless made religion a secondary matter, and were the free-thinkers and materialists of their day (*cf.* xxii. 23 : Acts xxiii. 8). 'Brood of vipers', as in xii. 34.

duces coming to the baptism, he said to them:  
 ‘ Brood of vipers, who hath shewn you how to flee  
 from the wrath to come? Bring forth then fit fruit 8  
 of repentance: and think not to say within your- 9  
 selves, “ We have Abraham for father ”: for I say  
 to you that God is able of these stones to raise up  
 children to Abraham. Yea, even now the axe is laid 10  
 unto the root of the trees; every tree therefore that  
 is not bringing forth good fruit is to be cut down  
 and cast into fire. I indeed baptize you with water 11  
 unto repentance; but he who cometh after me is  
 mightier than I, whose sandals I am not worthy to  
 bear. He shall baptize you with the Holy Spirit  
 and with fire. His winnowing-fan is in his hand, 12  
 and he will clean out his threshing-floor; he will  
 gather his wheat into the barn, but will burn up the  
 chaff with unquenchable fire ’.

Then cometh Jesus from Galilee to the 13  
 Jordan unto John, to be baptized by  
 him. And John was for hindering him, 14  
 and said, ‘ It is I who need to be baptized by thee,  
 and comest thou unto me? ’

But Jesus answered and said to him, ‘ Let it be so 15  
 at this time; for so it becometh us to fulfil all  
 justness ’.

10. So vii. 19.

11. ‘ fire ’: cf. Acts ii. 3—4. With the Baptist’s words here recorded in the Synoptic gospels one may compare expressions in John i. 15, 26—27, 30: Acts i. 5: xiii. 25.

13—17. *The Baptism of Jesus*: Mark i. 9—11: Luke iii. 21—22.

15. God’s will is the supreme norm of what is just; John’s mission was a divine ordinance ‘ of heaven ’ (xxi. 25); and the Son’s request for baptism accorded with the Father’s will (iii. 17); it became them both to fulfil every manifestation of that all-holy will. Cf. John iv. 34.

16 Then he letteth him come. And Jesus, having  
 been baptized, came up straightway from the water,  
 and behold, the heavens were opened, and he saw  
 the Spirit of God descend as a dove, coming upon  
 17 him. And behold, a voice from the heavens, say-  
 ing, ' This is my beloved Son, in whom I am well  
 pleased '.

## IV.

1

The  
Temptation

2

3

Then Jesus was brought by the Spirit  
 up into the wilderness, to be tempted  
 by the devil. And after fasting forty  
 days and forty nights, he was hungry. And the  
 tempter drew near and said to him, ' If thou art Son  
 of God, command that these stones become loaves '.

16. ' he saw ' : the Baptist is probably the subject of the sentence :  
*cf.* John i. 32—34.

IV. 1—11. *The Temptation* : Mark i. 12—13 : Luke iv. 1—13.  
 The simple historical form of the narrative resists all attempts to  
 class it with mere symbol, vision, or parable : *cf.* Hebr. ii. 17—18 :  
 iv. 14—16, with notes. Our Lord realized perfectly the attraction of  
 Satan's suggestions, and therefore the temptations were real, and  
 were freely rejected ; but in Him the promptings of appetite did  
 not, as in us, forestall the permission of the rational will. St. Luke  
 appears in his order of the temptations to be following logical  
 rather than chronological sequence ; first the sensual appetite and  
 then the imagination is tempted, and the climax comes in the tempta-  
 tion of the intellect itself to pride. Directly or indirectly, the story  
 must have come from Christ Himself.

1. The traditional scene of the temptation is ' the wilderness '  
 of Judah, ' a belt of steppes and bare, grey hills, which, torn and  
 cut and cleft by a thousand precipices, fall steeply down to the  
 Jordan valley and the Dead Sea ' (Meschler).

3. In all probability the devil's chief purpose was not to lead  
 Christ to sin, but even more to explore the meaning of the heavenly  
 proclamation (iii. 17). The word ' tempt ' therefore (here and in  
 iv. 1) retains the primary meaning it always bears in the gospels of  
 ' trying ' or ' testing ', in the sense of endeavouring to provoke to a  
 false step, rather than of direct ' temptation ' to sin. He first tempts  
 Christ so to assert Himself as to break away from a course of  
 conduct prompted by the Holy Spirit (*cf.* Luke iv. 1). Christ  
 replies, quoting Deut. viii. 3, that God's creative word can provide  
 for the body, and—unfolding the deeper meaning of the text—that  
 the soul's meat is the known will of God : *cf.* John iv. 34.



But he answered and said, ' It is written, " Not by bread alone shall man live, but by every word that cometh from the mouth of God " ' . 4

Then the devil taketh him unto the holy city, and set him upon the pinnacle of the temple, and saith to him, ' If thou art Son of God, cast thyself down ; for it is written, 5 6

He shall give his angels charge concerning thee, And upon their hands they shall bear thee, lest ever thou strike thy foot against a stone ' .

Jesus said to him, ' Again it is written, " Thou shalt not tempt the Lord thy God " ' . 7

Again the devil taketh him unto a very high mountain, and sheweth him all the kingdoms of the world and the glory thereof, and said to him, ' All these will I give thee, if thou fall down and worship me ' . 8 9

Then Jesus saith to him, ' Begone, Satan ; for it is written, " The Lord thy God shalt thou worship, and him alone shalt thou serve " ' . 10

Then the devil leaveth him, and behold, angels came and ministered to him. 11

5. 'the pinnacle' (*τὸ πτερύγιον*, Vulg. *pinnaculum*): probably some well-known 'wing' or projection in the buildings bordering the temple enclosure: or possibly the high summit of the innermost sanctuary itself.

6. Psal. xci (xc). 11—12: Satan counters with a mutilated quotation, tempting Christ to pass from confidence to presumption.

7. Deut. vi. 16.

8—9. A temptation to forsake God altogether, suggesting in place of presumptuous dependence the opposite extreme of total apostasy, and the surrender of 'the kingdom of the heavens' for 'the kingdoms of the world'. Cf. John xviii. 36: Luke xxiv. 26.

10. Deut. vi. 13 (LXX).



The Call of  
the four  
Disciples

And walking along the Sea of Galilee 18  
he saw two brothers, Simon who is  
called Peter, and Andrew his brother,  
casting a net into the sea; for they were fishermen.  
And he saith to them, 'Come, follow me, and I will 19  
make you fishers of men'.

And straightway they left their nets and followed 20  
him. And proceeding thence he saw two other 21  
brothers, James the son of Zebedee, and John his  
brother, in the boat with Zebedee their father, put-  
ting their nets in order; and he called them. And 22  
straightway they left their boat and their father and  
followed him.

Missionary tour:  
cures and  
crowds

And Jesus went about the whole of 23  
Galilee, teaching in their synagogues,  
and preaching the gospel of the king-  
dom, and healing every disease and every infirmity  
among the people. And his fame spread throughout 24  
Syria; and they brought unto him all the sick suf-  
fering from various diseases and pains, demoniacs  
and lunatics and paralytics, and he healed them.  
And great multitudes followed him from Galilee and 25

18—22. *The call of the four disciples*: Mark i. 16—20: Luke v. 1—11.

18. 'the Sea of Galilee': SS. Matthew, Mark and John constantly call this lake a 'sea', and accordingly the term is retained in translation. SS. Matthew and Mark call it 'the sea of Galilee' (each twice), but St. John 'the sea of Tiberias' (also twice). St. Luke characteristically uses only the more correct 'lake', and for name only 'lake of Gennesaret' (Luke v. 1 only). The lake is 13 miles long, and 8 miles 'at its broadest (near Magdala), and is sunk 682 feet below the Mediterranean.

23—25. *Mission tour: cures and crowds*: Mark i. 35—39: iii. 7—12: Luke iv. 42—44: vi. 17—19: cf. Matt. xii. 15—21. This last passage may well belong here, since Matt. xii. 1—14 appears to be parallel to Mark ii. 23—iii. 6: Luke vi. 1—11.

25. 'Decapolis', *lit.* 'Ten-cities', originally a confederation of ten Greek cities, and so used to describe their territory; Scythopolis excepted, they lay east of the Sea of Galilee and of the Jordan.

the Decapolis and Jerusalem and Judaea and from beyond the Jordan.

V.

- 1           **The Sermon**  
          **on the Mount :**   And seeing the multitudes, he went up  
          **Beatitudes**       into the mountain; and when he was  
                              seated his disciples came unto him.
- 2   And opening his mouth he taught them, saying:
- 3   ‘Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

**V—VII.** *The Sermon on the Mount:* Luke vi. 20—49. St. Matthew's introduction (v. 1—2) and conclusion (vii. 28—29), the closely-knit and consecutive character of the whole discourse, and particularly the fact that no point of the pregnant address can be proved premature or out of harmony with the occasion, suggest that we have here not a compilation of detached sayings as (probably) in chapters x and xiii, but in the main a condensed record of a single discourse, delivered towards the close of the early period of the first year of ministry, probably a recapitulation of Christ's recent preaching in Galilee: *cf.* iv. 23. St. Luke gives many of the sayings in a different setting, but Christ would naturally and almost inevitably repeat Himself.

Yet in view of St. Matthew's method of treating the first year of the ministry, it is generally agreed that the Sermon on the Mount may also be to some extent a compilation. For, like the other great discourses in Matthew, the Sermon on the Mount has a distinctive theme of its own. Here alone Christ sets forth, fully and freely, the rule of life which He has come to teach. He vindicates for Himself an authority greater even than that of the Mosaic Law, not being yet compelled by opposition to veil His meaning in parables. Nor does He stop to distinguish what is of obligation and what is a counsel of perfection; it would be foolish to suppose that to disregard His exhortations is in all cases and of itself to offend God. Even in applying them there is sometimes need of great discretion, though of course it is always more perfect to accept His general principles for our own.

The discourse may be divided into three main parts: after an introduction setting forth general maxims (v. 3—12) and the dignity of discipleship (v. 13—16), Christ explains (1) the relation of His teaching to the Old Testament (v. 17—48): (2) duties to God (vi): (3) duties to the neighbour, chiefly in regard of guiding or being guided (vii. 1—23: the more general treatment is in xviii): and He concludes with the figure of the house on the rock (vii. 24—27).

1—12. *Beatitudes:* Luke vi. 20—23. There is some question as to the exact number of beatitudes we ought to reckon: *cf.* Introduction, p. xxvii.

3. ‘Blessed’ (*μακάριος*): the exclamatory Hebrew form of

Blessed are they that mourn, for they shall be 4  
comforted.

Blessed are " the meek ", for " they shall inherit 5  
the land " .

Blessed are they that hunger and thirst after just- 6  
ness, for they shall have their fill.

Blessed are the merciful, for they shall find 7  
mercy.

Blessed are the pure of heart, for they shall see 8  
God.

Blessed are the peacemakers, for they shall be 9  
called children of God.

Blessed are they that have suffered persecution for 10  
justness' sake, for theirs is the kingdom of the  
heavens.

Blessed are ye when they shall reproach you, and 11  
persecute you, and speak all evil against you, lying,  
because of me; rejoice and exult, because your re- 12

felicitation, found for example at the beginning of some psalms ('O the happiness, blessedness of the man!'), is always expressed in the Septuagint by the adjective *μακάριος*, 'blessed', and doubtless underlies all such felicitations uttered by Christ in the gospels: cf. xvi. 17: xxiv. 46. 'in spirit': the words may be added to bring out the full significance of the Aramaic and Hebrew word, used for example in Isai. lxi. 1 (whence it is here taken), which usually implies the meek acceptance of poverty and other afflictions—the poverty that made the 'perfect joy' of a Francis.

4. 'they that mourn' are they that deny themselves and take up their cross daily, bewailing the presence of evil and holding aloof from the pleasure-seeking world.

5. Cf. Ps. xxxvii (xxxvi). 11. There 'the land' promised is that of Israel, a type of 'the kingdom of the heavens'.

8. 'The pure heart is the single (*simplex*) heart' (St. August., *De Sermone Dom. in Monte*). Here as elsewhere (*e.g.*, ix. 4: xv. 19: and Ps. xxiv [xxiii]. 4, here referred to) the 'heart' is the seat of deliberative thought and purpose. 'The pure of heart' are they who seek God with purity of intention and simplicity of purpose: cf. vi. 22, with note; Wisd. i. 1—2: I Cor. xiii. 12: I John iii. 2: James iv. 8.

ward is great in the heavens. For thus did they persecute the prophets who were before you.

13                                   ‘Ye are the salt of the earth; but if  
           The dignity           the salt become insipid, wherewith shall  
           of discipleship       it be salted? It is no longer fit for  
                                   aught but to be cast forth and trampled upon by  
 14 men. Ye are the light of the world. A city set  
 15 upon a mountain cannot be hid. Neither do men  
           light a lamp and put it under the bushel, but upon  
           the lampstand; and it giveth light to all in the  
 16 house. Even so let your light shine before men,  
           in order that they may see your good works and  
           glorify your Father who is in the heavens.

17                                   ‘Think not that I have come to destroy  
           Old Law           the Law or the prophets; I have come,  
           and New           not to destroy, but to fulfil. Amen I  
 18 say to you, till heaven and earth pass away, not one

13—16. *The dignity of discipleship*: Mark iv. 21: ix. 50: Luke xiv. 34—35: viii. 16: xi. 33.

15. ‘the bushel’, *i.e.*, the well-known bushel measure, which would be kept in the house for preparing the bread, *etc.* The traditional word ‘bushel’ is here kept, although the *seah* (probably here in question) was only about a third of a bushel.

17—20. *Old Law and New*: Luke xvi. 17.

17—18. Apart from anything Our Lord may have said or done previously in the course of His ministry, the prominence just given to Himself and to His disciples might suggest to His hearers a complete breaking away from the Law and the rejection of ‘the chair of Moses’. ‘to fulfil’, *i.e.*, to bring to final consummation: *cf.* Rom. iii. 31: x. 4, with notes. The abrogation of the Mosaic dispensation was effected not by rejecting and annulling, but by perfecting and fulfilling. Christ fulfilled the moral law by bringing it to perfection (v. 21—48); the prophets, by accomplishing their predictions (Luke xxiv. 44); the rule of faith, by confirming and completing the deposit of revelation (John xv. 15); the ceremonial law, by substituting ‘grace and truth’ for the signs and shadows thereof (John i. 17: Heb. ix. 23: xiii. 10); the whole divinely prescribed economy of salvation, by establishing ‘the kingdom of the heavens’.

18. The ‘jot’ or *yodh* was the smallest letter of the Hebrew

jot or one tittle shall pass away from the Law till all things come to pass.

' Whosoever therefore shall make void one of these least commandments and shall so teach men, he shall be called least in the kingdom of the heavens; but whosoever shall do and teach, he shall be called great in the kingdom of the heavens. For I tell you that unless your justness abound beyond that of the scribes and Pharisees, ye shall not enter the kingdom of the heavens.

' Ye have heard that it was said to the ancients, " Thou shalt not kill "; and, whosoever killeth shall be liable to

'Thou shalt  
not kill'

alphabet, as written in the square Aramaic characters which the Jews adopted from their neighbours after the Exile, and which are still used in modern bibles. The 'tittle' or 'hook' is the small stroke which alone distinguishes some of the letters in this same alphabet.

19. 'of these least commandments', *i.e.*, of the Mosaic enactments, but as 'fulfilled' by His own commands, such as those which follow. These go so much further that the corresponding Mosaic enactments become comparatively unimportant, and in some cases (*e.g.*, as allowing divorce) would not of themselves suffice to save one from disobeying Christ. In this verse the emphasis is no longer upon the permanent element in the Mosaic Code, but (as is clear from the next verse) upon the necessity of practising sincerely what one preaches, without 'making void' (*lit.* 'loosing' or relaxing) the commandment where it proves inconvenient (*cf.* xxiii. 4). Christ's commands bring the Law to perfection, 'therefore' they who teach them must bring observance to perfection also. That is true greatness, just as to make them void in teaching or practice is to deserve the least place in God's kingdom, the Church. 'shall be called', and shall truly be: a common meaning in Holy Scripture (*e.g.*, v. 9).

21—26. 'Thou shalt not kill': Luke xii. 58—59.

21. 'Ye have heard', a reference to the reading and explaining of the Law in the synagogues. When addressing the learned Christ says 'Have ye not read . . . ?' (*cf.* xii. 3—5; xix. 4). 'that it was said to the ancients', probably meaning, 'that it is taught by the rabbis as a tradition' (and so in v. 27. 31. 33, 38, 43), though of

- 22 judgment. But I tell you, that every one that is angry with his brother shall be liable to judgment: and whosoever saith to his brother, "Raca", shall be liable to come before the council: and whosoever saith, "Thou fool", shall be liable to the hell of fire.
- 23 ' If therefore thou be offering thy gift at the altar,  
24 and there remember that thy brother hath some-  
25 thing against thee, leave there thy gift before the altar, and go first and be reconciled to thy brother, and then come and offer thy gift. Make friends with thine adversary quickly, whilst thou art with him on the way, lest perchance thine adversary deliver thee to the judge, and the judge to the officer,  
26 and thou be cast into prison. Amen I say to thee, thou shalt not go out thence till thou have paid the last farthing.

course as a tradition containing within itself one of the commandments (Exod. xx. 13: Deut. v. 17). If it were a *direct* quotation from the Pentateuch we should rather expect, 'that it is written'; and the reference to a 'judgment' distinct from that of the Sanhedrin points to the local court of 23 members wherewith Jewish law threatened the murderer. Christ, in order to indicate the heinousness of the sin by the authority of the tribunal, says in figure that in His 'fulfilling' of the Law such a local court will be required for a case of mere anger. The passage is more difficult to explain by direct biblical references. (For this, and some other Jewish questions arising about here, see the recent *Kommentar zum Neuen Testament aus Talmud und Midrasch*, edited by Strack and Billerbeck.)

22. 'Raca', an Aramaic word meaning (roughly) 'blockhead', was a term of contempt. 'the council' or sanhedrin, the supreme court of justice: *cf.* xxvi. 59, note. 'Thou fool' was evidently a stronger term of abuse than 'Raca', and perhaps connoted utter wickedness, not so much in the Greek, as in the sense borne by the word as taken over bodily into Aramaic. For such an imputation of vice—though still falling so far short of actual murder—the extreme penalty is to be imposed; figure and reality blend into one, and the guilty party is doomed to hell.



'Ye have heard that it was said, "Thou shalt not commit adultery". But I tell you, that everyone that looketh upon a woman so as to lust after her hath already committed adultery with her in his heart. Yea, if thy right eye scandalize thee, pluck it out and cast it from thee; for it is better for thee that one of thy members perish, and thy whole body be not cast into hell. And if thy right hand scandalize thee, cut it off and cast it from thee; for it is better for thee that one of thy members perish, and thy whole body depart not into hell.

'And it was said, "Whosoever putteth away his wife, let him give her a writ of divorce". But I tell you that every man that putteth away his wife, save on account of impurity, maketh her to suffer adultery; and whosoever marieth her that is put away committeth adultery.

'Again, ye have heard that it was said to the ancients, "Thou shalt not forswear thyself"; and, "Thou shalt fulfil

27—32. *Chastity*: Luke xvi. 18: *cf.* Matt. xviii. 8—9: Mark ix. 43—47: also Matt. xix. 3—12: Mark x. 2—12.

27. Exod. xx. 14: Deut. v. 18: *cf.* v. 21, note.

28. 'so as to lust after her' as a natural consequence; dangerous occasions should be avoided, a point emphasized in the next two verses.

31—32. *cf.* Deut. xxiv. 1—4: Matt. v. 21, note. Our Lord adds the exceptive clause as justifying dismissal in such a contingency, but not as justifying the remarriage of either party; else the expressed contrast between the Mosaic ruling and the law of Christ is made void. 'Whosoever marieth her that is put away committeth adultery', precisely because the first marriage-bond remains undissolved: *cf.* xix. 4—9, with notes.

33—37. *Swearing*: Matthew only.

33. The quotations as they here stand are not found in the Old Testament, but may be a rabbinical formula, evidently based on Lev. xix. 12: Num. xxx. 3: Deut. xxiii. 21: *cf.* v. 21, note. The

34 to the Lord thine oaths". But I tell you, not to  
 35 swear at all; neither by heaven, for "it is the throne  
 of God"; nor by earth, for "it is the footstool of  
 36 his feet"; nor by Jerusalem, for it is "the city  
 of the great King". Neither swear thou by thy  
 head, for thou canst not make a single hair white or  
 37 black. But let your speech be "Yea, yea"; "Nay,  
 nay"; more than this is from the evil one.

38 'Ye have heard that it was said, "Eye  
 39 <sup>'Resist not  
 the evil-doer'</sup> for eye", and "tooth for tooth". But  
 I tell you, not to resist the evil-doer.  
 Nay, whosoever smiteth thee upon thy right cheek,  
 40 turn to him the other also. And to him that would  
 go to law with thee and take thy tunic, give up thy  
 41 cloak also. And whosoever compelleth thee to go  
 one mile, go with him twain.

Jews avoided naming God Himself, but swore too easily by His creatures; Christ shows that the Creator is even so involved: *cf.* xxiii. 16—22; Deut. vi. 13.

34—37. *Cf.* James v. 12; Isai. lxvi. 1; Ps. xlviii (xlvii). 2. Our Lord holds up the Christian ideal. In the ideal Christian society, both direct and indirect swearing, like killing (v. 21), would be unnecessary. A simple 'yea' or 'nay' would suffice. Even God's oaths presuppose distrust on man's side. As a counsel of perfection, even as things are, one may regard the prohibition 'not to swear at all' as absolute under normal conditions, though not as a command under sin. But in matters public or official the common usage may more easily require an oath; witness the practice of St. Paul (Rom. i. 9; II Cor. i. 23; Gal. i. 20), of the Church, and of Christ Himself (xxvi. 63—64; *cf.* xxiii. 20—22).

38—42. '*Resist not the evil-doer*': Luke vi. 29—30.

38. Exod. xxi. 24; Lev. xxiv. 20; Deut. xix. 21; *cf.* v. 21, note. In the mosaic code this was a legal principle, probably, like much else there, a controlling safeguard in origin. Public authority may often do what the private individual may not, *e.g.*, kill the murderer. But Christ does not touch the legal principle, nor even the strict moral obligation, but confines Himself to indicating in principle a more perfect way—a way in harmony with joy in persecution (v. 10—12), with readiness to leave all things for Christ (xix. 27—29), *etc.*, but evidently to be followed with some discretion.

41. There may be question of a vehicle being requisitioned.

' Give to him that asketh thee ; and from him that would borrow of thee turn not away. 42

' Ye have heard that it was said, " Thou shalt love thy neighbour " and hate thine enemy. But I tell you, love your enemies and pray for them that persecute you, that ye may become yourselves children of your Father who is in the heavens ; for he maketh his sun to rise upon the evil and the good, and he raineth upon the just and the unjust. If ye love them that love you, what reward have ye? Do not even the publicans the very same? And if ye salute your brethren only, what do ye more than others? Do not even the gentiles the very same? 43 44 45 46 47

' Ye, therefore, shall be perfect, even as your heavenly Father is perfect. 48

**Pleasing God :  
almsdeeds** ' Take heed that ye do not your justness before men to be seen by them ; otherwise ye have no reward with your

**VI.**  
1

43—48. ' *Love your enemies* ': Luke vi. 27—28 : 32—36.

43—44. Lev. xix. 18, quoted also in xix. 19 and xxii. 39. ' hate thine enemy ' is not to be found in the Old Testament, but probably represents a Jewish maxim, (*cf.* v. 21, note), which may go back as far as King David : *cf.* II Sam. [II Kings] xix. 6. The verse in Leviticus applies primarily to Jews, while the rabbis limited narrowly the meaning of neighbour (*cf.* Luke x. 27—37) and permitted a certain amount of hatred ; so that a charity truly universal may be said to have been first preached by Our Lord (*cf.* Strack and Billerbeck, *ad loc.*, where also an indication of the whole maxim is quoted from a rabbi in 320 A.D.). Yet even the Mosaic Law (Exod. xxiii. 4—5 : Lev. xix. 33—34) held the germ of Christ's precept : *cf.* *Verbum Domini*, Vol. I, pp. 39 ff.

48. *Cf.* Deut. xviii. 13.

**VI.** 1—4. *Almsdeeds*: Matthew only. Prayer, fasting, and almsdeeds are to be practised, not with a view to attracting public attention, but in order to please God alone. Such is the general principle, though at times good example (x. 32) or common action

- 2 Father who is in the heavens. When therefore thou givest alms, sound not a trumpet before thee, as do the hypocrites in the synagogues and in the streets, in order that they may be honoured by men. Amen I say to you, they have already their reward.
- 3 But thou, when thou givest alms, let not thy left hand know what thy right hand doth, in order that
- 4 thine almsgiving may be in secret; and thy Father, who seeth in secret, will requite thee.
- 5 ' And when ye pray, ye shall not be like  
     Prayer the hypocrites; for they love to stand  
             at prayer in the synagogues and at the  
 street-corners, in order that they may be seen by  
 men. Amen I say to you, they have already their  
 6 reward. But thou, when thou prayest, " enter thy  
 chamber and shut thy door and pray " to thy Father  
 who is in secret; and thy Father who seeth in secret  
 7 will requite thee. And in your prayers babble not,  
 as do the gentiles; for they think to be heard by  
 8 reason of their wordiness. Be not therefore like to

(xviii. 20) may be more edifying than concealment (v. 16), and the faithful must of course gather for instruction, direction, divine worship, *etc.* (xviii. 17: xxviii. 19—20, *etc.*). In vi. 1—18, then, there is question of pleasing God; in vi. 19—34 of trusting Him.

2—3. 'sound not a trumpet': a figurative expression, 'do not seek to attract attention'. Similarly the secrecy is to be such that the one hand does not know what the other is doing. The mention of a 'trumpet' is doubtless an allusion to the large alms-boxes placed in the Temple treasury, called 'trumpets' from their shape (narrow at mouth and wide at bottom): *cf.* Edersheim, *The Temple, its Ministry and Services*, pp. 26—27.

6. Isai. xxvi. 20: II [IV] Kings iv. 33.

7. Our Lord condemns reliance upon more or less unintelligible formulae or long incantations, a 'memorializing of the Almighty' opposed to the direct simplicity of perfect prayer.

8. 'Be not like', *lit.*, 'be not made like', and similarly elsewhere, especially in the use of this word with parables: *e.g.*, xiii. 24, with note.

them; for your heavenly Father knoweth what things  
 ye need before ye ask him. Pray ye, therefore, thus: 9  
     Our Father in the heavens,  
     Hallowed be thy name,  
     Thy kingdom come, 10  
     Thy will be done,  
         as in heaven, so on earth!  
     Give us this day our daily bread, 11  
     And forgive us our debts, 12  
         as ourselves have forgiven our debtors,  
     And lead us not into temptation, 13  
         but deliver us from the evil one.  
     ‘For if ye forgive men their transgressions, your 14  
     heavenly Father will likewise forgive you; but if ye 15

9—15. The *Our Father* consists, besides the introductory invocation, of two parts, each of which consists again of three lines. It appears possible to reduce the whole in Aramaic to rhythm and even rhyme: *cf.* *Introd.*, pp. xxxii—xxxiii. The fact that there are *seven* petitions may also be significant: *cf.* *Introd.*, p. xxvii. The petitions of the first part are for God's own due honour and service, and the concluding words ('as in heaven, so on earth') appear to be common to all three. The second and third petitions of the second part take the common biblical form of two complementary parallel members. The second petition of the second part is then expanded separately; but at greater length later in the parable of the slave debtor (xviii. 21—35).

11. 'daily': *ἐπιούσιος*, used here and in Luke xi. 3, has not yet been found elsewhere in Greek literature or papyri. The Vulgate rendering here is *supersubstantialis*, but in Luke *quotidianus*—which is most likely correct, the word being probably connected with ἡ ἐπιούσα (*ἡμέρα*), 'the day now coming upon us'. *Cf.* Zorell, *Novi Test. Lexicon Graecum*; Moulton and Milligan, *Vocab. of Greek Test.* (*sub voce*).

13. Though temptation may be the occasion of merit, it is also a source of danger (James i. 12—15), to be avoided so far as in us lies: 'He that loveth danger shall perish in it' (*Ecclesiasticus* iii. 27). Having made this prayer, we may leave the rest to God. God does not tempt us to sin, but He permits temptation, and is often said in Scripture to do what He allows to be done: *cf.* Deut. ii. 30: Ps. cxix (cxviii). 10 ('lead me not astray'): Ezech. xxxix. 7 'cause to be profaned': Rom. ix. 14—24, with notes. 'the evil one': so probably, as certainly in xiii. 19: *cf.* II Thess. iii. 3, note.

forgive not men their transgressions, neither will your Father forgive you your transgressions.

16 ' And when ye fast, wear ye not gloomy  
     **Fasting** looks, as do the hypocrites; for they  
             disfigure their faces in order that they  
 may be seen by men to fast. Amen I say to you,  
 17 they have already their reward. But thou, when  
 18 fasting, anoint thy head and wash thy face, in order  
 that thou mayest not be seen by men to fast, but  
 by thy Father who is in secret; and thy Father who  
 seeth in secret will requite thee.

19 ' Lay not up for yourselves treasures on  
     **Trust in** earth, where moth and rust consume,  
        **God** and where thieves break in and steal;  
 20 but lay up for yourselves treasures in heaven, where  
 neither moth nor rust consume, and where thieves  
 21 break not in nor steal. For where thy treasure is,  
 there shall thy heart be also.  
 22 ' The lamp of the body is the eye. If therefore  
 thine eye be clear, thy whole body shall be bright;

16-18. *Fasting*: Matthew only.

16. 'they disfigure their faces': the Greek appears to mean that they assume a downcast, dejected mien. St. Jerome rejects the Vulgate *exterminant* in favour of *demoliuntur*. 'The hypocrite disfigures (*demolitur*) his features to feign sorrow, and whilst happy, maybe, at heart, he is doleful in look'.

17. 'anoint thy head', *i.e.*, wear the look of one who feasts rather than of one who fasts: *cf.* Luke vii. 46.

19-34. *Trust in God*: Luke xii. 33-34: xi. 34-36: xvi. 13: xii. 22-31.

22-23. The importance of minding the things of God is here exemplified. What the eye is to the body, that the heart or mind — 'the light within' — is to the soul. Hence 'he who hath quenched the understanding hath confounded all his doings in this life' (St. Chrysostom).

22. 'be clear', or perhaps (arguing with Pèrè Lagrange *ad loc.* from the meaning in the Greek Old Testament) 'be perfect'.

but if thine eye be evil, thy whole body shall be 23  
dark. If then the very light which is within thee is  
darkness, how great the darkness itself!

'No man can serve two masters; for either he will 24  
hate the one and love the other, or he will cleave  
to one and despise the other. Ye cannot serve God  
and mammon.

'Therefore I say to you, be not anxious about your 25  
life, what ye are to eat or what to drink; nor for  
your body, how ye are to be clothed. Is not the  
life more than the food, and the body more than the  
clothing? Look ye at the birds of heaven; they 26  
sow not, nor reap, nor gather into barns, and your  
heavenly Father feedeth them. Are not ye worth  
far more than they? And which of you, by being 27  
anxious, can add to his life a single span? And why 28  
are ye anxious about clothing? Consider the lilies of  
the field, how they grow: they labour not, neither 29  
do they spin: yet I say to you, that not even Solomon  
in all his glory was clothed as one of these. If 30

23. 'how great the darkness' of what in any case would have no light of its own.

24. 'serve', 'be the slave of', δουλεύειν; 'to be a slave to two masters at one and the same time is impossible, for each master has a claim to the entire person and the entire service of his slave' (Fonck, *Parables*, p. 635: cf. Rom. vi. 15—23). The immediate argument, however, is taken from the slave's state of mind; either one of 'loving' and 'hating', or of less violent 'cleaving' and 'despising'. 'Mammon': a Semitic word of uncertain derivation, meaning 'wealth'.

25. 'be not anxious': that is the essential precept here. Later on Our Lord was to set forth the counsel of perfection, 'go, sell what thou hast' (xix. 21). But here He says nothing inconsistent with the proper care of a wife and family, etc., but would merely banish worry (similarly I Cor. vii. 32). Worry is bad alike for body and soul; we should do our best, and leave the issue to God.

27. That ἡλικία here means not 'stature' (Luke xix. 3), but 'life' or 'age' (John ix. 21: Hebr. xi. 11) seems clear from the context, which deals with the preservation of life.

30. 'cast into the oven', for heating purposes.

then the grass of the field, which today liveth and tomorrow is cast into the oven, God doth so attire,  
 31 how much more you, O ye of little faith? Therefore be not anxious, saying, "What are we to eat?" or, "what are we to drink?" or, "what are we to put on?" For after all these things the gentiles  
 32 seek; for your heavenly Father knoweth that ye have  
 33 need of all these things. But seek ye first his kingdom and his justness, and all these things shall be  
 34 added unto you. Therefore be not anxious for the morrow; the morrow will have anxieties of its own. Sufficient for the day is the evil thereof.

## VII.

1 ' Judge not, that ye may not be judged :  
 2        Relations with  
       neighbour :  
 2 offering guidance for with what judgment ye judge, ye shall be judged: and with what measure ye measure, it shall be measured unto you. Why  
 3 seest thou the mote in thy brother's eye, and perceivest not the beam in thine own eye? Or how  
 4 canst thou say to thy brother, " Let me cast out the mote from thine eye ", and behold, there is the beam  
 5 in thine own eye? Thou hypocrite, first cast out the beam from thine own eye, and then shalt thou see well to cast out the mote from thy brother's eye.

34. 'will have anxieties of its own', *lit.*, 'will be anxious about itself'.

VII. 1—12. *Relations with neighbour: offering guidance*: Luke vi. 31, 37—38, 41—42: xi. 9—13: *cf.* Mark iv. 24. The discourse is very condensed at this point, but the sequence of thought appears to be as follows: Be not too ready to see and censure evil in others (1—5); nor yet too slow to recognize that charity must be prudent (6); prayer, at all events, can never be lost (7—11); and 'the golden rule' sums up Old Testament no less than New (12).

3. 'the beam' of wood: Christ uses a strong hyperbole (here as in the somewhat similar comparison of the debtor, xviii. 24) to show how grossly we may deceive ourselves as to the relative gravity of our own and our neighbour's offences.



' Give not that which is holy to the dogs, neither  
cast ye your pearls before the swine, lest they  
trample them under their feet, and turn and rend  
you. 6

' Ask, and it shall be given to you; seek, and ye  
shall find; knock, and it shall be opened to you.  
For everyone that asketh, receiveth; and he that  
seeketh, findeth; and to him that knocketh it shall  
be opened. What man of you is there, whose son  
shall ask of him a loaf, and he will hand him a  
stone? Or shall ask for a fish, and he will hand  
him a serpent? If ye then, evil as ye are, know how  
to give good gifts to your children, how much more  
will your Father in the heavens give good things to  
them that ask him! 7  
8  
9  
10  
11

' Whatsoever therefore ye would that men should  
do unto you, the same do ye also unto them; for  
this is the Law and the prophets. 12

' Enter ye by the narrow gate; for wide  
is the gate and broad the way that  
leadeth to destruction, and many are  
they that enter thereby. But narrow is the gate and 13  
14

13—23. *False guides*: Luke xiii. 23—27: vi. 43—46: *cf.* Matt. iii.  
10: xii. 33—35.

13—14. These verses should be interpreted in the light (*e.g.*) of  
the parable of the supper (xxii. 1—14). The Jews as a body refuse  
the invitation: 'many are called, but few are chosen', just as here  
the gate is narrow and the way close: but there is only one at the  
feast that has no wedding garment, just as we may suppose that  
they who find the way do not easily quit it. The supper and the  
narrow way are the Church, even now far from embracing all  
mankind, yet (we may suppose) bringing to salvation by far the  
greater number of its members. To remain outside the Church,  
however, is grave sin only in those who realize the obligation to  
enter; none have insisted more strongly on the possibility of 'invin-  
cible ignorance' than Pope Pius IX, in his allocution *Singulari*  
*quadam* of Dec. 9, 1854 (Denzinger, *Enchiridion Symbolorum, etc.*:  
no. 1647).

close the way that leadeth to life, and few are they that find it.

15 ' Beware ye of false prophets, such as come to you  
in sheep's clothing, but within are ravening wolves.  
16 By their fruits ye shall know them. Do men gather  
grapes from thorns or figs from thistles? Even so  
17 every good tree beareth sound fruit, and the bad tree  
18 beareth evil fruit. A good tree cannot bring forth  
evil fruit, nor a bad tree bring forth sound fruit.  
19 Every tree that doth not bring forth sound fruit is  
cut down and cast into the fire. By their fruits, then,  
20 ye shall know them.

21 ' Not everyone that saith to me, " Lord, Lord ",  
shall enter the kingdom of the heavens, but he that  
doth the will of my Father who is in the heavens.  
22 Many shall say to me in that day, " Lord, Lord, did  
we not prophesy in thy name, and cast out devils in  
23 thy name, and work many miracles in thy name?"  
And then shall I declare to them, " I never knew  
you; depart from me, ye workers of iniquity ".

24 ' Everyone therefore that heareth these  
**Conclusion** my words and doth them, he shall be  
like to a wise man who built his house  
25 upon the rock. And the rain fell, and the torrents

16. *Cf.* James iii. 12.

21—23. Here for the first time in the first gospel Jesus speaks of God as 'my Father'. When speaking of Himself or of His disciples He repeatedly says 'my Father' and 'your Father', but never 'our Father'; vi. 9 is no true exception, but merely a prayer for *them* to say. His divine sonship is not on the same plane as theirs, but is unique: *cf.* x. 32, with note: Lepin, *Jésus Messie et Fils de Dieu*, pp. 290 ff. The doctrinal value of the passage is unmistakable. The divine personality of the speaker reveals itself the more strikingly because assumed so naturally. 'that day', of judgment: *cf.* Luke x. 12: II Thess. i. 10.

22. *Cf.* Jerem. xxvii. 15 (xxxiv. 12): xiv. 14.

23. Ps. vi. 8 (9). Some therefore are finally lost: *cf.* xxv. 46.

**VII. 24—VIII. 1.** *Conclusion:* Luke vi. 47—viii. 1a: *cf.* Mark i. 22: Luke iv. 32.

came, and the winds blew and beat against that house, and it fell not, for it was founded upon the rock. And everyone that heareth these my words and doth them not shall be like to a foolish man, who built his house upon the sand. And the rain fell, and the torrents came, and the winds blew and smote upon that house, and it fell, and great was the fall thereof'.

And it came to pass that when Jesus had brought these words to a close, the multitudes were astounded at his teaching; for he was teaching them as one having authority, and not as their scribes.

And when he had come down from the mountain, great multitudes followed him.

## II. Miracles. (cc. VIII. 2—IX. 34.)

And behold, a leper drew near and worshipped him, saying, 'Lord, if thou wilt, thou canst make me clean'.

And stretching forth his hand he touched him, saying, 'I will; be thou made clean'.

28. A favourite phrase of St. Matthew's: *cf.* xi. 1: xiii. 53: xix. 1: xxvi. 1.

29. *Cf.* Mark i. 22, note.

VIII. 2—4. *The leper*: Mark i. 40—45: Luke v. 12—16. In the present section (viii. 2—ix. 34), doubtless mainly with a view to portraying Christ as the great predicted wonder-worker (Isai. xxxv. 5—6: *cf.* Matt. xi. 4—5: John vi. 14), St. Matthew collects some ten miracles (*cf.* ix. 18, note). The number perhaps shows Jewish influence, three sets of ten miracles (*i.e.*, in Egypt, by the Red Sea, and in the Temple) being alleged in the rabbinical *Pirque Aboth* (v. 5, 8). His disregard of the chronology of events will be apparent from a glance at the gospel harmony at the end of St. Mark's gospel. The cleansing of the leper probably preceded the Sermon on the Mount; and accordingly the verses viii. 1—2 are not chronologically connected. The very presence of 'great multitudes' would alone preclude the approach of a leper. For a description of leprosy *cf.* Levit. xiii—xiv. The real disease was incurable (*cf.* II [IV] Kings v. 6—7), and the afflicted person was leuitically unclean.

3. Note the ready assumption of miraculous power, without any reference to dependence upon God, *etc.*; no mere man could speak and cure thus.

4 And straightway his leprosy was cleansed. And Jesus saith to him, ' See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses commanded, for a witness unto them '.

5 And when he entered Capharnaum,  
The centurion's there came unto him a centurion, who  
servant  
 6 besought him, saying, ' Lord, my servant is lying sick at home with paralysis, and is grievously tormented '.

7 He saith to him, ' I will come and heal him '.

8 But the centurion answered and said, ' Lord, I am not worthy that thou shouldst enter under my roof; but only say the word, and my servant shall  
 9 be healed. For I also am a man under authority, with soldiers under myself; and to this one I say, " Go ", and he goeth, and to another, " Come ", and he cometh, and to my servant, " Do this ", and he doth it '.

10 Now upon hearing this Jesus marvelled; and he said to them that followed him, ' Amen I say to you,

4. 'tell no man': this again argues the absence of the 'great multitudes'. 'offer the gift': cf. Levit. xiv: xiii. 49. The man was to 'go' to Jerusalem where alone sacrifice could be offered; he would 'witness' both to Christ's divine mission and to His obedience to the Law.

5—13. *The centurion's servant*: Luke vii. 1b—10: xiii. 28—29. The healing of the centurion's servant probably followed the Sermon on the Mount: cf. Luke vii. 1—2.

5. 'a centurion', a commander of 100 men, as the word itself signifies both in Latin and Greek; the centurion here in question was probably in the service of Herod Antipas, who ruled in Galilee and Peraea, and he was evidently a heathen (viii. 10—12).

9. Himself in a post of responsibility, he knows what it is to give orders, and with strong and simple faith only asks that Christ should in like manner give the word of command; Christ once more accepts the ascription of utterly superhuman power, both praising and justifying it.

10. 'Jesus marvelled', a natural response to what was marvellous, in no way inconsistent with foreknowledge and perfect control.

in none of Israel have I found so great a faith. And 11  
 I say to you, that many shall come "from east and  
 west", and shall feast with Abraham and Isaac and  
 Jacob in the kingdom of the heavens; but the child- 12  
 ren of the kingdom shall be cast forth into the outer  
 darkness. There shall be the weeping and the  
 gnashing of teeth'.

And Jesus said to the centurion, 'Go; be it done 13  
 to thee even as thou hast believed'.

And his servant was healed in that hour.

And Jesus went to the house of Peter, 14  
 and saw his mother-in-law stricken with  
 fever. And he touched her hand, and 15  
 the fever left her; and she arose and ministered to  
 him. And when evening was come they brought 16  
 unto him many that were possessed, and he cast  
 out the spirits with a word and healed all that were  
 sick; that so might be fulfilled what was spoken 17

11. 'from east and west', a significant allusion to Malachy i. 11, where is prophesied the rejection of the Jewish sacrifices in favour of the clean oblation to be offered everywhere among the gentiles. Cf. also Isai. lix. 19.

12. The same phrase recurs in xiii. 42, 50: xxii. 13: xxiv. 51: xxv. 30: Luke xiii. 28.

14—17. *Peter's house*; Mark i. 29—34: Luke iv. 38—41.

14—15. This cure preceded even that of the leper; the exact chronological data are in Mark i. 14—40.

14. 'the house of Peter': probably he lived at Capharnaum (cf. viii. 5: Mark i. 21, 29, 33), but (John i. 44) was a native of Bethsaida.

16. 'when evening was come', and the sabbath was over, the rabbinical regulations for which restrained them before that. The Jewish day began and ended at sunset.

17. Isai. liii. 4 (Hebr.). The prophet is predicting the passion of the Messiah, who to expiate sin took upon Himself our infirmities and sufferings. The prophecy implies that what He took upon Himself, He was to take away from us. The use of the words here illustrates without exhausting their truth.

through Isaiah the prophet, saying, 'Himself hath taken on him our infirmities and hath borne our diseases'.

18 And Jesus, seeing a multitude about  
 The him, gave order to put off to the  
 Gadarenes other side. And a certain scribe came  
 19 up to him and said to him, "Master, I will follow thee whithersoever thou go'.

20 And Jesus saith to him, 'The foxes have holes, and the birds of heaven nests, but the Son of Man hath not where to lay his head'.

21 And another of the disciples said to him, 'Lord, permit me first to go and bury my father'.

22 But Jesus saith to him, 'Follow me, and leave the dead to bury their dead'.

VIII. 18.—IX. 1a. *The Gadarenes*: Mark iv. 35—v. 21a: Luke viii. 22—39: ix. 57—60. The two miracles recorded here probably date to the later period of the first year of ministry, after a day of parables: cf. Mark iv. But Matt. viii. 19—22 rather appear to belong to their place in Luke (Luke ix. 57—60), at the beginning of 'the great intercalation' (see the harmony in the appendix to Mark), after Christ's final departure from Galilee, when there would be especial point in the reference to Christ having no home. Nevertheless the saying in viii. 20 would often hold good even earlier, when (as here) Christ left Capharnaum for a while, where He had His home (iv. 13).

20. 'Son of Man': the title occurs over eighty times in the gospels (over thirty in St. Matthew's) and invariably on Christ's own lips. (John xii. 34 is no true exception, Christ's own words being quoted.) It probably has its source mainly in Dan. vii. 13—14 (cf. Ps. viii), to whom Our Lord Himself clearly refers in xxiv. 30: xxvi. 64: John v. 27 (cf. Acts vii. 56: Apoc. i. 7), implying that it was in Himself that the vision of Daniel was to be realized. Moreover, the use of Psalm viii. 4 (where the title also occurs) in Hebr. ii. 5—9 (where see notes) points to the Messiah as the perfect or ideal man. Thus the title aptly and humbly expressed Christ's Messiahship, and whilst stimulating reflection about His Person, veiled the truth from the ill-disposed.

22. The meaning probably is: 'Follow me, and leave the burying of the dead to those who are not alive to the greater interests of God'.

Now when he embarked in the boat, his disciples 23  
followed him. And behold a great storm arose on 24  
the Sea, so that the boat was covered with the waves ;  
but he was asleep. And they came and awakened 25  
him, saying, ' Lord, save us, we are perishing !'

And he saith to them, ' Why are ye afraid, O 26  
ye of little faith?'

Then he arose and rebuked the winds and the 27  
Sea, and there came a great calm. And the men  
marvelled, saying, ' What manner of man is this,  
that even the winds and the Sea obey him?'

And when he was come to the other side, to the 28  
country of the Gadarenes, there met him two men  
that were possessed, coming out from the tombs, so  
exceedingly fierce that no one could pass by that  
road. And behold, they cried out, saying, ' What 29

28. 'Gadarenes': *cf.* Mark v. 1, note. St. Matthew indicates the locality by a less precise but better known name. Upon the question of possession may be consulted the Appendix to *The Question of Miracles*, by Fr. G. H. Joyce, S.J. The attention given nowadays to spiritualism, largely undesirable as it is in itself, has done much to remove scepticism on this subject: *cf.* (*e.g.*) *The Dangers of Spiritualism*, by G. Raupert.

29. 'What have we to do with thee?' *lit.*, 'What is to us and to thee', *i.e.*, 'What is there in common between us?' The words are used to resent or at least deprecate interference. They are found in the parallels to this passage (Mark v. 7 : Luke viii. 28) and in Mark i. 24 (par. Luke iv. 34), always spoken by the devils to Our Lord; otherwise only in John ii. 4, where see note. In the Hebrew Old Testament the same idiom is found in Judg. xi. 12 : II Sam. [II Kings] xvi. 10 : xix. 22 : I [III] Kings xvii. 18 : II [IV] Kings iii. 13 : II Chron. [Paral.] xxxv. 21 : usually in a more or less hostile sense, except in the last passage, where it is friendly. It is practically the same idiom that is found in Jos. xxii. 24 : II [IV] Kings ix. 18—19. In all these passages the Greek preserves the idiom, thus offering parallels to the New Testament passages. The Greek idiom is thus largely a semitism, but with the usual basis in independent Greek, wherein some similar expressions are found.

'before the time', of their final expulsion into the abyss of hell : *cf.* Luke viii. 31.

have we to do with thee, Son of God? Art thou come hither before the time to torment us?’

30 Now at a distance from them there was a herd of  
many swine feeding. And the devils besought him,  
31 saying, ‘ If thou cast us out, send us into the herd of  
swine ’.

32 And he said to them, ‘ Go ’.

And they came out and went into the swine ; and  
behold, the whole herd rushed down the cliff into  
33 the Sea, and perished in the waters. And the swine-  
herds fled, and going into the town they told of all  
these things, and of what had befallen the men pos-  
34 sessed. And behold, the whole town came out to  
meet Jesus ; and upon seeing him they besought him  
IX. I to depart from their borders. And he embarked in  
the boat and crossed over.

2 And he came to his own town. And  
A Day  
at  
Capharnaum behold, they brought him a paralytic  
lying upon a bed. And Jesus, seeing  
their faith, said to the paralytic, ‘ Be of good heart,  
my child ; thy sins are forgiven ’.

32. Cf. Mark v. 13, note. It was a far less thing to suffer them to enter swine than to let them possess men ; and no doubt Christ wished to teach some lessons, such as the number and malignity of the devils, His own power over them, and perhaps His disapproval of the swine being kept at all, if (as is probable) the owners or the swineherds were Jews. The inhabitants themselves, however, gave way to foolish fear (Luke viii. 37).

IX. 1a. Cf. ix. 18, note.

IX. 1b—17: *A day at Capharnaum*: Mark ii. 1—22: Luke v. 17—39. The ‘day’ was apparently some few days after the healing of the leper: cf. Mark ii. 1: Matt. ix. 18, note.

1. ‘his own town’, Capharnaum: cf. iv. 13: Mark ii. 1. Elsewhere for obvious reasons both Nazareth (Matt. xiii. 54: Mark vi. 4: Luke iv. 23—24) and Judaea (John iv. 44) are called ‘his own country’ (in German, *Heimat*).

2. ‘their faith’, not excluding the faith of the paralytic himself. Yet apparently he was somewhat fearful lest his sins, often regarded



And behold, some of the scribes said within themselves, 'This man blasphemeth!' 3

And Jesus, knowing their thoughts, said, 'Why think ye evil in your hearts? Which then is easier: to say, "Thy sins are forgiven", or to say, "Arise and walk?" But that ye may know that the Son of Man hath power on earth to forgive sins'—then saith he to the paralytic—'Arise, take up thy bed, and go to thy home'. 4 5 6

And he arose and departed to his home. And the multitudes seeing it were struck with fear, and they glorified God who had given such power to men. 7 8

And as he was departing thence, Jesus saw a man called Matthew, sitting at the place of toll, and he saith to him, 'Follow me'. 9

And he arose and followed him. And it came to pass that when he was at table in the house, behold, many publicans and sinners came and were at table with Jesus and his disciples. And the Pharisees, seeing it, said to his disciples, 'Why doth your master eat with publicans and sinners?' 10 11

But he heard and said, 'They that are strong have no need of a physician, but they that are infirm. Go 12 13

by the Jews as the cause of temporal afflictions (Luke xiii. 2 : John ix. 2, 34), should stand in the way of his cure. Jesus then and there Himself forgave the man's sins: *cf.* Mark ii. 5, note.

3. This is the first express mention in the gospels of the opposition of the scribes and Pharisees to Christ.

4—6. *Cf.* Mark ii. 9—11, note. Christ does not deny that He is claiming divine power (to which the cure of soul or body is equally easy), but proves that His claim is just.

10—11. 'sinners': the word could be applied generically to whole classes, so that we cannot be sure here of the amount of individual guilt: *cf.* xxvi. 45 : Galat. ii. 15 : Luke xix. 9. Notice also that 'sinners' in Luke vi. 32—34 is equivalent to 'publicans' and 'gentiles' in the corresponding verses, Matt. v. 46—47.

13. Osee. vi. 6; quoted again against the Pharisees in xii. 7. 'just men'; a term also used conventionally, and in this place somewhat ironically.

ye and learn what this meaneth: "Mercy I desire, and not sacrifice". I have come, not to call just men, but sinners'.

14 Then come unto him John's disciples, saying, 'Why do we and the Pharisees fast, while thy disciples do not fast?'

15 And Jesus said to them:

'Can the children of the bride-chamber mourn while yet the bridegroom is with them? But the days shall come when the bridegroom shall be taken away from them, and then shall they fast.

16 'No one putteth a piece of new cloth on an old cloak; for the patch teareth away from the cloak, and a worse rent is made. Nor do they pour fresh wine into old wine-skins; else the skins burst and the wine is spilt and the skins are ruined. But fresh wine they pour into new skins, and both are preserved'.

18 The Daughter  
of  
Jairus. Whilst he was speaking these things to them, behold a certain president came up and worshipped him, saying, 'My daughter hath even now died; but come, lay thy hand upon her, and she shall live'.

14. From the parallel passages we may suppose that the Baptist's disciples were egged on by the Pharisees to put their difficulty.

15. 'the children of the bride-chamber' are the wedding-guests: cf. xxii. 2, note; Mark ii. 19, note.

16—17. Cf. Mark ii. 22, note.

18—26. *The Daughter of Jairus*: Mark v. 21—43; Luke viii. 40—56.

18. 'Whilst he was speaking': this refers back to ix. 1a, which gives the return journey across the lake, parallel to Mark v. 21a. But Matt. ix. 1b—17 ('a day at Capharnaum'), so far as the historical sequence of events is concerned, is shown by the Marcan and Lucan parallels to be a parenthesis in the story from an earlier time. It is easy to see that St. Matthew's scheme is not primarily chrono-

And Jesus arose and followed him, and his disciples also. And behold, a woman who had had an issue of blood twelve years came up behind him and touched the tassel of his cloak; for she said within herself, 'If I do but touch his cloak, I shall be healed'.

But Jesus, turning and seeing her, said, 'Be of good heart, daughter; thy faith hath healed thee'.

And the woman was healed from that hour. And when Jesus had come to the president's house and saw the flute-players, and the tumult made by the multitude, he said, 'Get ye hence; the maiden is not dead, but sleepeth'.

And they laughed him to scorn. But when the multitude was cast out, he entered and took her hand; and the maiden arose. And the report thereof spread throughout that country.

logical; but it is not always possible to account for the details in his arrangement. Here he may have wished to bring the cure of the paralytic, as of the leper (viii. 2—4) into the chief miracle-section (viii. 2—ix. 34). 'president' of the synagogue: *cf.* Mark v. 22, with note.

20. 'the tassel of his cloak': such tassels were ordered in Numb. xv. 37—41: Deut. xxii. 12, as a reminder of God's commandments. The scribes and pharisees enlarged theirs for show (xxiii. 5). These 'tassels' are mentioned also in xiv. 36: Mark vi. 56, in a similar context; and in Luke viii. 44, which is parallel to the present verse.

22. The miracle was Christ's reward of her great belief in His power, more than in that of earthly physicians (Mark v. 26). Modern 'faith-healing' finds no place in the gospels. Here, the 'faith' is a moral, not a physical nor yet a mere psychical disposition; it is calm belief and not an emotional receptivity to suggestion. At times the faith rewarded is not that of the sufferer but of another person: *cf.* viii. 13: xv. 28: Mark ix. 23—24.

23. 'the flute-players', hired, doubtless, with mourning-women, to make a noisy lamentation.

25. St. Luke adds, that 'they knew she was dead': *cf.* John xi. 11—14.



herd'. Then saith he to his disciples, 'The harvest is great, but the labourers are few; beg ye therefore the lord of the harvest to send forth labourers unto his harvest'.

And calling up his twelve disciples, he gave them power to cast out unclean spirits, and to heal every disease and every infirmity. And these are the names of the twelve apostles: first, Simon, called Peter, and Andrew his brother; and James, the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas and Matthew the publican; James, the son of Alphaeus, and Thaddaeus; Simon the Zealot and Judas the Iscariot, who also betrayed him.

The discourse :  
the manner of  
evangelizing

These twelve Jesus sent forth after he had charged them, saying:  
'Take ye not the way of the gentiles, neither enter ye a town of the Samaritans; but go

X. 2. 'first' (πρῶτος): 'He not only puts Peter first, as all do, but he specially calls him "first", which would be superfluous if it did not mean more than first on the list. It indicates the pre-eminence of Peter' (Plummer, *Exeg. Com. on St. Matthew*, p. 147). It is in this connection that St. Chrysostom calls Peter the 'headman' (κορυφαῖος), which is his usual name for Peter.

3—4. Cf. Mark iii. 18—19, notes. Also Westm. Version, Vol. IV, parts 1—2, p. xxv.

5—15. *The discourse; the manner of evangelizing*: Mark vi. 8—11; Luke ix. 2—5; cf. Luke x. 4—12; Matt. xi. 24. In this discourse St. Matthew gathers together in unity of subject instructions given on various occasions and to others besides the apostles. Verses 5b—15 apparently refer, primarily but not exclusively, to the earliest and very limited mission of the twelve apostles (Mark vi. 7—13; Luke ix. 1—6), and of the seventy-two disciples (Luke x. 1—12); verses 16—23 refer mainly to their later and universal mission (Mark xiii. 9—13; Luke xxi. 12—17); verses 24—42 have a still wider circle of hearers: cf. (e.g.) Luke xii. 1—9; xiv. 25—27. Each section closes with a solemn reference to judgment (x. 15, 23, 42): This method of conflation is quite in harmony with St. Matthew's method, his aim here being to portray Christ as 'the Shepherd and Bishop of souls': cf. I Peter ii. 22—25, with note.

5. 'Samaritans': cf. John iv. 9, note. The world-wide mission of the apostles is a later charge: cf. xxviii. 19; Acts i. 8.

- ye rather unto the lost sheep of the house of Israel.
- 7 And as ye go, preach, saying, "The kingdom of  
8 the heavens is at hand". Heal the sick, raise the  
dead, cleanse the lepers, cast out the devils; freely  
9 ye have received, freely give. Possess not gold nor  
10 silver nor copper in your girdles; no wallet for the  
journey, nor two tunics, nor sandals, nor a staff;  
for the labourer is worthy of his maintenance.
- 11 'Whatsoever town or village ye enter, find out  
who therein is worthy; and there stay until ye quit  
12 the place. And upon entering the house, salute it:  
13 and if the household be worthy, let your peace  
come upon it; but if it be unworthy, let your peace  
14 return unto you! And whosoever will not receive  
you, nor listen to your words, go ye forth outside  
15 that house or town, and shake off the dust from your  
feet. Amen I say to you, it shall be more tolerable  
for the land of Sodom and Gomorra in the day of  
judgment than for that town.
- 16 'Behold, I send you forth as sheep into  
Persecution the midst of wolves. Be ye therefore  
wise as serpents, and guileless as doves.

9. 'girdles', used as pockets.

10. 'nor a staff': cf. Mark vi. 8, note. Father E. Power, S.J., has recently (*Biblica*, Vol. IV, pp. 241 ff.) supported the solution proposed by Tatian and adopted by St. Ephrem, that the forbidden 'staff' of Matthew and Luke was the short club used for the defence of the shepherd and his flock against robbers and wild beasts; while 'the staff' permitted in Mark was the much longer rod that served as the shepherd's support in walking, and was his staff of office with which he maintained order within his flock. Dr. Burney, in his posthumous work, *The Poetry of Our Lord* (Oxford, 1925; p. 121) offers the suggestion of a slight misreading of the original Aramaic, resulting in a 'nor' in place of 'but only'. 'the labourer', etc., cf. Luke x. 7: I Tim. v. 18, with note.

X. 16—23. *Persecution*: cf. Mark xiii. 9—13: Luke x. 3: xii. 11—12: xxi. 12—17: Matt. xxiv. 9—14. For the interpretation cf. x. 5—15, note.

16. 'wise (*φρόνιμοι*) as serpents': the same word is used in

Beware ye of men; for they shall deliver you up 17  
 to councils, and shall scourge you in their syna-  
 gogues. And ye shall be led before governors and 18  
 kings for my sake, for a witness unto them and unto  
 the gentiles. But when they deliver you up, have 19  
 no care how or what ye shall speak; for it shall  
 be given to you in that hour what to speak; for it 20  
 is not ye that speak, but the Spirit of your Father  
 who speaketh in you.

‘ Brother shall deliver up brother to death, and 21  
 a father his child; and “ children shall rise up  
 against parents ” and shall put them to death. And 22  
 ye shall be hated by all because of my name. But  
 he that hath persevered to the end, he shall be saved.

‘ When they persecute you in this city, flee ye to 23  
 that. Amen I say to you, ye shall not finish the cities  
 of Israel before the Son of Man come.

Gen. iii. 1 (LXX) of the wiliness of ‘ the ancient serpent, who is the  
 Devil and Satan ’ (Apoc. xx. 2).

17—22. The chronological place for this passage is probably  
 that indicated by the parallels in Mark and Luke, between verses  
 7 and 8 of chap. xxiv.

21. Mich. vii. 6.

23. Christ solemnly confirms (ἀμην γάρ) His prediction of per-  
 secution: preaching and suffering and fleeing shall be the portion  
 of the apostle till ‘ the Son of Man come ’. Here and in xvi. 28—  
 which throws light on the present verse—the primary reference is  
 to the destruction of Jerusalem and its Temple (A.D. 70), when the  
 ascended Lord ‘ came ’ again in the form of a swift and fearful  
 judgment upon the nation that had persecuted and rejected Him.  
 The expression ‘ cities of Israel ’ supports this view. The inter-  
 pretation is complete only when we recognize in this proximate  
 ‘ coming ’ the type of the remote and final coming of Christ in glory  
 at the end of the world (xxiv. 30), when the cities of ‘ the Israel of  
 God ’ (Gal. vi. 16) shall have been evangelized, and the preaching  
 and the persecuting alike shall be finished.

24 ' A disciple is not above his master, nor  
 25 **Encouragement** a servant above his lord. Enough for  
 the disciple that he fare as his master,  
 and the servant as doth his lord. If they have called  
 the master of the house Beelzebub, how much more  
 26 those of his household! Wherefore fear them not.  
 For there is naught covered that shall not be laid  
 bare, naught hidden that shall not become known.  
 27 What I tell you in the darkness, speak ye in the  
 light; and what is whispered in your ear, preach ye  
 28 upon the housetops. Have no fear of them that kill  
 the body, but cannot kill the soul; but fear ye rather  
 him that can destroy both soul and body in hell.  
 29 Are not two sparrows sold for a penny? And not  
 one of them falleth to the ground without your  
 30 Father. But as for you, the very hairs of your head  
 31 are all numbered. Wherefore fear ye not; ye are  
 32 of greater worth than many sparrows. Everyone,  
 therefore, that shall confess me before men, him I  
 also shall confess before my Father who is in the  
 33 heavens; but he that shall deny me before men,

**X. 24—33. Encouragement:** *cf.* Mark iv. 22: Luke vi. 40: viii. 17: xii. 2—9: John xiii. 16: xv. 20. For the interpretation *cf.* x. 5—15, note.

25. 'Beelzebub': *cf.* xii. 24, 27: Mark iii. 22: with notes.

27. Doubtless Christ had already explained (*e.g.*) parables privately to the apostles (xiii. 10—23, 34—43), but only because their better dispositions made possible a clearer exposition, not because he had a *different* doctrine to teach them (*cf.* John xviii. 20—21).

28. 'destroy' by a living death, ruin, *etc.*; similarly used in a wide sense in x. 39: xvi. 25—26 (where it is translated 'lose'), *etc.*

32. 'My Father' is here in marked contrast to 'your Father' of verse 29: *cf.* vii. 21—23, note: Apoc. iii. 5. The implication is obvious. Indeed, from this point to the close of the discourse the light of Christ's divine personality keeps breaking through the veil of His humanity, as if in the fervour of His address He omitted to conceal His own identity. Truly 'never did man speak as this man' (John vii. 46).



him I also shall deny before my Father who is in the heavens.

'Not peace  
but a  
sword'      'Think not that I have come to cast      34  
peace upon the earth; I have come not  
to cast peace, but a sword. For I have      35

come to set man at variance "with his father, and a  
daughter with her mother, and a daughter-in-law  
with her mother-in-law"; and "a man's enemies shall      36  
be of his own household". He that loveth father or      37  
mother more than me is not worthy of me; and he  
that loveth son or daughter more than me is not  
worthy of me; and whoso taketh not his cross and      38  
followeth after me is not worthy of me. He that      39  
hath found his life shall lose it; and he that hath  
lost his life for my sake shall find it.

The reward  
of welcome:  
departure      'He that receiveth you, receiveth me;      40  
and he that receiveth me, receiveth him  
who sent me. He that receiveth a proph-      41  
phet because he is a prophet, shall receive the reward  
of a prophet; and he that receiveth a just man be-  
cause he is a just man, shall receive the reward of a  
just man. And whosoever shall give one of these      42

34—39. '*Not peace, but a sword*': Luke xii. 51—53: xiv. 26—27: xvii. 33: *cf.* Matt. xvi. 24—25: Mark viii. 34—35: Luke ix. 23—24. Christ's commands and counsels presuppose tremendous, indeed, divine claims; those who reject these latter will fiercely resent the former. For the interpretation *cf.* x. 5—15, note.

35—36. *Cf.* Mich. vii. 6.

39. 'lose . . . lost': *cf.* x. 28, with note.

X. 40—XI. 1. *The reward of welcome: departure*: Luke ix. 6: x. 16: Mark vi. 12—13: ix. 41: *cf.* John xiii. 20.

41. 'because he is a prophet . . . a just man', *lit.*, 'in the name of a prophet . . . a just man': for the Jewish idiom, *cf.* Strack and Billerbeck, *ad. loc.* 'the reward of a prophet', implied also in v. 12: a reward primarily in the next life, yet *cf.* (*e.g.*) I [111] Kings xvii. 8—16.

little ones but a cup of cold water to drink because he is a disciple, amen I say to you, he shall not lose his reward'.

XI.

1

And it came to pass that when Jesus brought to a close his directions to his twelve disciples, he departed thence to teach and to preach in their cities.

IV. Opposition. (cc. XI. 2—XII.)

2

The Baptist's  
deputation

3

Now when John had heard in his prison of the works of Christ, he sent by his disciples and said to him, 'Art thou he who is to come, or shall we look for another?'

4

And Jesus answered and said to them, 'Go and report to John what ye hear and see: "the blind

5

XI. 2—19. *The Baptist's deputation*: Luke vii. 18—35: cf. Luke xvi. 16. It entered into the scope of the first gospel to account for the defection of the Jews, and particularly of the leaders of the people, from one so evidently their Messiah. St. Matthew in the present section (xi. 2—xii), again somewhat indifferent to chronology, portrays Christ, the 'chosen Servant' of God, as the Opponent—opposed and opposing—'till He bring forth justice unto victory' (xii. 18—21). The evangelist first shows the blindness and indisposition of the masses, and then unfolds the prejudice and perversity of the Pharisees. The Baptist's deputation leads up to xi. 12, which is the key-verse of the whole section.

2. On the Baptist's imprisonment, cf. iv. 12: xiv. 3. The sending of the deputation preceded the mission of the twelve (x. 5), and followed on the miracle of Nain (cf. Luke vii. 11—19). 'by', *διὰ*, a Hebraism and a better attested reading than the Vulgate *δύο*, 'two'.

3. 'he who is to come' or 'the Coming One' (*ὁ ἐρχόμενος*) was a Messianic appellation, traceable to such passages as Gen. xlix. 10: Ps. cxviii (cxvii). 26: Dan. vii. 13: cf. John vi. 14: xi. 27. In the light of iii. 11—17, John i. 29—34, and Christ's own eulogy here, it is certain that John's question was not prompted by ignorance or by lapse into doubt on his part. 'He asks, not as being himself ignorant . . . but he sends his disciples to Christ that by this opportunity of seeing His signs and wonders they may believe in Him and learn by their master's enquiry' (St. Jerome).

5. Cf. Isai. xxxv. 5—6: lxi. 1: there is an implicit appeal to the fulfilment of messianic prophecy. 'the dead rise', as the son of the widow of Nain had just risen.

see " and the lame walk, lepers are cleansed and the deaf hear, and the dead rise and " the poor are evangelized "; and blessed is he that shall not be scandalized in me ' . 6

And whilst these went their way, Jesus began to say to the multitudes concerning John: 7

' What went ye out into the wilderness to see? A reed swayed by the wind? Nay, what went ye out to see? A man clothed in soft garments? Behold, they that wear soft garments are in the abodes of kings. Nay, why went ye out? To see a prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written: 8 9 10

Behold I send my messenger before thy face,  
who shall prepare thy way before thee.

' Amen I say to you, there hath not arisen among those born of women a greater than John the Baptist. Yet the least in the kingdom of the heavens is greater than he. But from the days of John the Baptist until now the kingdom of the heavens is being assailed, and assailants are for seizing upon it. For all the prophets and the Law prophesied until John ; 11 12 13

10. Cf. Mal. iii. 1, quoted also in Luke vii. 27 : Mark i. 2.

11—15. In nobility of office, the Precursor who points to the King present ranks higher than the prophet who merely predicts His future coming. But the status of the humblest member of the messianic kingdom itself excels that of the herald without, as sonship excels servitude (cf. Gal. iv. 4—7). Yet this kingdom, this bride of the Christ (Eph. v. 25—32), has met only with violence and rape ever since John heralded its advent (iii. 2); for John indeed it was who concluded the Old Dispensation and inaugurated the New, and he—'if you will take the saying aright'—is 'in spirit and power' (Luke i. 17) the Elias of Christ's first coming (cf. xvii. 10—13), even as Elias in person (Mal. iv. 5) shall inaugurate His second coming. Cf. Knabenbauer (citing Calmet) *ad. loc.*: Zorell, *Lexicon Graecum, sub voce Βιδζω*. This interpretation of xi. 12 seems to suit the context better than to take the assault upon the kingdom of heaven in the good sense; both Christ and the Baptist, it must be remembered, are failing by reason of bitter opposition.

14 and he, if ye will receive it, is the Elias who is  
15 to come. He that hath ears, let him hear.

16 ' But to what shall I liken this generation? It is  
like unto children sitting in the market-places, who  
cry out to their playmates and say,

17 We have piped to you and ye have not danced,  
we have lamented and ye have not mourned.

18 ' For John came neither eating nor drinking, and  
19 they say, " He hath a devil " ; the Son of Man came  
eating and drinking, and they say, " Behold a man  
given to gluttony and to wine, a friend of publicans  
and sinners!" And wisdom is justified by her  
works '.

20 Then he began to upbraid the cities  
**Woes and Blessings** wherein had been wrought most of his  
miracles, because they had not repented :

21 ' Woe to thee, Chorazin! Woe to thee, Bethsaida!  
For if in Tyre and Sidon had been wrought the  
miracles which have been wrought in you, long ago  
they would have repented in sackcloth and ashes.  
22 Nay, I tell you, it shall be more tolerable for Tyre

15. Cf. xiii. 9, note.

19. 'by her works': 'by her children', also a well attested reading, is probably an assimilation to Luke vii. 35. In both gospels this concluding saying appears to be quite general (gnomic aorist). As the tree is known by its fruits (vii. 20), so Wisdom (here personified) is known by her works. Divine wisdom, as manifested in the predetermined conduct of Christ and of John, has found therein ample justification; the bad faith of the criticisms passed upon Christ and the Baptist has been proved by the very fact of their being mutually destructive; otherwise what they blamed in the one they would rejoice to find absent in the other.

20—30. *Woes and Blessings*: Luke x. 12—15: 21—22: cf. Matt. x. 15.

21. 'Chorazin' and 'Bethsaida', so signally blessed and cursed, stood by the Lake of Galilee; Tyre and Sidon were gentile cities on the seaboard of Phœnicia. Christ knows, not merely past, present and future, but how men would have acted under other circumstances.

and Sidon in the day of judgment than for you. And thou, Capharnaum, " shalt thou be exalted unto heaven? Down unto hell shalt thou go!" For if in Sodom had been wrought the miracles which have been wrought in thee, it would have remained to this day. Nay, I tell you, it shall be more tolerable for the land of Sodom in the day of judgment than for thee'.

At that time Jesus answered and said:

' I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: yea, Father, because so it hath been well-pleasing in thine eyes. All things have been delivered to me by my Father; and no one knoweth the Son except the Father, nor doth any one know the Father except the Son, and he to whom the Son may choose to reveal him. Come unto me, all ye that labour and are burdened, and I will give you rest. Take my

23. Cf. Isai. xiv. 13—15. The language is metaphorical. 'Heaven' and 'hell' (*ᾗδης*, 'Hades'; not Gehenna, the hell-fire of v. 22) here stand for height of glory and depth of ignominy and desolation. The very sites of the three cities are now difficult to identify. Note how Christ utters His judgments as divine judgments.

25—26. 'At that time': from Luke x. 17, 21 we should infer the occasion to be the return of the seventy disciples. The second phrase, 'because so . . . eyes', depends, like the first, on 'I thank thee'. Pride of intellect, represented by scribes and pharisees, held no passport to the kingdom of heaven.

27. 'no one knoweth', *ἐπιγινώσκει*, 'knoweth thoroughly', the same verb being used in this same verse of the Son knowing the Father. Thus the mutual knowledge of Father and Son is essential, adequate, equal; although the Son can impart knowledge of the Father to others. The relation here asserted between Christ and the Father really implies Christ's Divinity. It is indeed upon this foundation that the tremendous invitation of the following verses rests. Cf. *Introd.*, p. xxix.

29. Jerem. vi. 16 (in the Hebrew).

30 yoke upon you and learn of me, for I am meek and  
humble of heart, and "ye shall find rest for your  
souls"; for my yoke is sweet, and my burden  
light'.

## XII.

1

Sabbath  
questions

At that time Jesus went through the  
cornfields on the sabbath; and his dis-  
ciples were hungry, and began to pluck  
the ears and to eat. And the Pharisees upon seeing  
2 this said to him, 'Behold, thy disciples are doing  
what it is not lawful to do on the sabbath'.

3 But he said to them:

4 'Have ye not read what David did, when he and  
those with him were hungry—how he entered the  
house of God, and how they ate the shew-bread,  
which it was not lawful for him to do, nor for those  
5 with him, but only for the priests? Or have ye not  
read in the Law, that on the sabbath the priests in  
the temple profane the sabbath, and are guiltless?  
6 But I tell you, there is something greater than the  
temple here! Had ye known what this meaneth,  
7 "Mercy I desire, and not sacrifice", ye would not  
8 have condemned the guiltless; for the Son of Man  
is Lord of the sabbath'.

XII. 1—14. *Sabbath questions*: Mark ii. 23—iii. 6: Luke vi.  
1—11: *cf.* Luke xiv. 5. Chronologically these questions probably  
follow upon ix. 17.

1. *Cf.* Mark ii. 23, note.

4. 'the house of God', *i.e.*, the tabernacle of the ark of the  
covenant, then in Nob, a town of Benjamin. 'He entered . . . they  
ate': the young men were not actually with him: *cf.* I Sam. (I Kings)  
xxi. 1—6.

5. 'in the Law': *e.g.*, Lev. xxiv. 8—9: Num. xxviii. 9—10. It  
was an admitted principle that the service of the Temple took pre-  
cedence of sabbath obligations. It is characteristic of St. Matthew  
to be alone in preserving such a saying, and that without explana-  
tion: *cf.* *Intro.*, p. xxv.

7. *Osce* vi. 6, already quoted in Matt. ix. 13.

8. Christ is greater than the Temple, and it is what He desires

And departing thence he entered their synagogue. 9, 10  
 And behold, there was a man with a withered hand;  
 and they asked him, saying, 'Is it lawful to heal on  
 the sabbath?'—in order that they might accuse him.

But he said to them, 'What man of you, if he 11  
 shall have but one sheep, and this fall into a pit on  
 the sabbath, will not lay hold thereof and lift it  
 out? Well, how much greater the worth of a man 12  
 than of a sheep! So it is lawful to do good on the  
 sabbath.'

Then he saith to the man, 'Stretch forth thy 13  
 hand.'

And he stretched it forth, and it became sound  
 again as the other. And the Pharisees went out and 14  
 took counsel together against him, in order that they  
 might destroy him.

And Jesus, knowing it, withdrew thence. 15  
 Cures and  
 crowds And many followed him, and he healed  
 them all, and he charged them not to 16  
 make him known; that thereby might be fulfilled 17  
 what was spoken through Isaiah the prophet, saying:  
 Behold my servant, whom I have chosen, 18  
 my beloved, in whom my soul is well pleased;

that should prevail; taken in the light of the preceding verses, this  
 claim to be 'Lord of the sabbath', like so much else in the gospel,  
 cannot adequately be explained by anything short of Christ's Divinity.

10. According to the later rabbinical teaching (which usually is  
 all we know for certain) healing would only be allowed on the  
 sabbath where there was danger to life; even in other cases, how-  
 ever, the general prohibition was complicated by much casuistry.  
 And it must be remembered that Christ's own miraculous healing  
 entailed no labour at all (*cf.* Strack and Billerbeck, *ad loc.*).

15—21. *Cures and crowds: cf.* Matt. iv. 23—25; Mark iii. 7—12;  
 Luke vi. 17—19.

18—21. A free rendering of Isai. xlii. 1—4. (*cf.* also Isai. xli.  
 8—9), which refers literally and directly to the Messiah and the call of  
 the gentiles: *cf.* Intro., pp. xxviii, xxx; Condamin, *Le Livre d'Isaïe*,

I will put my spirit upon him,  
 and he shall proclaim justice to the gentiles.  
 19 He shall not contend nor cry aloud,  
 neither shall anyone hear his voice in the  
 streets.  
 20 Bruisèd reed he shall not break,  
 and smoking flax he shall not quench,  
 Till he bring forth justice unto victory;  
 21 and in his name shall the gentiles hope.

22 **Blasphemy  
 against the  
 Spirit** Then was brought unto him a blind and  
 dumb demoniac; and he healed him, so  
 23 that the dumb man spoke and saw. And  
 all the multitudes were amazed and said, 'Is not  
 this the son of David?'

24 But the Pharisees heard and said, 'This man  
 casteth out devils only by Beelzebub, the prince of  
 devils'.

25 And knowing their thoughts, he said to them:  
 'Every kingdom divided against itself is laid  
 waste, and every city or house divided against itself  
 26 shall not stand. And if Satan casteth out Satan, he  
 is divided against himself; how then shall his king-  
 27 dom stand? And if I by Beelzebub cast out

pp. 325 ff. 'justice' (twice) means the law and revelation of God as the standard of right and justice. The injured reed and the flickering lamp-wick are figures of infirm and failing souls.

22—37. *Blasphemy against the Spirit*: Mark iii. 22—30: Luke xi. 14—23: xii. 10: cf. Matt. ix. 32—34: vii. 16—20: Luke vi. 43—45.

23. 'son of David': cf. i. 1, 2—17, with notes.

24—27. 'Beelzebub': cf. Mark iii. 22, note. The Greek text reads 'Beezebul' (or 'Beelzebub'), perhaps a disparaging perversion, after the Jewish manner, of 'Beelzebub' ('dung-god': cf. Strack and Billerbeck, *ad loc.*: *Jewish Encyclopaedia* s.v. *Worship, Idol*—).

27. For instances of Jewish exorcisms cf. Mark ix. 38: Acts xix. 13: Josephus, *Antiq.* viii. 2. 5. Christ's question involves the Pharisees in a dilemma. 'If, He says, the casting out of devils by your children is attributed to God and not to devils, why should the



devils, by whom do your children cast them out? They, therefore, shall be your judges. But if by the spirit of God I cast out devils, then is the kingdom of God come upon you. Or how can anyone enter the strong man's house and seize his goods, unless he first bind the strong man? Then indeed shall he plunder his house. He that is not with me is against me, and he that gathereth not with me scattereth.

' Wherefore I say to you, every sin and blasphemy shall be forgiven men, but blasphemy against the Spirit shall not be forgiven. And whosoever speaketh a word against the Son of Man, it shall be forgiven him; but whosoever speaketh against the Holy Spirit, it shall not be forgiven him, either in this world or in the world to come.

' Either make the tree good, and the fruit thereof good, or make the tree bad and the fruit thereof bad; for by the fruit is the tree known. Brood of vipers, how can ye who are evil speak things that are good? For from the fulness of the heart the mouth speaketh. The good man from his good store bringeth forth good things; and the evil man from

same deed when done by Me not have the same cause? They, therefore, shall be your judges—not as exercising authority but by providing a comparison' (St. Jerome, *ad loc.*).

30. No one can remain neutral in the war between Christ and Satan.

31. 'the blasphemy of the Spirit' here mentioned (so the Greek, literally) was the malicious attribution to Satan of works manifestly divine. Such a sin 'shall not be forgiven': not for want of grace from heaven or of power upon earth, but of repentance on the part of the sinner: *cf.* Mark iii. 29, note.

33. The sense is explained by the following verses; they have made the tree bad (their own souls), and thereby the fruit also (*e.g.*, their blasphemy against the Spirit).

34. 'Brood of vipers', also in iii. 7: xxiii. 33: Luke iii. 7.

36 his evil store bringeth forth evil things. But I say  
 to you, that every idle word that men shall speak,  
 they shall render an account thereof in the day of  
 37 judgment. For by thy words shalt thou be justifi-  
 ed, and by thy words condemned'.

38 Then some of the scribes and Pharisees  
 answered him, saying, 'Master, we  
 would see a sign from thee'.

39 But he answered and said to them:

'A wicked and adulterous generation seeketh for  
 a sign, and a sign shall not be given it, except the  
 40 sign of Jonah the prophet. For as "Jonah was in  
 the belly of the whale three days and three nights",  
 even so shall the Son of Man be in the heart of the  
 41 earth three days and three nights. The men of  
 Nineveh shall rise up at the judgment with this  
 generation and shall condemn it: for they repented  
 at the preaching of Jonah, and behold, there is more

36. 'idle (*ἀργός*) word': *lit.*, one that does no work, 'that which is spoken without profit either to speaker or hearer' (St. Jerome). 'Thus in speaking to any good effect, or good purpose, of profiting one's own soul, or another's soul, or body, or temporal goods, it is never an idle word' (Fr. Rickaby, quoting St. Ignatius' *Spiritual Exercises*).

37. Not that words are the only matter for judgment, but that they are a sure test.

38—50. *The Sequel: Christ's Mother and Brethren*: Mark iii. 31—35: Luke xi. 16, 24—26, 29—32: viii. 19—21: *cf.* Matt. xvi. 1—4: Mark viii. 11—12.

39. 'adulterous': 'because she had put away her spouse (God), and—as said Ezechiel (xvi)—had cleaved to many lovers' (St. Jerome, *ad. loc.*).

40. Jonah ii. 1: *cf.* xvi. 4a, note. 'three days and three nights', *i.e.*, in Jewish parlance, 'till the third day': *cf.* 1 Sam. [Kings] xxx. 12—13: Tob. iii. 10—12 (Vulg.): Esth. iv. 16—v. 1. 'in the heart of the earth' (*cf.* Jonah ii. 3—4) can hardly refer merely to the sepulchre on the surface, but seems best understood further of the descent of Christ's soul into limbo (*cf.* Knabenbauer *ad. loc.*).

41. *Cf.* Jonah iii.

than Jonah here! The queen of the South shall  
rise at the judgment with this generation and  
shall condemn it; for she came from the ends of  
the earth to hear the wisdom of Solomon, and be-  
hold, there is more than Solomon here! 42

‘ When an unclean spirit is gone forth from a man,  
he roameth through waterless places, seeking where  
to rest, and he findeth not. Then he saith, “ I will  
return to my house, whence I came forth ”. And  
coming, he findeth it vacant, and swept and gar-  
nished. Then he goeth and taketh with him seven  
other spirits more wicked than himself, and entering  
they dwell there; and the last state of that man is  
made worse than the first. Thus also shall it be with  
this wicked generation ’. 43

Whilst he was yet speaking to the multitudes, be-  
hold, his mother and his brethren stood without,  
seeking to speak to him. And someone said to  
him, ‘ Behold, thy mother and thy brethren are  
standing without, seeking to speak to thee ’. 46

But he answered and said to him that told him, 48

42. *Cf.* I [III] Kings x.

43—45. In this parable ‘the man’ represents the Jews of the time of Christ—‘this wicked generation’; the casting out of ‘the unclean spirit’ was the work of the Baptist and of Christ. Israel’s perversity can end only in the ‘return’ of the spirit and a second possession worse than the first, a still greater estrangement from God. *Cf.* Fonck, *The Parables*, p. 298.

43. ‘roameth through waterless places’: *cf.* Tob. viii. 3: Isai. xxxiv. 14: Baruch iv. 35: *etc.*

44. Satan is slow to acknowledge defeat. ‘vacant’, unoccupied; the divine Master is not there. ‘swept and garnished’: garnished with the disposition to sin once more and in every way prepared for his reception.

46. ‘His brethren’, named in xiii. 55: *cf.* Vol. IV, Appendix I.

47. The Vatican and Sinaitic and some other important manuscripts omit this verse; in this Père Lagrange follows them, probably correctly.

48—50. *Cf.* Mark iii. 33—35, note. The incident forms an

‘ Who is my mother, and who are my brethren?’

- 49 And stretching forth his hand towards his disciples he said, ‘ Behold my mother and my brethren!
- 50 For whosoever doth the will of my Father who is in the heavens, he is my brother and sister and mother ’.

V. Parables. (Chap. XIII.)

XIII.

- |   |             |  |
|---|-------------|--|
| 1 | The Parable | On that day Jesus went out of the house              |
| 2 | of          | and sat by the Sea. And great multi-                 |
|   | the Sower   | tudes gathered together unto him, so                 |
|   |             | that he entered a boat and sat on board; and the     |
| 3 |             | whole multitude stood on the beach. And he spoke     |
|   |             | many things to them in parables, saying:             |
| 4 |             | ‘ Behold, the sower went forth to sow. And as        |
|   |             | he sowed, some seeds fell by the wayside, and the    |
| 5 |             | birds of the air came and ate them up. And others    |
|   |             | fell upon rocky ground, where they had not much      |
| 6 |             | soil, and straightway they shot up, because they had |
|   |             | no depth of soil; but when the sun rose they were    |
| 7 |             | scorched, and because they had no root they          |
|   |             | withered. And others fell upon thorns, and the       |
| 8 |             | thorns grew up and choked them. And others fell      |
|   |             | upon good soil, and yielded fruit, some a hundred-   |

admirable conclusion to the whole section. The way to Christ is the way of submission, not of opposition.

**XIII.** 1—9. *The Parable of the Sower*: Mark iv. 1—9; Luke viii. 4—8. In this chapter St. Matthew portrays Christ as the great Prophet or Exponent of ‘the mysteries of the kingdom of the heavens’, and in His parabolic form of teaching the evangelist again sees the fulfilment of prophecy (xiii. 13—15, 34—35).

1. ‘On that day’: a note of time that is probably exact and need not be taken in the vague.

5. ‘rocky ground’, where the soil lay thin upon the rock stratum and the seed could not sink deep.

fold, some sixty, some thirty. He that hath ears, let him hear '.

10

11

12

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The  
Explanation

And the disciples came unto him and said, 'Wherefore dost thou speak to them in parables?'

And he answered and said:

'To you it hath been given to know the mysteries of the kingdom of the heavens, but to them it hath not been given. For whosoever hath, to him shall be given, and he shall abound; but whosoever hath not, from him shall be taken even what he hath. Wherefore I speak to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah that saith:

Hearing ye shall hear, but in no wise understand,  
and seeing ye shall see, but in no wise perceive;  
For the heart of this people is become gross,  
and their ears are hard of hearing,  
and their eyes they have closed,

9. Again, xi. 15 : xiii. 43 : similarly thrice in Mark, twice in Luke, and twice in the Apocalypse.

10—23. *The Explanation*: Mark iv. 10—20 : Luke viii. 9—15 : cf. Mark iv. 25 : Luke viii. 18 : x. 23—24 : xix. 26 : Matt. xxv. 29. Cf. x. 27, with note.

11. 'the mysteries of the kingdom of the heavens' are the long-hidden and sublime doctrines concerning the life, character and endowments of the Church: cf. iii. 2, note.

12. Cf. xxv. 29, with note : Mark iv. 25 : Luke viii. 18 : xix. 26. 'This means that all things shall be given by God to him who is full of desire and zeal; to him who is void of these, and who doth not what is in his power, neither are the things that are of God given; nay, even those that he hath are taken from him' (St. Chrysostom, Hom. *in loc.*).

14—15. Isai. vi. 9—10 : cf. Mark iv. 12, note. The quotation follows the Greek Septuagint closely: cf. *Introd.*, pp. xiii, xxxi. The Jews are rejected: cf. *Introd.*, pp. xxviii, xxx—xxxii.

Lest perchance they should see with their eyes,  
 and hear with their ears,  
 And understand with their heart and turn again,  
 and I heal them.

16 ' But blessed are your eyes, because they see, and  
 17 your ears, because they hear. Amen I say to you,  
 many prophets and just men longed to see what ye  
 see and they saw it not, and to hear what ye hear and  
 they heard it not.

18 ' Do ye, therefore, hear the parable of the sower.  
 19 When anyone heareth the word of the kingdom  
 and understandeth not, there cometh the evil one  
 20 and catcheth up what was sown in his heart. This  
 is he that was sown by the wayside. And he that was  
 sown upon the rocky ground is he that heareth the  
 21 word and straightway receiveth it with joy; he hath  
 no root in him, but is inconstant, and when afflic-  
 tion or persecution cometh because of the word,  
 22 straightway he is scandalized. And he that was  
 sown among thorns is he that heareth the word,  
 and the cares of the world and the glamour of  
 23 riches choke the word, and it is unfruitful. And he  
 that was sown upon good soil is he that heareth the  
 word and understandeth; yea, he beareth fruit, and  
 yieldeth, one a hundredfold, another sixty, another  
 thirty '.

20. ' he that was sown ' : the various kinds of soil represent the various kinds of hearers. But since the fate of the seed really represents the spiritual fate of the hearers, the seed and the hearers are also in part identified.

22. ' glamour ' : the Greek *ἀπάρη*, in popular Hellenistic Greek at least, connotes pleasure and attraction as well as deceit: cf. Fr. Zorell, S.J., in *Biblica*, Vol. I, p. 265: Moulton and Milligan, *Vocab. of Greek Test.* (*sub voce*).

The Parable  
of  
the darnel

Another parable he set before them, 24  
saying: 'The kingdom of the heavens  
is like to a man that sowed good seed  
in his field. But while men slept, his enemy came 25  
and sowed darnel also amid the wheat, and went his  
way. And when the blade shot up and brought forth 26  
fruit, then appeared likewise the darnel. And the  
owner's servants came to him and said, "Master, 27  
didst thou not sow good seed in thy field? Whence  
then the darnel?" And he said to them, "An enemy 28  
hath done this". They say to him, "Wilt thou then  
that we go and gather it up?" But he saith, "Not 29  
so, lest perchance in gathering the darnel ye root  
up the wheat along with it. Let both grow together 30  
until the harvest. And at harvest-time I will say to  
the reapers, Gather ye first the darnel, and bind it  
in bundles to burn; but the wheat gather ye into my  
barn "'.

The  
mustard-seed:  
the leaven

Another parable he set before them, 31  
saying: 'The kingdom of the heavens  
is like to a mustard-seed, which a man

24—30. *The parable of the darnel*: Matthew only.

24. 'is like'. Apparently the Greek signifies literally, 'has been made like'. Similarly in xviii. 23: xxii. 2: *etc.* Cf. vi. 8, with note.

25—26. 'Such deeds of enmity were, and still are, common in the East' (Edersheim, *Life and Times*, Vol. I, p. 591: Trench, *Notes on the Parables*, p. 88). 'darnel', not tares or common vetch, but the bearded darnel, a poisonous herb which in the blade stage closely resembles the wheat.

30. 'Let both grow together'. Though the parable illustrates the continuance of evil in the kingdom of Christ, no less than its origin and end, one must not go beyond the lesson intended and infer that evil must be suffered to grow unchecked: cf. I Cor. v: II Cor. xiii. The point emphasized is that till the end of time good and evil shall in fact be ever intermingled in the Church, and that all proposals for the eradication of evil must be made with an eye to the preservation and growth of the good.

31—32. *The parable of the mustard-seed*: Mark iv. 30—32: Luke xiii. 18—19.

31—32. The parable illustrates the great increase of the Church from small beginnings.

32 took and sowed in his field. Of all the seeds it is the least; but when it is grown up it is greater than the vegetables and becometh a tree, so that “the birds of heaven” come and “dwell in the branches thereof”’.

33 Another parable he spoke to them:

‘The kingdom of the heavens is like unto leaven, which a woman took and covered over in a bushel of flour till the whole was leavened’.

34 All these things did Jesus speak in parables to the multitudes, and without parable he spake naught to them: that so might be fulfilled what was spoken through the prophet, saying:

I will open my mouth in parables,  
I will utter things hidden from the foundation  
of the world.

36 Then leaving the multitudes he went into the house. And his disciples came unto him and said, ‘Explain to us the parable of the darnel in the field’.

And he answered and said:

37 ‘He who soweth the good seed is the Son of Man:  
38 the field is the world: the good seed—these are the children of the kingdom: the darnel are the children  
39 of the evil one: the enemy who sowed it is the devil: the harvest is the consummation of the world: the

32. Dan. iv. 12, 21 (9, 18): Ezech. xvii. 23.

33. *The parable of the leaven*: Luke xiii. 20—21.

33. Illustrating the hidden force and penetrating power of the Church.

34—35. *Upon the parables generally*: Mark iv. 33—34.

35. Ps. lxxviii (lxxvii). 2. The title of the Psalm attributes it to Asaph, a contemporary of David; but some of the Asaphite psalms are certainly post-exilic.

36—53. *Further Parables and Explanations*: Matthew only.



reapers are the angels. As the darnel, therefore, 40  
 is gathered and burnt up with fire, even so shall it  
 be at the consummation of the world. The Son of 41  
 Man shall send forth his angels, and they shall  
 gather up from his kingdom all "the scandals and 42  
 the doers of iniquity", and shall cast them into the  
 furnace of fire; there shall be the weeping and the  
 gnashing of teeth. Then "shall the just shine forth 43  
 as the sun" in the kingdom of their Father. He  
 that hath ears, let him hear.

'The kingdom of the heavens is like unto a 44  
 treasure hid in the field, which a man findeth and  
 covereth; and in his joy he goeth and selleth all  
 that he hath and buyeth that field.

'Again, the kingdom of the heavens is like unto 45  
 a merchant in search of goodly pearls; and when he 46  
 hath found one pearl of great price, he goeth and  
 selleth all that he hath and buyeth it.

'Again, the kingdom of the heavens is like to a 47  
 net cast into the sea, and gathering in fish of every 48  
 kind; when it is filled they haul it up on the beach,  
 and sitting down they collect the good fish into  
 baskets; but the worthless they throw away. Even 49  
 so shall it be at the consummation of the world.  
 The angels shall go forth and shall separate the

41. Cf. Sophon. [Zeph.] i. 3 (Hebr.). The 'scandals' are here to be understood personally, as in xvi. 23.

42. Cf. viii. 12, note.

43. Cf. Wisd. iii. 7: Eccclus. 1. 7: Dan. xii. 3: also, xiii. 9, note.

44—46. The two parables illustrate the same fundamental truth—that 'the gospel of the kingdom' far exceeds the value of all worldly goods: cf. x. 37—39: xvi. 24—26.

47—50. 'As wheat and cockle grow together, and good and bad fish are caught at one and the same time, so also in the kingdom of Christ here on earth, the just and the sinners will be found side by side'. The decisive separation is reserved to the day of judgment (Fonck, *The Parables*, p. 206).

50 wicked from the midst of the just, and shall cast  
 them into the furnace of fire; there shall be the  
 51 weeping and the gnashing of teeth. Have ye under-  
 stood all these things?’

They say to him, ‘Yea’.

52 He said to them, ‘Therefore every scribe in-  
 structed in regard of the kingdom of the heavens  
 is like to a householder who bringeth forth from  
 his store new things and old’.

53 And it came to pass that when Jesus had brought  
 these parables to a close, he departed thence.

54 And coming to his own country he  
     Jesus at  
     Nazareth taught them in their synagogue, so that  
 they were astounded and said, ‘Whence  
 55 hath he this wisdom and these miracles? Is not this  
 the carpenter’s son? Is not his mother called Mary,  
 and his brethren James and Joseph and Simon and  
 56 Jude? And his sisters, are not they all with us?  
 Whence then hath he all these things?’

57 And they took offence at him. And Jesus said to  
 them, ‘A prophet is not without honour save in his  
 own country and in his own home’.

58 And he wrought not many miracles there, because  
 of their want of faith.

50. Cf. viii. 12, note.

52. ‘scribe’, *i.e.*, religious teacher, as in xxiii. 34. The disciples  
 are to teach after the manner of their Master.

54—58. *Jesus at Nazareth*: Mark vi. 1—6a: Luke iv. 16—30.

54. ‘his own country’: cf. ix. 1, note.

55. ‘his brethren’: cf. Vol. IV, Appendix I. ‘Jude’ or Judas:  
 in reality the name is the same as that of the traitor, though distin-  
 guished from it by reverent usage.

57. ‘took offence’, *lit.*, ‘were scandalized’, failing to recognize  
 the Messiah in ‘the carpenter’s son’ whom they had known. There  
 is profound psychology in the saying; local jealousy is a universal  
 phenomenon.

## VI. Multiplication of the Loaves. (Chap. XIV.)

XIV.

Death of  
the Baptist

At that time Herod the tetrarch heard  
of the fame of Jesus, and he said to  
those about him, 'This is John the  
Baptist; he hath risen from the dead, and there-  
for do these powers work in him'.

For Herod had seized and bound John, and had  
put him in prison because of Herodias, his brother  
Philip's wife; for John said to him, 'It is not lawful  
for thee to have her'.

And though he wished to kill him, he feared the  
multitude, because they regarded John as a prophet.  
But when Herod's birthday came, the daughter of  
Herodias danced before the company and delighted  
Herod; whence he promised with an oath to give  
her whatsoever she should ask. And she at the  
prompting of her mother saith, 'Give me here upon  
a dish the head of John the Baptist'.

And the king was grieved, yet because of his  
oaths and his guests he commanded that it should  
be given her. And he sent and beheaded John in  
the prison. And the head was brought upon a dish

XIV. 1—12. *Death of the Baptist*: Mark vi. 14—29: Luke iii.  
19—20: ix. 7—9.

1. 'Herod' Antipas, son of Herod the Great (*cf.* ii. 1, with note),  
was 'the tetrarch' of Galilee and Peraea, who later mocked Our  
Lord (Luke xxiii. 7—12).

3. The arrest occurred at the opening of Christ's ministry (iv. 12).  
'Philip', son of Herod the Great by Mariamne II, was Antipas'  
half-brother. His wife 'Herodias' was the daughter of another half-  
brother, Aristobulus, son of Herod the Great by Mariamne I.

5. Herod's 'wish' to kill him was due to the pressure put upon  
him by Herodias, who however had not as yet quite succeeded in  
bending the weak conscience of her paramour to her will. *Cf.* Mark  
vi. 19—20.

6. 'the daughter of Herodias', Salome (Josephus, *Antiq.* xviii.  
5. 4).

and was given to the maiden, and she brought it to  
 12 her mother. And his disciples came and took away  
 the body and buried him, and came and told Jesus.

13 First  
Multiplication  
of the Loaves And when Jesus heard he withdrew  
 thence in a boat unto a desert place  
 apart. And the crowds hearing of it  
 14 followed him on foot from the towns. And on landing  
 he saw a great crowd, and he was moved with com-  
 15 passion towards them and healed their sick. And  
 when evening had fallen his disciples came unto him  
 and said, ' This is a desert place, and the hour hath  
 already passed; dismiss the crowds, that they may  
 depart into the villages and buy themselves food '.

16 But Jesus said to them, ' They have no need to  
 depart. Do ye give them to eat '.

17 They say to him, ' We have naught here but five  
 loaves and two fishes '.

18 He said, ' Bring them hither to me '.

19 And after bidding the crowds recline upon the  
 grass, he took the five loaves and the two fishes, and

12. The Baptist's death and the miracles that follow (xiv. 13—21) mark the close of Christ's first year of ministry, about the time of the second Passover: *cf.* the harmony appended to St. Mark's Gospel. From this point to the close of the gospel, St. Matthew's narrative is in the main chronological.

13—21. *First Multiplication of the Loaves*: Mark vi. 30—44: Luke ix. 10—17: John vi. 1—14. This is the one miracle of Christ recorded by all four evangelists.

13. 'Jesus withdrew' from the tetrarchy of Antipas 'to a desert place' near Bethsaida Julias (Luke ix. 10), in Gaulonitis, the territory of the tetrarch Herod Philip (Luke iii. 1), who was the son of Herod the Great by Cleopatra, and the builder of Caesarea Philippi (xvi. 13), likewise in his territory.

15. 'the hour hath already passed', probably meaning the usual supper-hour; it was late (Mark vi. 35) and darkness was probably coming on.

16. Christ was trying their faith (John vi. 6).

19. 'he blessed': *cf.* Mark vi. 41, note.

looking up to heaven he blessed and brake the loaves, and gave them to the disciples, and the disciples to the crowds. And all ate and had their fill, and they took up the fragments that were over, twelve full baskets. And they that had eaten were about five thousand men, besides the women and children.

And straightway he compelled the disciples to embark in the boat and to go on before him to the other side, while he dismissed the crowds. And after dismissing the crowds he went up into the mountain apart to pray. And when evening had fallen he was there alone, and the boat was now in the midst of the Sea, buffeted by the waves, for the wind was contrary. And in the fourth watch of the night he came towards them, walking upon the Sea. And the disciples, seeing him walking upon the Sea, were filled with alarm, saying, 'It is a ghost!' And they cried out in fear. But straightway Jesus spoke to them, saying, 'Be of good heart; it is I, fear not'.

And Peter answered and said to him, 'Lord, if it

20. 'baskets': *cf.* xvi. 9—10, note.

22—36. *The Return to Gennesaret*: Mark vi. 45—56: John vi. 15—21. For the course followed *cf.* Mark vi. 32, note.

23. 'when evening had fallen', the same phrase as in xiv. 15.

24. 'was in the midst of the Sea': this appears to be the better reading, although an alternative, 'was many furlongs away from the land', finds some strong documentary support, being the text of the Vatican MS. itself.

25. 'in the fourth watch', *i.e.*, about 3 a.m.—6 a.m. The Jews probably followed the Roman time-system and divided the day and the night each into four equal watches, beginning at sunrise and at sunset respectively.

28—31. Matthew alone narrates this incident. The prominence given to St. Peter in the first gospel (xvi. 18—19: xvii. 24—27) is in striking contrast to St. Mark's reserve: *cf.* *Introd.*, pp. xxv—xxvi: Mark, *Introd.*, pp. xi—xii.

be thou, bid me come to thee upon the waters'.

29 And he said, 'Come'.

30 And Peter went down from the boat and walked upon the waters and came unto Jesus. But when he saw the wind, he was struck with fear; and beginning to sink, he cried out, saying, 'Lord, save me!'

31 And straightway Jesus stretched forth his hand and took hold of him, and he saith to him, 'O thou of little faith, why didst thou doubt?'

32 And when they had come up into the boat, the wind fell. And they that were in the boat worshipped him, saying 'Truly thou art Son of God'.

34 And having crossed over, they came to land at Gennesaret. And the men of that place recognized him, and sent word throughout that neighbourhood, and they brought unto him all the infirm, and besought him to let them touch but the tassel of his cloak; and all that touched it were healed.

33. Deeply impressed by the magnitude of the miracles, 'they acknowledge that He is truly Son of God, and Arius proclaims Him a creature!' (St. Jerome, *ad. loc.*). The decision of the Biblical Commission (June 19, 1911) assumes that in xiv. 33 we have a profession of faith in the Divinity of Christ. 'Seest thou not how He leads men gradually to higher things?' (St. Chrysostom). His messianic dignity they had recognized from the outset (John i. 40—49), and now, after all that Christ had said (*e.g.*, xi. 27: John v) and done, they appear to have realized, however inadequately, the true nature of His Sonship, and to have found the answer to the question of viii. 27. Cf. Fr. Fonck, S.J., *I Miracoli del Signore*, Vol. I, pp. 404 sqq.

36. 'the tassel of his cloak': cf. ix. 20, with note.

## C

## Second Year of Ministry. (cc. XV—XXV.)

## I. Galilee and the North. (cc. XV—XVIII.)

XV.

Then come Pharisees and scribes from  
 Jerusalem unto Jesus, saying, 'How is  
 it thy disciples transgress the tradition  
 of the ancients? For they wash not their hands  
 when they eat bread'.

'What  
 defileth'

But he answered and said to them:  
 'How is it ye too transgress the commandment of  
 God for the sake of your tradition? For God said,  
 "Honour thy father and thy mother"; and, "He  
 that revileth father or mother, let him die the  
 death". But ye say, "Whosoever shall say to his  
 father or mother, Whatsoever of mine might profit  
 thee is given to God—he shall not honour his father  
 or mother". So ye have made void the word of God  
 for the sake of your tradition. Ye hypocrites, well  
 did Isaiah prophesy of you, saying,

XV. 1—20. 'What defileth': Mark vii. 1—23: cf. Luke vi. 39.

2. 'the tradition of the ancients', *i.e.*, the great array of oral precepts and traditions with which the scribes of old fenced in the written Law, and which later took written shape in the Talmuds. These 'precepts of men' (xv. 9) the Pharisees sometimes ranged against the divine word, notwithstanding Deut. iv. 2. Cf. Josephus, *Antq.* xiii. 10. 6. 'eat bread', *i.e.*, take a meal. 'wash . . . bread': a rule of somewhat uncertain origin, based by some on Levit. xv. 11: xx. 7.

4. Exod. xx. 12: xxi. 17: Deut. v. 16.

5—6. The construction of the original is harsh, but Christ is probably not only repeating the formula of the Pharisees, but also putting upon their lips the consequence of their casuistry: so Lagrange, *ad. loc.*, following Knabenbauer. A son might take a vow that any profit which his parents might have from him was to be *as concerned them* a gift to God, a sacred vow-offering, *Qorban*; this precluded any help to *them*, but otherwise left him quite free to do as he pleased with his property (cf. Mark vii. 11, note: Strack and Billerbeck, *ad. loc.*).

- 8           This people honoureth me with their lips,  
              but their heart is far from me ;
- 9           In vain do they worship me,  
              teaching for doctrines precepts of men'.
- 10          And calling to him the crowd he said to them,  
11        ' Hear ye and understand. It is not what entereth  
          the mouth that defileth a man ; but what cometh out  
          of the mouth, this defileth a man '.
- 12          Then came unto him the disciples and say to him,  
          ' Knowest thou that the Pharisees, upon hearing the  
          saying, have been scandalized? '
- 13          But he answered and said, ' Every plant that my  
          heavenly Father hath not planted shall be uprooted.  
14        Let them be ; they are blind guides of the blind. If  
          a blind man lead a blind man, they shall both fall  
          into a pit '.
- 15          Peter answered and said to him, ' Explain to us  
          the parable '.
- 16          He said to them, ' Are ye also still devoid of  
17        understanding? Do ye not see that whatsoever  
          entereth the mouth passeth into the belly, and is  
18        cast out into the privy? But the things that come  
          out of the mouth come forth from the heart, and  
19        these defile a man. For from the heart come forth  
          wicked purposes—murders, adulteries, fornications,  
20        thefts, false witness, blasphemies. These are what  
          defile a man ; but to eat with unwashed hands doth  
          not defile a man '.

8—9. Isai. xxix. 13: the Septuagint rendering adapted and abbreviated.

13. 'Every plant', including the sect of the Pharisees. For the image *cf.* Isai. v. 7: lxi. 3: Jude 12.

14. *Cf.* xxiii. 16—26: Luke vi. 39.



The  
Canaanite  
woman

And departing thence Jesus withdrew 21  
into the district of Tyre and Sidon.

And behold a Canaanite woman came 22  
out of those borders and cried out, saying, 'Have  
pity on me, Lord, son of David; my daughter is  
grievously possessed'.

But he answered her not a word. And his dis- 23  
ciples came and asked him, saying, 'Dismiss her, for  
she crieth after us'.

And he answered and said, 'I have been sent 24  
only to the lost sheep of the house of Israel'.

But she came and worshipped him, saying, 'Lord, 25  
help me'.

He answered and said, 'It is not good to take the 26  
bread of the children and cast it to the dogs'.

But she said, 'Yea, Lord; for indeed the dogs eat 27  
of the crumbs that fall from their masters' table'.

Then Jesus answered and said to her, 'O woman, 28  
great is thy faith; be it done to thee as thou  
desirest'.

And her daughter was healed from that hour.

Second  
Multiplication  
of the loaves

And Jesus departed thence and came by 29  
the Sea of Galilee; and he went up on  
to the mountain and sat there. And 30

great multitudes came to him, bringing with them

21—28. *The Canaanite woman*: Mark vii. 24—30.

22. The woman was a descendant of the Phoenicians of Syria (Mark vii. 26), who were sometimes termed 'Canaanites' (*e.g.*, Isai. xxiii. 11).

23. 'Dismiss her': the context seems to show that they wished Our Lord first to grant her petition: *cf.* Luke xiv. 4.

24. Christ's personal mission was limited; but *cf.* xxviii. 18—19: Introd. p. xxviii.

29—38. *Second multiplication of the loaves*: Mark vii. 31—viii. 9. Our Lord refers with emphasis to this second multiplication both in

the lame, the maimed, the blind, the dumb, and many others; and they cast them down at his feet  
31 and he healed them, so that the multitude marvelled to behold the dumb speak, and the lame walk, and the blind see. And they glorified the God of Israel.

32 And Jesus called his disciples unto him and said, 'I feel compassion for the multitude, for they have remained with me now three days, and have naught to eat. And I am unwilling to send them away fasting, lest they faint on the way'.

33 And the disciples say to him, 'Whence in a wilderness can we provide bread enough to satisfy so great a multitude?'

34 And Jesus saith to them, 'How many loaves have ye?'

And they said, 'Seven, and a few small fishes'.

35 And after bidding the multitude recline on the  
36 ground, he took the seven loaves and the fishes and gave thanks, and brake and gave to the disciples, and the disciples to the multitudes. And they all  
37 ate and had their fill; and they took up the fragments that were over, seven full hampers. And they  
38 that had eaten were four thousand men, besides the women and children.

Matthew (xvi. 10) and Mark (viii. 20). He wished to press home the lesson, and a suitable opportunity would soon occur. Canon Streeter (*The Four Gospels*, pp. 174—7) has recently shown how difficult it is, even from the 'critical' point of view, to suppose this second multiplication to be a later addition in the two gospels. The whole section in St. Mark's gospel to which it belongs is characteristic of that evangelist.

37. 'hampers': cf. xvi. 9—10, note.

And after dismissing the multitudes he 39  
 embarked in the boat and came into the  
 borders of Magadan. And the Pharisees  
 and Sadducees came up and asked him to show them  
 a sign from heaven, tempting him. But he answered 2  
 and said to them, 'Overnight ye say, "It will be  
 fine, for the sky is red"; and of a morning, "Today 3  
 there will be bad weather, for the sky is red and  
 louring". The face of the heavens ye can read  
 indeed, but the signs of the times ye cannot. A 4  
 wicked and adulterous generation seeketh for a sign,  
 and a sign shall not be given it, except the sign of  
 Jonah'.

**XV. 39—XVI. 4a.** 'A sign from heaven': Mark viii. 10—12: *cf.* Matt. xii. 38—39; Luke xi. 16, 29; xii. 54—56.

39. 'Magadan' ('the district of Dalmanutha', Mark) must perhaps be sought near the southern extremity of the Sea of Galilee.

**XVI. 1.** 'a sign from heaven', *e.g.*, a fall of manna (*cf.* John vi. 30—31), fire (*cf.* Luke ix. 54), or a voice (*cf.* John xii. 28. 'tempting him': *cf.* iv. 3, note.

2—3. 'Overnight ye say . . . ye cannot'. This passage is omitted by the two leading MSS. (the Vatican and Sinaitic) and some other authorities; but Père Lagrange (*ad. loc.*) regards it as certainly part of the original text, arguing that it was in Tatian's Diatessaron (2nd cent.), in the Antioch and Latin traditions, and even in representatives of the Egyptian tradition. It is also found in the newly discovered Koridethi MS.( $\Theta$ ), to which Canon Streeter (*The Four Gospels*, 1924) attaches great importance as the chief authority for the tradition of Caesarea, though (pp. 241—2) rejecting the present passage from that tradition. He admits, however, that it cannot have been taken from the Lucan parallel (Luke xii. 54—56). It is in fact strikingly original, and Père Lagrange suggests that it came to be omitted in Egypt because the signs do not hold good there. In England, on the other hand, we have the saying,

Red sky at night, shepherd's delight:

Red sky in the morning, shepherd's warning.

4a. *Cf.* xii. 39—40, with notes. 'The sign of Jonah' was the supreme proof of Christ's divine mission, emphasized also by St. Paul in I Cor. xv. Our Lord was prepared to waive all other 'signs' and to stand or fall by this one miracle of miracles.

4b—12. *The leaven of the Pharisees*: Mark viii. 13—21; Luke xii. 1. We gather from the Marcan parallel that the conversation here recorded took place in the boat.

XVI.

1

2

3

4

- 5           **The Leaven**           And leaving them he went away. Now  
               **of the**               the disciples came to the other side, but  
 6           **Pharisees**           had forgotten to bring bread. And  
 Jesus said to them, 'Take heed, and beware of the  
 leaven of the Pharisees and Sadducees!'
- 7           And they began to discuss among themselves, say-  
 ing, 'We brought no bread.'
- 8           And Jesus knowing it, said, 'Why do ye discuss  
 among yourselves, O ye of little faith, that ye have  
 9 no bread? Do ye not yet understand, nor remember  
 the five loaves for the five thousand, and how many  
 10 baskets ye took up? Nor the seven loaves for the  
 four thousand, and how many hampers ye took up?  
 11 How is it that ye understand not that I spoke not to  
 you about bread? Nay, beware ye of the leaven of  
 the Pharisees and Sadducees!'
- 12          Then they perceived that he bade them beware,  
 not of the leaven of bread, but of the teaching of  
 the Pharisees and Sadducees.
- 13                           And when Jesus had come into the dis-  
               **St. Peter's**           trict of Caesarea Philippi, he questioned  
               **Confession**           his disciples, saying, 'Whom do men  
 14 say that the Son of Man is?'

6. 'the leaven', the corrupting influence of their teaching: *cf.* iii. 7, note.

9—10. *Cf.* xiv. 17—21: xv. 34—38. The present passage preserves the two distinct words used in the original passages. The *κόφινος* of xiv. 20 appears to have been a strong wicker 'basket' carried by hand (*cf.* Juvenal iii. 14); the *σφυράς* of xv. 37 a larger 'hamper', used chiefly for food (*cf.* Acts ix. 25).

11. The misunderstanding removed, it is enough merely to repeat the saying.

13—20. *St. Peter's Confession*: Mark viii. 27—30: Luke ix. 18—21: *cf.* Matt. xviii. 18: John vi. 66—71.

13. *Cf.* xiv. 13, note. 'No baseless tradition or deliberate invention would have placed the scene of what follows in so distant a region': Plummer, *Exeg. Com. on St. Matthew*, p. 224.

14. 'the Baptist': *cf.* xiv. 2. 'Elias': *cf.* xi. 14: Eccclus. xlviii.

And they said, 'Some, John the Baptist; and others, Elias; and others, Jeremiah, or one of the prophets'.

He saith to them, 'But whom say ye that I am?' 15

And Simon Peter answered and said, 'Thou art the Christ, the Son of the living God'.

Jesus answered and said to him: 17

'Blessed art thou, Simon Bar-Jonah, because flesh and blood hath not revealed this to thee, but my Father in the heavens. And I do say to thee, 18

13—15: Mal. iii. 23—24 (iv. 5—6). 'Jeremiah': *cf.* II Macch. xv. 12—16: IV Esdras ii. 18 (this latter not a canonical book). 'One of the prophets': *cf.* John i. 21, 25: vi. 14: vii. 40: Deut. xviii. 15.

15. 'Whom say ye': 'That is to say: you who are always with Me, who see Me working miracles, who yourselves also have worked many miracles through Me': St. Chrysostom, *ad loc.*

16. Peter acknowledges Jesus to be both the Messiah and the only-begotten Son of the Father, truly man and truly God (*cf.* *Intro.*, p. xxix). The unique character of the confession, which Christ declares to be the fruit of a special revelation and which at once earns for Peter a singular reward, lies in the fact that although the other apostles were doubtless of one mind with Peter, yet does Peter outstrip them in professing that faith. His act is prompt, intensely personal, calm and deliberate—in marked contrast to the confession of xiv. 33—and is expressed in the strongest language at his command at that moment. 'the living God',  $\delta \theta\epsilon\omicron\varsigma \delta \zeta\acute{\omega}\nu$  (with the article), is found elsewhere only in xxvi. 63 and Ps. xlii (xli). 2 (LXX).

17—19. Upon the general character and origin of these verses *cf.* *Intro.*, pp. xxv—xxvi.

17. 'Blessed': *cf.* v. 3, note. Only here do Christ's own lips pronounce an individual 'blessed'. 'Bar-Jonah' is the Aramaic for 'son of Jonah' (*cf.* Mark x. 46). Elsewhere Peter is 'son of John',  $\text{Ιωάννου}$  (John i. 42: xxi. 15—17); but this is probably a better known Greek equivalent in sound and letters (not in etymology) of 'son of Jonah', as is 'Simon' of 'Symeon' (*cf.* II Pet. i. 1 with note, and Lagrange on the present passage). 'flesh and blood', *i.e.*, mortal man on his purely natural side, as contrasted with the supernatural workings of God: *cf.* I Cor. xv. 50: Gal. i. 16: Ephes. vi. 12: Eccles. xiv. 19. For the general sense *cf.* xi. 27: John vi. 44—45.

18. 'Because thou hast said to Me, "Thou art the Christ . . ."' I in turn say to thee, not in words vain and ineffective, but I say to thee, because for Me to have said a thing is to have made it such' (St. Jerome, *ad loc.*). 'Thou art Peter ( $\text{Πέτρος}$ ) and upon this rock ( $\text{πέτρα}$ ). The Greek rendering, which has to change a feminine to

Thou art Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against

a masculine termination in order to make of the word the name of a man—and much more so the English—lacks the force of the original Aramaic used by Christ: 'Thou art *Kepha* (Cephas—rock) and upon this *Kepha* . . .', thus clearly identifying the 'rock' with the person of 'Peter' the confessor. The French happily preserves this identity: 'tu es Pierre, et sur cette pierre je bâtirai mon église'. 'All attempts to explain the "rock" in any other way than as referring to Peter have ignominiously failed': Briggs, quoted by Plummer, *op. cit.*, p. 229.

'I will build my Church', my *ἐκκλησία*. This word (the usual Septuagint rendering of the Hebrew *qahal*, the assembly of Israel: *cf.* Num. xx. 4; Deut. xxiii. 2—3), stands here for the new 'Israel of God' (Gal. vi. 16), the Christian community, the Messianic 'kingdom' of the following verse: *cf.* xviii. 17. It was the obvious and fittest word to employ. Thus Christ at last explains the real import of the name *Kepha* ('Cephas'), so mysteriously promised (John i. 42) and now so solemnly bestowed. Simon is to be what his surname signifies, the living rock-foundation of Christ's own Church—not merely the lowest courses of masonry (as in Rom. xv. 20; Eph. ii. 20), but the bed-rock support of the whole superstructure, as in Matt. vii. 24—25. He is to be to Christ's Church upon earth what the living rock is to the building erected upon it, *viz.*, the supreme and universal principle of unity, stability, and increase. The only way in which a man can stand in such a relation to any corporate body or social structure is by possessing and exercising supreme and universal authority over it. This interpretation is confirmed by the terms in which Christ actually fulfilled His promise: *cf.* John xxi. 15—17, with notes. In a word, the primacy conferred is one of jurisdiction, not of mere honour. It is furthermore implied that Peter's primacy must continue in his successors. If Christ's Church, because built upon the rock, is to 'prevail'—to stand for ever proof against assault from without or disintegration from within—then 'this rock' must have rock-successors. Peter's office must be perpetuated, if the Church itself is to be perpetuated; otherwise it is not the Church such as Christ founded it. As time went on, indeed, the need of the office was to become ever greater.

'the gates of hell'. The word here used for 'hell' is *Hades*, which is equivalent to the Old Testament Hebrew word *Sheol*, the abode of the dead, without any clear and necessary distinction between pleasure and punishment, the good and the bad. Hell as a place of punishment is indicated quite clearly in the New Testament by *gehenna* ('the Vale of Hinnom': *cf.* Jerem. vii. 31—32, *etc.*). *Hades* is used ten times in the New Testament, but certainly of the place of punishment only in Luke xvi. 23, and even there the vaguer meaning might stand as the strict translation. Hence it seems best here also, as elsewhere, to understand the general meaning, as

it. I will give thee the keys of the kingdom of the heavens; and whatsoever thou shalt bind upon earth shall be bound in the heavens, and whatsoever thou shalt loose upon earth shall be loosed in the heavens'.

when we say that Christ 'descended into hell', and we might render the phrase, 'the gates of death', as mentioned in Psalm ix. 15: cvi (cvii). 18: Job xxxviii. 17; 'the gates of *Sheol*' or *Hades* ('hell' in the Douay-Challoner version) are mentioned in Isai. xxxviii. 10. 'The gates' seem to be mentioned in the Old Testament as (so to speak) the most striking feature about the abode of the dead; once they have closed upon anyone, there is no return. But in the present passage the sense seems to be, that death will never close down its gates upon the Church of Christ, that the Church is never to die, that it is to live 'unto the consummation of the world' (xxviii. 20). And it is clearly implied that what is to save it from destruction is the fact that it is built upon *Kepha*, the rock-man: cf. vii. 24—27.

19. The metaphor is changed: the Builder becomes the Lord of a 'kingdom'; the immovable foundation becomes the Lord's future active vicegerent in all that pertains to the kingdom. 'the keys'—attributed in the New Testament only to Christ (Apoc. iii. 7) and to Peter—are the symbol of supreme power and authority: cf. Isai. xxii. 20—24: Apoc. i. 18. 'the kingdom of the heavens' is the 'Church' of the preceding verse: cf. iii. 2, note. Peter's authority does not directly extend beyond this sphere. The words 'whatsoever thou shalt bind . . . and . . . loose' are elucidatory, and declare the character and extent of the power bestowed. The terminology is that of the rabbinical schools. What was prohibited was said to be 'bound'; what was ruled to be lawful was said to be 'loosed'. In both cases an obligation in conscience was implied. A further illustration of the gospel phrase is to be found in Josephus' *Jewish War* (Bk. I, chap. 5), where he says of the Pharisees in the days of Queen Alexandra (78—69 B.C.) that 'they bound and loosed at their pleasure', evidently signifying complete ascendancy over the administration of the kingdom. Josephus wrote his *Jewish War* not long after the destruction of Jerusalem in 70 A.D., and originally, as he tells us at the beginning of his work, in Aramaic; but the Aramaic original is lost, like that of St. Matthew's gospel itself.

Christ's words, then, convey the promise of supreme rule, the fullest legislative authority with its necessary accompaniment of judicial authority. The power is plenary ('whatsoever'), and subordinated to no earthly superior, for the judgments which he passes 'on earth' are forthwith ratified 'in the heavens'. Cf. Fr. Joyce, S.J., *Cath. Encycl.*, art. *Pope*. On the similar promise to the apostles cf. xviii. 18, with note.

20 Then he warned his disciples not to tell anyone that he was the Christ.

21 First Prediction  
of Passion  
and Resurrection Thenceforth Jesus began to disclose to his disciples that he must needs depart unto Jerusalem, and suffer many things from the elders and the high priests and the scribes, and be put to death, and on the third day rise again.

22 And Peter took him aside and began to rebuke him, saying, 'God forbid, Lord! Never shall this befall thee'.

23 But he turned and said to Peter, 'Get thee behind me, Satan; thou art a stumbling-block to me, for thou heedest not the things of God, but the things of men'.

24 Then Jesus said to his disciples:

'If anyone will come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever would lose his life for my sake, shall find it. For what shall it profit a man if he gain the whole world, and lose his soul? Or what shall a man give as a price for his soul? For the Son of Man is

20. Christ is now abandoning Galilee (John vi. 66 marks the climax of failure there), at first for the north (*cf.* xv. 21: xvi. 13), but soon finally for Peraea and Judaea (xix. 1). Meanwhile His main object is not any more to teach the multitude (for His avoidance of publicity see also Mark vii. 36: ix. 30) so much as to train and prepare the Twelve, chiefly by this incident, by predicting the Passion and teaching the Cross, and by the Transfiguration.

21—28. *First prediction of Passion and Resurrection:* Mark viii. 31—ix. 1: Luke ix. 22—27.

23. Peter's view of the Cross was not God's view. In principle he was repeating Satan's temptation, and so shared his rebuke: *cf.* iv. 10: I Cor. i. 18—25.

26. 'soul', *i.e.*, 'soul-life': the word ( $\psi\upsilon\chi\eta$ ) here bears an obviously higher and wider meaning than in xvi. 25, where it must be translated merely 'life'. 'lose': *cf.* x. 28, note.

27. Prov. xxiv. 12: Ps. lxi (lxi). 12: quoted also in Rom. ii. 6: II Tim. iv. 14: *etc.* *Cf.* Vol. III, p. 253.



about to come in the glory of his Father with his angels, and then " shall he render to each according to his work ". Amen I say to you, there are some of those standing here who shall not taste death until they see the Son of Man coming in his kingdom ' . 28

**XVII.**

I

2

3

4

The  
Transfiguration

And after six days Jesus taketh Peter and James and John his brother, and leadeth them on to a high mountain apart. And he was transfigured before them; and his face shone as the sun, and his garments became white as the light. And behold, there appeared to them Moses and Elias, conversing with him. And

28. In confirmation of the assertion that He shall finally appear as the supreme Judge of all men (*cf.* xxiv. 30 : xxv. 31—32), Our Lord predicts a more immediate coming. This 'coming' of the Son of Man, which some of those present were to live long enough to behold, has ever been an exegetical crux. SS. Chrysostom, Cyril, Hilary, and Jerome find it verified in the Transfiguration, which came only six days later: St. Gregory and Ven. Bede, in the triumphant establishment of Christ's Church: many later exegetes, in the divine visitation upon Jerusalem in 70 A.D. Probably we should combine the two last as but different aspects of the same 'coming' (*cf.* Lagrange on Luke ix. 27), for in the design of God the destruction of the City and its Temple was to sound at once the knell of the old dispensation and the assured triumph of the new. Here, as the context demands, Christ gives prominence to His 'coming' in judgment; in xix. 28 (where see note) He stresses the final triumph of His kingdom. As in x. 23, so here also, the interpretation is complete only when one sees in this proximate judgment and triumph the type of the last and general judgment, and the crowning glory of the Church triumphant. *Cf.* Mark xiii. 4, note.

**XVII.** 1—13. *The Transfiguration:* Mark ix. 2—13: Luke ix. 28—36.

1. The 'mountain' is probably Thabor, a few miles south-east of Nazareth.

2. 'as the light'. The Vulgate reading, 'as snow', is probably from xxviii. 3.

3. The representatives of the Law and of the Prophets bear testimony to Christ: *cf.* Luke ix. 31 : xxiv. 44.

4. A thought possibly suggested by the approaching Feast of Booths or Tabernacles: *cf.* Lev. xxiii. 42—43: Nehem. viii. 14—17:

Peter answered and said to Jesus, 'Lord, it is good for us to be here. If thou wilt, let me make here three tents, one for thee and one for Moses and one for Elias'.

5 Whilst he was yet speaking, behold, a bright cloud overshadowed them; and behold, a voice from the cloud said, 'This is my beloved Son, in whom I am well pleased; hear ye him'.

6 And when the disciples heard, they fell upon their  
7 face and were very much afraid. And Jesus drew near and touched them, saying, 'Arise, and fear not'.

8 And lifting up their eyes they saw no one save  
9 Jesus himself alone. And as they came down from the mountain Jesus charged them, saying, 'Tell not the vision to anyone, until the Son of Man be risen from the dead'.

10 And the disciples asked him, saying, 'Why then do the scribes say that Elias must come first?'

11 And he answered and said, 'Elias is indeed to  
12 come, and he shall restore all things; but I tell you, Elias hath already come, and they have not recognized him, but have done to him all they would. Even so is the Son of Man also about to suffer at their hands'.

13 Then the disciples understood that it was of John the Baptist he had spoken to them.

John vii. 2. 'Let me make', interpreting the construction to be that of the parallel passages, Mark ix. 5: Luke ix. 33: otherwise, 'I will make'.

5. Cf. II Pet. i. 16—18.

10. An inference from Mal. iv. 5—6 (iii. 23—24) which Christ allows, Himself implicitly referring to the passage.

12. 'Elias hath already come', not in person, but 'in spirit and in power': cf. xi. 14, with note: Luke i. 17.

The  
Possessed  
Boy

And as they approached the crowd, 14  
there came unto him a man who fell  
upon his knees before him and said,  
' Lord, have pity on my son, for he is epileptic and 15  
in evil case; often he falleth into the fire, and often  
into the water. And I brought him to thy disciples, 16  
and they were not able to heal him '.

And Jesus answered and said, ' O unbelieving and 17  
perverse generation, how long shall I be with you? How  
long shall I bear with you? Bring him hither to me '.

And Jesus rebuked him, and the devil went out 18  
of him, and the boy was healed from that hour. Then 19  
the disciples came to Jesus privately and said, ' Why  
could not we cast it out? '

And he said to them, ' Because of your little faith. 20  
Amen I say to you, if ye have faith as a grain of  
mustard-seed, ye shall say to this mountain, " Re-  
move hence thither ", and it shall remove; and  
naught shall be impossible to you. But this kind 21  
is not cast out save by prayer and fasting '.

And while they were moving about in 22  
Galilee Jesus said to them, ' The Son  
of Man is about to be delivered into the  
hands of men, and they shall put him to death, and 23  
on the third day he shall rise again '.

And they were greatly distressed.

14—21. *The possessed boy*: Mark ix. 14—29: Luke ix. 37—43a:  
*cf.* Luke xvii. 5: Matt. xxi. 21: Mark xi. 23.

18. 'rebuked him', grammatically the possessed boy, who so far  
has alone been mentioned, but in reality and sense the devil who  
possessed him—as the result shows.

21. The authenticity of this verse is doubtful, as it is omitted by  
the two most weighty manuscripts, the Vatican and Sinaitic, and  
several lesser authorities. Yet it is included by the great mass of  
uncial manuscripts, and one would have expected an interpolator to  
have followed Mark ix. 29 more closely.

22—23. *Second prediction of Passion and Resurrection*: Mark ix.  
30—32: Luke ix. 43b—45.

24 And when they had come to Capharnaum, they who were collecting the florin tax came to Peter and said, 'Doth not your master pay the florin?'

The Temple  
Tax

25 He saith, 'Yea'.

But when he came into the house Jesus forestalled him, saying, 'What thinkest thou, Simon? From whom do the kings of the earth collect taxes or tribute; from their sons or from others?'

26 And when he said, 'From others', Jesus said to  
27 him, 'The sons then are exempt. But that we may

24—27. *The Temple Tax*: Matthew only: *cf.* Mark ix. 33a. This is one of the incidents peculiar to Matthew and especially connected with St. Peter: *cf.* *Introd.*, p. xxvi.

24. 'the florin tax', τὰ δίδραχμα, *lit.*, 'the two-drachma pieces', a drachma being roughly equivalent to the French franc, and in reality containing less silver than the shilling, though possessing a far greater purchasing power. The two drachmae were paid annually for the upkeep of the Temple by every male Jew of twenty and upwards, and were payable only in coinage from the Tyrian mint. This was held to discharge the obligation of paying the 'half-shekel' imposed in Exod. xxx. 11—16, which 'half-shekel' must be understood of *weight* in silver, not of a coin, as the Jews appear never to have had a gold or silver coinage of their own, apart from some silver coins struck in the few years preceding the destruction of Jerusalem. The Roman *denarius* was at this time of about the same value as the Greek drachma, and was commonly interchanged with it. The denarius (xx. 2: *cf.* Tacitus, *Annals*, i. 17) or drachma (*cf.* Tobias v. 14: LXX) was a recognized daily wage. With the Temple authorities insisting upon Tyrian drachmae, and the Romans upon their own coinage for tribute (*cf.* xxii. 19), the money-changers (*cf.* xxi. 12) drove a thriving business.

25. 'taxes or tribute': speaking broadly, the former, τέλη, were toll-dues on merchandise (*cf.* Rom. xiii. 7); the latter, κῆνσος, was a poll-tax: *cf.* xxii. 17—19.

26 'The sons then are exempt': Christ clearly intends this conclusion to cover Himself, the implication being that He is by nature Son of God, 'else this parable has no point' (St. Chrysostom): *cf.* *Introd.*, p. xxix. Thus too is Peter gently chidden for overlooking the import of his own recent confession (xvi. 16). 'a four-shilling piece', *lit.*, a 'stater' or four-drachma piece. This would furnish the Temple-tax for two: *cf.* xvii. 24, note. The association of the divine Head of the Church with His human vicegerent is not without significance.

not scandalize them, go to the Sea and cast in a hook, and take up the first fish to rise; upon opening its mouth thou shalt find a double florin. Take and give it to them for me and for thee'.

Mutual  
Relations

In that hour the disciples came to Jesus,  
1  
saying, 'Who then is greatest in the  
kingdom of the heavens?'

And he called unto him a little child and set it  
2  
in their midst and said, 'Amen I say to you, unless  
3  
ye turn again and become like little children, ye shall

**XVIII.** 1—20. *Mutual relations:* Mark ix. 33b—37, 42—48: Luke ix. 46—48: xvii. 1—3: xv. 3—7: *cf.* Matt. v. 29—30: xvi. 19. It seems certain that most, if not all of this discourse was addressed to the apostles only (*cf.* Mark ix. 35), whom St. Matthew always calls 'disciples' (*e.g.*, x. 1: xi. 1) save once (x. 2) when recording the origin of the title 'apostles' (Mark iii. 14: Luke vi. 13: *cf. John the Presbyter*, by Dom Chapman, O.S.B.: chap. 10). The parable in verses 12—14 seems at first sight identical with that in Luke xv. 3—7, there addressed to 'the Pharisees and scribes' and forming a fragment of St. Luke's 'Great Intercalation'; but a closer scrutiny leads to the conviction that this is more probably but another example of Christ's repetition of the same central idea to different hearers, with altered emphasis and application. Other passages (*e.g.*, xviii. 8—9: 15—17), though addressed to the Twelve, lay down rules applicable to every individual member of the Church, whence the use of the singular; whereas verse 18—where mark the abrupt transition to the plural—is applicable only to the Twelve, precisely in quality of 'apostles' and rulers.

1. 'In that hour': the scene and the occasion are still the same as in xvii. 24—25 (*cf.* Mark ix. 33—34); but the discussion 'who is greatest' preceded the entry into Capharnaum and the further honour there shown to Peter (xvii. 27). 'Who then . . . ?' The apostles would hardly have forgotten Caesarea Philippi (xvi. 18—19); but Peter had since been severely rebuked (Origen). Jesus had also spoken of presently 'coming in His kingdom' (xvi. 28), and James and John—honoured equally with Peter on Thabor (xvii. 1)—combined ambition with erroneous views of 'the kingdom' (xx. 20—28). Nor was the Spirit yet given. 'Hence ashamed to show the feeling working within them . . . they ask in general, "Who then is greatest?"' (St. Chrysostom).

3. 'turn again', reversing your previous line of conduct: probably a Hebraism, as in John xii. 40 (translating Isai. vi. 10).

- 4 not enter the kingdom of the heavens. Whosoever  
therefore shall humble himself as this little child, he  
5 is the greatest in the kingdom of the heavens. And  
whosoever receiveth one such little child in my name,  
6 receiveth me; but whosoever shall scandalize one of  
these little ones that believe in me, it were profitable  
for him that a great millstone were hung around his  
neck and he were drowned in the depth of the sea.
- 7 'Woe to the world because of scandals! For it  
must needs be that scandals come; yet woe to that  
8 man through whom the scandal cometh! If thy  
hand or thy foot scandalize thee, cut it off and cast  
it from thee; it is better for thee to enter into life  
maimed or crippled, than with two hands or two feet  
9 to be cast into the everlasting fire. And if thine  
eye scandalize thee, pluck it out and cast it from  
thee; it is better for thee to enter into life one-eyed,  
than with two eyes to be cast into the hell of fire.
- 10 'See that ye despise not one of these little ones;  
for I say to you, their angels in the heavens always  
behold the face of my Father who is in the heavens.
- 11 For the Son of Man hath come to save that which  
was lost.
- 12 'What think ye? If a man have a hundred sheep  
and one of them stray, will he not leave the ninety-  
nine upon the mountains and go in search of the one  
13 gone astray? And if it befall that he find it, amen I  
say to you, he rejoiceth over it more than over the  
14 ninety-nine that went not astray. Even so it is not

6. 'a great millstone', *lit.*, 'a millstone turned by an ass', in contrast to the ordinary handmill. 'profitable': *i.e.*, better for him so to die than so to sin: *cf.* Luke xvii. 2.

11. The verse is retained by most authorities but is omitted by several of great weight, including the Vatican and Sinaitic codices, and is probably an interpolation from Luke xix. 10.

the will of your Father in the heavens that one of these little ones perish.

' But if thy brother sin, go, show him his fault, 15  
between thee and him alone. If he listen to thee,  
thou hast gained thy brother. But if he listen not, 16  
take with thee one or two others, that " in the mouth  
of two or three witnesses every word be established ".  
And if he will not hear them, tell the church. But 17  
if he will not hear even the church, let him be to  
thee as the heathen and the publican.

' Amen I say to you, whatsoever ye shall bind upon 18  
earth shall be bound in heaven; and whatsoever ye  
shall loose upon earth shall be loosed in heaven.

' Amen again I say to you, if two of you agree 19  
on earth about anything for which they ask, it shall  
be done for them by my Father in the heavens.  
For where two or three are gathered together in my 20  
name, there am I in the midst of them '.

15. After 'sin', some (but not the best) authorities read 'against thee', words probably added from Luke xvii. 4.

16. Deut. xix. 15: *cf.* John viii. 17: II Cor. xiii. 1: I Tim. v. 19.

17. A reference to the Church's power of excommunication (*cf.* II Thess. iii. 6: I Cor. v. 3—5, 13: I Tim. i. 20, with notes), a power exercised by the Jews in their own synagogues (*cf.* John ix. 22, 34: xii. 42: xvi. 2).

18. *Cf.* xvi. 19, with note. Christ here addresses all the apostles in the same terms wherein He previously addressed Peter alone, but without rescinding the promise of the Petrine primacy, which in fact He later fulfilled (John xxi. 15—17). In both cases the power bestowed is the same *in kind*, *viz.*, legislative and administrative and judicial, but not *in degree*, for Peter alone is the bed-rock into which the Church is built, and only in Peter's case is the grant of power preceded by the gift of 'the keys', which signify *supreme* authority. The Eleven also are to rule by divine right (*cf.* Acts xx. 28), but in subordination to Peter. In this present text there is question of the whole apostolic college, including Peter himself; he must agree with the others for Christ's words to take effect, but it is not said in xvi. 19 that they must agree with him.

19—20. The change to the third person ('for them . . . of them') is again indicative of the wider application of the passage.

- 21 Then Peter came to him and said,  
 The Unmerciful ‘ Lord, how often shall my brother sin  
 Servant against me and I forgive him? Up to  
 seven times?’
- 22 Jesus saith to him, ‘ Nay, I say to thee, not up to  
 seven times but up to seventy times seven.
- 23 ‘ Therefore is the kingdom of the heavens like to  
 a king who wished to make up his accounts with his  
 24 servants. And when he began to make them up,  
 there was brought to him one who owed ten thousand  
 25 talents; and whereas he had not wherewith to pay,  
 his lord commanded him to be sold with his wife  
 and his children and all that he had, and payment to  
 26 be made. The servant therefore falling down prostrated  
 himself before him, saying, “ Have patience  
 with me, and I will pay thee all ”.
- 27 ‘ And the lord of that servant was moved with  
 compassion and released him and forgave him the  
 28 debt. But upon going out, that servant found one

The Father hears the prayers of the faithful gathered together ‘in (Christ’s) name’, *i.e.*, as His disciples and therefore (from what precedes) members of His Church; for then the Son is ‘in the midst of them’ exercising all the weight of His mediatorial office.

21—35. *The unmerciful servant*: Matthew only: *cf.* Luke xvii. 4. The parable is an enlargement of a petition in the *Our Father* (*cf.* vi. 9—15, with note); the final lesson here (xviii. 35) recalls the words which follow the *Our Father* (vi. 14—15).

23. ‘is like’: *cf.* xiii. 24, note. ‘his servants’ were in this case men highly placed, revenue ministers or governors of provinces. The picture is that of an oriental king, with absolute power.

24. ‘ten thousand talents’. The ‘talent’ used in Our Lord’s time was the Attic talent, not a coin but a weight of silver, equivalent to 6000 *denarii* (*cf.* xvii. 24, note) or about £200 in English money, but with much greater purchasing power. ‘ten thousand’ was commonly used to signify a very large number, whence our ‘myriad’, formed from the Greek word: *cf.* vii. 3, note.

25. On selling for debt, *cf.* Exod. xxii. 3: II (IV) Kings iv. 1: Nehem. v. 5—8.

28. ‘a hundred shillings’, *lit.*, ‘denarii’: *cf.* xvii. 24, note. This debt might actually be discharged in time, but hardly the larger one.



of his fellow-servants who owed him a hundred shillings; and he seized and throttled him, saying, "Pay what thou owest".

' His fellow-servant therefore fell down and besought him, saying, "Have patience with me, and I will pay thee"'. 29

' But he would not, but went and cast him into prison until he should pay what was owing. His fellow-servants, therefore, seeing what had befallen, were deeply grieved; and they went and explained to their lord all that had befallen. Then his lord sent for him and saith to him, "Thou wicked servant, all that debt I forgave thee because thou besoughtest me; shouldst not thou also have had pity on thy fellow-servant, even as myself had pity on thee?" 30 31 32 33

' And his lord, being angry, delivered him to the torturers until he should pay all that was owing. So also shall my heavenly Father do to you, if ye forgive not each his brother from your hearts'. 34 35

## II. The Journey to Jerusalem. (cc. XIX. 1—XXI. 11.)

**XIX.**

And it came to pass that when Jesus had brought these words to a close, he departed from Galilee and came into the borders of Judaea beyond Jordan. And great multitudes followed him, and he healed them there. 1 2

**XIX. 1—2.** *Final departure from Galilee:* Mark x. 1: Luke ix. 51: *cf.* Luke xvii. 11.

1. 'Judaea' is used here probably in its wider sense of 'Palestine', the land of the Jews: *cf.* Luke xxiii. 5: Acts x. 37. At this point Jesus closes His Galilaean and begins His Peraean ministry, recorded in great measure by St. Luke alone in his 'Great Inter-cation' (ix. 52—xviii. 14).

- 3                    **Divorce :  
Blessing the  
Children**            And Pharisees came up to him, tempt-  
ing him and saying, ' Is it lawful to put  
away one's wife for any and every  
cause?'
- 4            And he answered and said, ' Have ye not read that  
from the beginning the Creator " made them male  
5            and female " and said, " therefore shall a man leave  
his father and his mother and cleave to his wife, and  
6            the two shall become one flesh " ? So they are no  
longer two, but they are one flesh. What God, then,  
hath joined together let no man put asunder ' .
- 7            They say to him, ' Why then did Moses command  
" to give a bill of divorce and to put away " ? '
- 8            He saith to them, ' Because of your stubbornness  
of heart Moses permitted you to put away your

3—15. *Divorce: blessing the children*: Mark x. 2—16: Luke xviii. 15—17: cf. Matt. v. 31—32: Luke xvi. 18.

3. 'tempting him': cf. iv. 3, note. 'for any and every cause': the question is here given more fully than in Mark x. 2, and would be readily understood by St. Matthew's Palestinian readers, familiar with the disputes of the rival rabbinical schools of Hillel (flor. B.C. 40), who allowed divorce for any trivial cause, and of his contemporary Shammai, who limited the cause to unchastity. Cf. *Introd.*, p. xxv: Edersheim, *Life and Times*, Vol. II, p. 333.

4—6. Gen. i. 27: ii. 24. Without pausing to comment on 'the doctrines of men', Christ at once appeals to the original ordering of God, and concludes with a firm and absolute pronouncement against divorce. Humanly speaking, Christ had nothing more to say on the matter, and probably would have said nothing further, had not the Pharisees at once raised an objection. 'the Creator', or according to another possible reading, 'the Maker'.

7—8. Deut. xxiv. 1. The Law 'permitted' divorce in certain cases, accompanied by the giving of 'a bill of divorce', designed to check abuses in men too stubborn to submit to the higher law that obtained 'from the beginning', and to which Christ once more refers His hearers. In the original Hebrew the strictly operative part of the paragraph appears to be in Deut. xxiv. 4; what is formally enacted is that if the divorced woman becomes another man's wife, and the other man divorce her or die, the former husband may not take her back again—an evident *check* upon divorce.

wives; but it was not so from the beginning. And I say to you, whosoever putteth away his wife, except for impurity, and marrieth another woman, he committeth adultery; and he that marrieth her that is put away committeth adultery'.

The disciples say to him, 'If such is a man's position with his wife, it is better not to marry'.

And he said to them, 'Not all take in this saying, but they to whom it hath been given. For there are eunuchs who were born so from their mother's womb, and eunuchs who were made such by men; and there are eunuchs who have made themselves such for the sake of the kingdom of the heavens. He that can take this in, let him take it in'.

9. There is an alternative reading in the first part of the verse: 'Whosoever shall put away his wife, except for cause of impurity, maketh her an adulteress'. This is not very strongly supported, and is probably due to v. 32. It makes no appreciable difference to the sense, merely asserting that the marriage-bond remains in the case of the woman, instead of asserting it in the case of the man; but evidently the bond cannot exist in the one party unless it exists in both. The husband that dismisses his wife without just cause (the normal justification being impurity) makes himself responsible for her possible sin. The second part of the verse ('he that marrieth . . .') raises a more difficult question. Upon the whole, the greater weight of evidence seems to be against it, but only by a little, and there can be no certainty. It is not likely to come from elsewhere, since Luke xvi. 18, which would most come under suspicion, is notably different.

In view of the clear and uncompromising position taken up by Christ in xix. 4—6, the clause 'except for impurity' evidently warrants no more than a separation of the parties, without dissolution of the marriage-bond; otherwise Christ straightway cancels His own appeal to the original institution by God (xix. 4—6), sanctions once more a permission which He has just discountenanced (xix. 8), contradicts His own previous teaching (*cf.* v. 31—32, with note), and is found misinterpreted by His own apostles, who were present and who afterwards themselves questioned Him on the same point: *cf.* Mark x. 10—12; Luke xvi. 18; I Cor. vii. 10—11.

12. 'made themselves such': not physically by carnal mutilation, but spiritually by purpose or vow, 'for the sake of the kingdom of the heavens': *cf.* I Cor. vii. 25—35.

13 Then were little children brought to him that he  
might lay his hands upon them and pray over them ;  
14 and the disciples rebuked them. But Jesus said,  
' Let the little children be, and hinder them not from  
coming unto me ; for of such is the kingdom of the  
heavens '.

15 And after he had laid his hands upon them, he  
departed thence.

16 And behold a certain man came to him  
**Commandments** and said, ' Master, what good work am  
**and counsels** I to do in order to have life ever-  
lasting? '

17 And he said to him, ' Why askest thou me about  
the good? One alone there is who is good. But if  
thou wilt enter into life, keep the commandments '.

18 He saith to him, ' Which? '

Jesus said, ' " Thou shalt not kill, thou shalt not  
commit adultery, thou shalt not steal, thou shalt not  
19 bear false witness, honour thy father and thy  
mother," and " thou shalt love thy neighbour as thy-  
self " '.

20 The young man saith to him, ' All these have I  
kept ; wherein am I still lacking? '

13—15. Immediately after the condemnation of divorce comes the blessing of the children, as though to confirm the argument from the thought of the innocent and helpless victims.

16—30. *Commandments and counsels*: Mark x. 17—31: Luke xviii. 18—30: cf. Matthew xx. 16: Luke xiii. 30: xxii. 28—30.

16. In Mark and Luke the dialogue begins rather differently ; but the gospels give a mere summary.

17. The implication is obvious, but Christ wishes to set the man thinking for himself ; he is asking Him about the good who alone is goodness itself in virtue of His very being. The actual mention of ' God ', however, found in the Vulgate, has slipped in from the parallel passages, as have the words ' from my youth ' in xix. 20.

18—19. Exod. xx. 12—16: Deut. v. 16—20: Levit. xix. 18. This latter passage is quoted also in Matt. v. 43, where see note.

Jesus said to him, ' If thou wilt be perfect, go, 21  
sell what thou hast and give to the poor—and thou  
shalt have treasure in the heavens—and come, fol-  
low me. '

But when the young man heard the saying, he 22  
departed in grief, for he had great possessions.

And Jesus said to his disciples, ' Amen I say to 23  
you, with difficulty shall a rich man enter the king-  
dom of the heavens! And again I say to you, it is 24  
easier for a camel to pass through the eye of a  
needle, than for a rich man to enter the kingdom of  
the heavens '.

When the disciples heard this, they were utterly 25  
astounded, and said, ' Who then can be saved? '

But Jesus looked on them and said, ' With men 26  
this is impossible, but " with God all things are pos-  
sible " '.

Then Peter answered and said to him, ' Behold, we 27  
have left all things and have followed thee; what  
then are we to have? '

And Jesus said to them, ' Amen I say to you, ye 28

21. Our Lord distinguishes the way of the counsels from that of the commandments.

26. *Cf.* Gen. xviii. 14 : Job xlii. 2 : Zach. viii. 6 (LXX) : Mark x. 27, note. God can work 'miracles of grace'; without His grace salvation itself is impossible.

28. The passage recalls xvi. 28 (where see note), to which it is akin in mystery, meaning and perspective. The Jews were familiar with the idea that the Messianic kingdom was to inaugurate a new era, a new genesis, the creation of a new heaven and a new earth : *cf.* Isai. lxxv. 17 : lxxvi. 22 : II Cor. v. 17 : Apoc. xxi. 1. The apostles are to be privileged to 'see the kingdom of God present in power' (Mark ix. 1), the Old Dispensation finally closed and the New triumphantly established, and 'the Son of Man' thus seated as King 'upon the throne of His glory'. With Him the Twelve are to be associated, 'judging', *i.e.*, legislating for and ruling the new 'Israel of God'. And this is but the prelude and type of the greater regeneration (*cf.* Luke xxii. 18—25 : II Pet. iii. 10—13) and judgment (*cf.* Luke xxii. 28—30) to be realized at the consummation of the world. *Cf.* Lagrange, *ad loc.*

who have followed me, at the regeneration, when the Son of Man shall sit upon the throne of his glory, ye too shall sit upon twelve thrones, judging  
 29 the twelve tribes of Israel. And everyone that hath left houses or brothers or sisters or father or mother  
 30 or children or lands for my name's sake, shall receive manifold and inherit life everlasting. Many that are first shall be last, and many that are last shall be first.

## XX.

1           The Labourers  
              in the  
              Vineyard       ' For the kingdom of the heavens is like  
                                  to a householder, who went out early in  
                                  the morning to hire labourers for his  
2 vineyard. And having agreed with the labourers  
upon a shilling a day, he sent them forth into his  
3 vineyard. And going out about the third hour, he  
saw others standing in the market-place idle, and  
4 he said to them, " Go ye also into the vineyard, and

29. a 'manifold' return, to be made even 'now in this time . . . together with persecutions' (Mark x. 30).

30. The meaning of the saying in this context is explained by Christ Himself in the following parable, introduced by 'for' (xx. 1), and closing with 'even so' (xx. 16, where see note).

XX. 1—16. *The labourers in the vineyard*: Matthew only: *cf.* Matt. xix. 30: Mark x. 31: Luke xiii. 30. There is no better commentary on this parable than the homily of St. Chrysostom. The master is God; the vineyard, the kingdom of God in its widest conception; men are called at different hours—at different times in their life—to the service of God, by His purely gratuitous grace, upon which all else—co-operation, merit and reward—depend. We cannot however, exclude all reference to Jew and Gentile, the latter now called at the eleventh hour to equality: *cf.* *Introd.*, p. xxviii.

1. Christ calls attention to the similarity between the procedure that obtains in 'the kingdom of the heavens' and the manner in which this master acted with his labourers. The imagery was familiar: *cf.* Ps. lxxx (lxxix). 8—16: Isai. v. 1—7: Jer. ii. 21.

2. 'shilling', *lit.*, 'denarius': a recognized wage for a day's labour: *cf.* xvii. 24, note.

3. 'the third hour', about 9 a.m. or later, according to the time of year: *cf.* xiv. 25, note. St. Thomas (in the *Catena Aurea*) interprets the several 'hours' of childhood, youth, manhood and old age, when God calls men variously by His grace.

I will give you whatsoever be just ". And they went. 5  
 Going out again about the sixth and ninth hours, he  
 did in like manner. And about the eleventh hour 6  
 he went out and found others standing, and he saith  
 to them, " Why stand ye here all the day idle?" They 7  
 say to him, " Because no one hath hired us ". He  
 saith to them, " Go ye also into the vineyard ".

' And when evening was come, the lord of the 8  
 vineyard saith to his steward, " Call the labourers  
 and pay them the wage, beginning with the last and  
 ending with the first ". So those who were hired 9  
 about the eleventh hour came and received a shilling  
 each. And when the first to be hired were also come, 10  
 they thought they would receive more; and they too  
 received a shilling each. And upon receiving it, 11  
 they murmured against the householder, saying, 12  
 " These last have worked but one hour, and thou hast  
 made them equal to us, who have borne the burden  
 of the day and the heat ".

' But he answered and said to one of them, 13  
 " Friend, I do thee no wrong. Didst thou not agree 14  
 with me for a shilling? Take what is thine and go  
 thy way; I mean to give to this last even as to  
 thee. May I not do what I will with mine own? 15  
 Or is thine eye envious because I am kind?"

' Even so shall the last be first, and the first be 16  
 last '.

5—6. 'the sixth hour', noon. 'the ninth', 3 p.m. or later. 'the  
 eleventh', when only a twelfth part of the working day would be left.

8. Cf. Lev. xix. 13; Deut. xxiv. 14—15; Tob. iv. 15 (14).

12. 'the heat', or perhaps literally 'burning wind', as in James  
 i. 11: the hot south-east wind from the desert, especially prevalent  
 in the spring, the 'simoom' or 'sirocco'.

13—14. The master's free will and goodness are drawn out and  
 emphasized, in order to elucidate the fundamental idea of the parable.

16. 'Even so': emphatic, harking back to xix. 30. 'He alludes  
 to the Jews and to those among the faithful who at first were shining

17           **Third Prediction**   And as Jesus was going up to Jerusalem  
               **of Passion**       he took the twelve disciples apart; and  
 18           **and Resurrection**   on the way he said to them, 'Behold  
                                   we are going up to Jerusalem, and the Son of Man  
 shall be delivered to the high priests and scribes, and  
 19 they shall condemn him to death, and shall deliver  
 him up to the gentiles to be mocked and scourged  
 and crucified; and on the third day he shall rise  
 again'.

20                            Then the mother of the sons of Zebedee  
               **The Sons of**       came to him with her sons, worshipping  
               **Zebedee**           and asking a favour of him. But he  
 21 said to her, 'What wilt thou?'

She saith to him, 'Command that these my two  
 sons sit one on thy right hand and one on thy left  
 in thy kingdom'.

lights, but later grew careless of virtue and were borne back; and to those who were reclaimed from evil and came to surpass many' (St. Chrysostom): *cf.* Wisd. iv. 13. The lesson of the parable is that 'the decisive factor in the measure of reward is not the exterior greatness of the work; it is the interior grace and co-operation with it on the part of man. But the measure of this grace depends solely on God's benevolence' (Fonck). The closing words of the verse in the Vulgate ('For many are called, but few are chosen') are generally admitted to be a gloss from xxii. 14, where they make excellent sense. Here we may explain them to mean that many are called to be the recipients of God's ordinary graces, but that few are chosen for the extraordinary favours of those called at the eleventh hour to equality with the rest.

17—19. *Third prediction of Passion and Resurrection*: Mark x. 32—34: Luke xviii. 31—34. The preceding predictions are in xvi. 21—28: xvii. 22—23.

20—28. *The sons of Zebedee*: Mark x. 35—45: *cf.* Luke xxii. 25—26: Matt. xxiii. 11: Mark ix. 35.

20. The sons of Zebedee persuade their mother (probably Salome, *cf.* Vol. IV, appendix I: *The Brethren of the Lord*) to approach Our Lord in the first instance.

21. The question was doubtless prompted by Christ's words in xix. 28, the mention of His resurrection (xx. 19), and the apostles' erroneous view on the nearness and nature of Christ's 'kingdom': *cf.* Luke xix. 11: Acts i. 6. The verb 'to say' is here used in the sense of 'command', as in iv. 3.



Jesus answered and said, 'Ye know not for what ye ask. Can ye drink of the cup whereof I am about to drink?' 22

They say to him, 'We can'.

He saith to them, 'Of my cup indeed ye shall drink; but to sit on my right hand and on my left is not mine to give, but it is for those for whom it is prepared by my Father'. 23

And when the ten heard they were indignant about the two brothers. But Jesus called them unto him and said, 'Ye know that the rulers of the gentiles lord it over them, and that their great ones domineer over them. With you it is not so. Nay, whosoever would become great among you shall be your servant, and whosoever would be first among you shall be your slave; even as the Son of Man hath come not to be served but to serve, and to give his life a ransom for many'. 24 25 26 27 28

And as they were going out of Jericho 29

The Blind Men  
near Jericho

a great multitude followed him. And 30

behold, two blind men who were sitting by the wayside, upon hearing that Jesus was passing by, cried out saying, 'Lord, have pity on us, Son of David'.

22. For this sense of 'cup'. *cf.* xxvi. 39.

23. It is not for Christ to appoint to honours thus arbitrarily; from eternity His Father (*cf.* *Introd.*, p. xxx) has predestined the recipients to the graces that shall freely but infallibly lead to glory (*cf.* Rom. viii. 28—30, with notes), and to eminence in glory (*cf.* Acts ix. 15).

28. In the *Codex Bezae* (D), the old Latin text, and some other authorities, this verse is followed by an exhortation to take the lower seat, which runs parallel to Luke xiv. 8—10, but may represent an independent tradition.

29—34. *The blind men near Jericho*: Mark x. 46—52 : Luke xviii. 35—43 : *cf.* Mark, appendix, p. 81.

31 And the crowd sharply bade them hold their peace. But they cried out the more, saying, 'Lord, have pity on us, Son of David'.

32 And Jesus stopped and called them, and said, 'What will ye that I do for you?'

33 They say to him, 'Lord, that our eyes be opened'.

34 Jesus was moved with compassion and touched their eyes; and straightway they saw, and they followed him.

## XXI.

1 **Triumphal  
Entry  
(Sunday)** And when they had drawn nigh to Jerusalem, and had come to Bethphage on the Mount of Olives, then Jesus sent

2 two disciples, saying to them, 'Go ye into the village which is over against you, and straightway ye shall find an ass tethered, and a colt with her; loose them  
3 and bring them to me. And if anyone say aught to you, ye shall say, "The Lord hath need of them, but will straightway send them back".'

4 Now this was done that thereby might be fulfilled what was spoken through the prophet, saying,

5 Tell ye the daughter of Sion,  
'Behold thy king cometh to thee,  
Meek and mounted upon an ass,  
and upon a colt, the foal of a beast of burden'.

**XXI. 1—11. Sunday: Triumphal Entry:** Mark xi. 1—11: Luke xix. 29—44: John xii. 12—19.

3. 'will straightway send them back'. This is Père Lagrange's translation, and seems the best in the light of Mark xi. 3, although there the word 'back' represents a separate Greek word. Here the verb itself (*ἀποστέλλω*, used also in Mark xi. 3) must mean 'send back', an uncommon sense, though probably found in Mark viii. 26: xii. 3. An alternative rendering is, 'and he will straightway send them'; but this use of 'send them' for 'let them go' is also strange, and it presupposes that the man is the owner.

5. Isai. lxii. 11: Zach. ix. 9. 'and upon a colt': it is not certain, however, that either the Greek translator of Matthew or the Greek Septuagint (of which the translator here shows himself independent)

And the disciples went, and having done as Jesus had directed them, they brought the ass and the colt, and they laid their cloaks upon them, and he sat thereon. And very many in the multitude spread their cloaks upon the road, while others cut branches off the trees and strewed them upon the road. And the multitudes that went before him and that followed cried out, saying :

Hosanna to the son of David!

Blessed is he who cometh in the name of the Lord!

Hosanna in the highest!

And upon his entry into Jerusalem the whole city was moved, saying, ' Who is this? '

And the multitudes said, ' This is the prophet Jesus, from Nazareth in Galilee '.

### III. Jerusalem. (cc. XXI. 12—XXV.)

**Purging the Temple (Monday)** And Jesus entered the temple, and he cast out all those who were selling and buying in the temple, and he overturned the tables of the money-changers and the seats of them that sold the doves. And he saith to

intends two animals; perhaps we should translate '*even* upon a colt'. But 'ass' is feminine in xxi. 2, 7, as is seen by the words agreeing with it; and so it is more natural to understand it so likewise in the quotation. Most probably the Hebrew only intends one animal; but in any case the prophecy is shown to be fulfilled, and moreover the dam would naturally be brought too, in order to steady the colt (*cf. Expository Times*, May, 1917: p. 381: *Introd.*, pp. xiv—xv).

9. Ps. cxviii (cxvii). 25—26. 'Hosanna' ('save now' or 'save prithce') had probably come to be simply a joyful acclamation. 'Son of David', a messianic title, here and in xxi. 15: *cf. Introd.*, p. xxix.

12—17. *Monday: Purging the Temple*: Mark x. 15—19: Luke xix. 45—48: *cf. John* ii. 13—17.

12. The event occurred the day following Christ's triumph: *cf. Mark* xi. 11—12. The trafficking was in Temple requisites. 'Money-changers': *cf. xvii. 24*, note.

13. *Isai. lvi. 7*: *Jerem. vii. 11*.

them, 'It is written, "My house shall be called a house of prayer", but ye are making it "a den of thieves"'.  
 14

And blind and lame came to him in the temple  
 15 and he healed them. And the high priests and the scribes, seeing the wonders which he wrought and the children crying out in the temple and saying, 'Hosanna to the son of David', were indignant and  
 16 said to him, 'Hearest thou what these are saying?'

Jesus saith to them, 'Yea; have ye never read, "Out of the mouth of babes and sucklings thou hast brought forth perfect praise"?'  
 17

And he left them and went forth outside the city to Bethany, and there he passed the night.

18 And in the morning, on his way back  
 Fig-tree and Temple (Tuesday)  
 19 to the city, he was hungry. And perceiving a fig-tree by the roadside he went to it, and found naught thereon save only leaves; and he saith to it, 'Never more be there fruit from thee!'

20 And the fig-tree withered at once. And upon seeing it the disciples marvelled, saying, 'The fig-tree is withered at once!'

15. 'Hosanna to the son of David', as in xxi. 9.

16. Ps. viii. 2. The question follows the Greek Septuagint; the Hebrew is not quite clear, but at least the general sense is the same.

18—32. *Tuesday: Fig-tree and Temple again*: Mark xi. 12—14: 20—33: Luke xx. 1—8: cf. Luke xii. 47—48: xvii. 6: xxi. 37—38: Matt. xvii. 20.

18—20. According to the more precise notes of time in Mark (xi. 11—12: 19—20), Jesus cursed the fig-tree on the Monday, and the disciples remarked it on the Tuesday. St. Matthew has summarized the separate events in a single narrative. The tree, symbol of the Jewish nation likewise found fruitless, 'withered at once'; but this was not perceived—possibly was not perceptible—till the following day.

20. Or possibly a question, 'How came the fig-tree to wither at once?' Yet such a question seems unlikely on the disciples' lips.

Jesus answered and said to them, ‘ Amen I say to you, if ye have faith and doubt not, not only shall ye do what I have done to the fig-tree, but if ye say to this mountain, “ Be thou lifted up and cast into the sea ”, it shall be done. And what things soever ye ask for in prayer with faith, ye shall receive ’.

And when he had come into the temple, the high priests and the elders of the people came to him whilst he was teaching, and said, ‘ By what authority dost thou these things? And who gave thee this authority? ’

Jesus answered and said to them, ‘ I also will ask you one question, and if ye answer it for me, I in turn will tell you by what authority I do these things. The baptism of John—whence was it? Of heaven or of men? ’

And they reasoned among themselves, saying, ‘ If we say, “ Of heaven ”, he will say to us, “ Why then did ye not believe him?” But if we say, “Of men”—we fear the multitude, for all regard John as a prophet ’.

And they answered and said to Jesus, ‘ We know not ’.

He in turn said to them, ‘ Neither do I tell you by what authority I do these things.

‘ But what think ye? A man had two sons. He

21—22. Cf. xvii. 20. The greater the faith in God's power and readiness to give, the greater also the answer to that faith, so far as it is for the recipient's spiritual profit. Elsewhere Our Lord insists upon perseverance, and even importunity (Luke xi. 5—8; xviii. 1—8).

28—30. Matthew alone records this parable of the two sons. In the Vatican MS. and some authorities of secondary importance it is the first son who consents and goes not, and the second who refuses



time for the fruits drew near, he sent his servants  
 unto the husbandmen to receive his fruits. And the 35  
 husbandmen laid hold of his servants; and one they  
 beat, and another they slew, and another they stoned.  
 Again he sent other servants, more numerous than 36  
 the first, and these they treated in like manner.  
 Afterwards he sent unto them his son, saying, " They 37  
 will reverence my son ". But the husbandmen, see- 38  
 ing the son, said among themselves, " This is the  
 heir; come, let us kill him and get his inheritance ".  
 And laying hold of him they cast him out of the 39  
 vineyard and killed him. When therefore the lord 40  
 of the vineyard hath come, what will he do to those  
 husbandmen? '

They say to him, ' He will bring those evil men to 41  
 an evil end, and will let out the vineyard to other  
 husbandmen, who will render him the fruits in their  
 seasons '.

Jesus saith to them, ' Have ye never read in the 42  
 scriptures:

The stone which the builders rejected,  
 the same is become the corner-stone;  
 This is the Lord's doing,  
 and it is wonderful in our eyes?

' Wherefore I say to you, the kingdom of God 43  
 shall be taken from you, and shall be given to a  
 nation that yieldeth the fruits thereof. And he that 44

35. Cf. xxiii. 33—34: Acts vii. 52.

37. Cf. Hebr. i. 1—2. Christ stands to the prophets as the true son and heir to the 'servants' (*i.e.*, slaves).

41. Cf. Rom. xi, with notes.

42. Ps. cxviii (cxvii). 22—23: twice quoted by St. Peter (Acts iv. 11: I Pet. ii. 4—8).

43. A characteristic verse, found only in Matthew, *cf.* *Introd.*, p. xxviii.

44. Some regard this verse—retained here with most of the ancient authorities—as a gloss from Luke xx. 18.

falleth upon this stone shall be broken to pieces; and upon whomsoever it fall, it shall crush him'.

- 45 And when the high priests and the Pharisees heard  
his parables, they knew that he was speaking of  
46 themselves; and they sought to seize him, but were  
afraid of the multitudes, because they held him to  
be a prophet.

## XXII.

- 1 And Jesus answered and spoke to them  
The Marriage again in parables, saying:  
Feast  
2 'The kingdom of the heavens is like  
to a king who made a marriage-feast for his son.  
3 And he sent forth his servants to summon to the  
wedding those invited; and they would not come.  
4 Again he sent forth other servants, saying, "Say ye  
to those invited, Behold I have prepared my dinner:  
my beeves and fatlings are killed and all things are  
ready: come ye to the wedding".  
5 'But they heeded not and went their ways, one to  
6 his field, another to his business; while the rest laid  
hold of his servants and outraged and slew them.  
7 And the king was angry, and sent his troops and  
destroyed those murderers and burned their city.

**XXII.** 1—14. *The Marriage Feast*: Matthew only: *cf.* Luke xiv. 16—24. 'Christ foretells the rejection of the Jews and the call of the gentiles; and then He shows the necessity of justness of life and the penalty of indifference' (St. Chrysostom).

2. The imagery was familiar. God the Father espoused His people of old (*cf.* xii. 39, with note: Isai. l. 1; Jerem. ii. 2; Osee ii. 2); now the Son in turn, as foretold (Osee ii. 16—20; Ps. xlv [xliv]), espouses the new Israel, the Church of the new dispensation: *cf.* ix. 15; John iii. 29; Eph. v. 22—32. 'is like': *cf.* xiii. 24, with note.

3—10. The 'servants' are probably, first, the prophets of old; then the Baptist and the apostles with their helpers and successors. 'burned their city': evidently a reference to the destruction of Jerusalem, 70 A.D. The 'guests' who accepted the invitation represent the gentiles: *cf.* Acts xiii. 46; *Introd.*, p. xxviii.

4. 'dinner', the early meal, taken about noon.



Then he saith to his servants, 'The marriage-feast 8  
is ready, but those invited were not worthy. Go ye 9  
therefore to the crossings of the streets, and whom-  
soever ye find, summon to the wedding'.

'And those servants went forth into the streets 10  
and gathered together all whom they found, both the  
bad and the good; and the bridal-hall was filled  
with guests.

'And the king went in to see the guests, and saw 11  
there a man who wore no wedding-garment; and 12  
he saith to him, "Friend, how camest thou in hither  
without a wedding-garment?" But he was dumb-  
founded. Then said the king to the servants, 13  
"Bind ye his hands and feet, and cast him forth into  
the outer darkness; there shall be the weeping and  
the gnashing of teeth".

'For many are called, but few are chosen'. 14

Then the Pharisees went and took 15  
*Insidious* counsel together how they might entrap  
*Questions* him in speech. And they send unto 16  
him their own disciples along with the Herodians,

11—12. 'wedding-garment': a robe befitting the royal marriage festivities. It is apparently assumed in the parable that such would be provided for each of the guests from the royal wardrobes: *cf.* Gen. xlv. 22: II (IV) Kings v. 22. The robe represents the habit of justness and holiness, inward union with the Son of God Himself: *cf.* Eph. iv. 22—24: Gal. iii. 27.

13. *Cf.* viii. 12, note.

14. The words refer to the first part of the parable. Of all the Israelites invited to the messianic kingdom, few would be actually elected to enter therein: *cf.* Rom. ix—xi, with notes.

15—40. *Insidious Questions*: Mark xii. 13—34a: Luke xx. 20—39: *cf.* Luke x. 25—28.

15. 'the Herodians', partisans of Herod Antipas, Tetrarch of Galilee, and of his family, were a political rather than a religious party, and coquetted with Rome. Their presence would make it the more dangerous for Christ to disapprove of paying tribute.

saying, ' Master, we know that thou art truthful, and teachest the way of God in truth, and carest naught for any man, for thou regardest not the person of men. Tell us, then, what thinkest thou? Is it lawful to give tribute to Cæsar or not? '

18 But Jesus, perceiving their malice, said, ' Why do  
19 ye tempt me, ye hypocrites? Shew me the coin of the tribute '.

20 And they brought him a shilling. And he saith to them, ' Whose is this image and inscription? '

21 They say, ' Cæsar's '.

Then saith he to them, ' Render therefore to Cæsar the things that are Cæsar's, and to God the things that are God's '.

22 And hearing they marvelled; and they left him and went their way.

23 On that day came to him Sadducees, who say there is no resurrection; and they asked him, saying,

17. They put the question to One who claimed to be their Messiah, and who had lately allowed Himself to be acclaimed 'the King of Israel' (John xii. 13). To sanction subjection to a pagan ruler, they thought, would damage beyond repair His position and claims. There seemed to be no escape from the dilemma; to approve or disapprove of paying tribute would alike mean ruin for Christ.

18. 'tempt': *cf.* iv. 3, note.

19. 'the coin of tribute' was the silver *denarius* ('shilling': *cf.* xvii. 24, note). The Jews resented this capitation tax, levied by the Romans, as being the token of a foreign yoke.

20—21. It was a rabbinical principle that to recognize a ruler's currency was to recognize his authority (*cf.* Strack and Billerbeck, *ad loc.*). Our Lord therefore recognized the Roman Emperor's authority, but implicitly pointed out that his adversaries recognized it too. In the Old Testament the distinction between civil and religious allegiance, even where the ruler was a pagan, appears as early as the Book of Genesis in the story of Joseph; and the Jews had long been familiar with it. This does not mean that the acceptance of Christ might not have led ultimately to national independence, if Jerusalem had been retained as the centre of the Church (*cf.* Luke xix. 42).

23. 'Sadducees': *cf.* iii. 7, note.

' Master, Moses said: " If a man die childless, his brother shall marry the widow and raise up issue to his brother ". Now there were seven brothers among us. The first married and died, and having no issue left the widow to his brother. In like manner the second also, and the third, unto the seventh. Last of all died the woman. In the resurrection, therefore, whose wife shall she be of the seven? For they all had her '.

But Jesus answered and said to them, ' Ye err, knowing not the scriptures, neither the power of God. For at the resurrection they are neither to marry nor to be given in marriage, but they are all to be like angels in heaven.

' And as for the resurrection of the dead, have ye not read what was said to you by God, " I am the God of Abraham and the God of Isaac and the God of Jacob "? He is not the God of dead men but of living '.

And the multitudes that heard were astounded at his teaching.

But when the Pharisees heard that he had silenced the Sadducees, they gathered together, and one of them, a lawyer, put a question to tempt him: ' Master, which is the great commandment in the Law? '

24. Deut. xxv. 5—6. This was the so-called levirate marriage-law (from the Latin *levir*, a brother-in-law).

29—32. 'the scriptures', e.g., Exod. iii. 6, clearly implied a continued relationship between God and the dead, which was not possible if the dead ceased to exist. The denial of the soul's immortality lay at the root of the Sadducaean error, 'the power of God' alters in heaven the condition of life on earth.

35. 'a lawyer', 'one of the scribes' (Mark xii. 28): cf. ii. 4, note. 'to tempt him': cf. iv. 3, note.

37 He said to him, ‘ ‘ Thou shalt love the Lord thy  
 38 God with thy whole heart, and with thy whole soul,  
 39 and with thy whole mind ’. This is the great and  
 40 first commandment. The second is like thereto:  
 ‘ Thou shalt love thy neighbour as thyself ’. Upon  
 these two commandments the whole Law hangeth,  
 and the prophets ’.

41 Now whilst the Pharisees were gathered  
 42 The Counter-  
question together, Jesus asked them, saying,  
 ‘ What think ye about the Christ?  
 Whose son is he? ’

They say to him, ‘ David’s ’.

43 He saith to them, ‘ How then doth David in spirit  
 call him “ Lord ”, saying :

44 The Lord said to my Lord, Sit thou on my right  
 hand,

until I put thine enemies beneath thy feet?

45 ‘ If David, then, calleth him “ Lord ” how is he his  
 son? ’

46 And no one could answer him a word; neither

37—39. Deut. vi. 5 : Lev. xix. 18. This latter passage is quoted also in Matt. v. 43, where see note.

40. ‘ hangeth ’: for the image, cf. Isai. xxii. 23—25: for the meaning, cf. vii. 12 : Gal. v. 14 : Rom. xiii. 8—10 : I Tim. i. 5 : I John v. 1—3.

41—46. *The Counter-Question*: Mark xii. 34b—37 : Luke xx. 40—44.

42. The scribes drew their teaching (and rightly) from such passages as II Sam. (II Kings) vii. 12—17 : Ps. lxxxix (lxxxviii). 3—4 : Isai. xi. 1—10 : Jerem. xxiii. 5—6.

43. ‘ in spirit ’, i.e., under the Holy Ghost’s influence and inspiration: the phrase in Mark xii. 36 is ‘ in (or by) the Holy Spirit ’. It is doubtless chiefly because of this passage (and the parallel passages in Mark and Luke) that the Biblical Commission (under date of May 1, 1910) insists on the Davidic authorship of the psalm *Dixit Dominus*, here quoted by Our Lord as David’s.

44—45. Ps. cx (cix). 1. The reply that Jesus sought to elicit was that the Messiah was David’s ‘ son ’ by carnal descent, and David’s ‘ Lord ’ in virtue of His divinity.

durst anyone from that day forth ask him any more questions.

Denunciation of the Scribes and Pharisees	Then Jesus spoke to the multitudes and to his disciples, saying : ‘ Upon the chair of Moses have sitten the scribes and the Pharisees. All things therefore whatsoever they command you, observe ye and do ; but according to their works do ye not—for they say and they do not. They bind up heavy burdens and lay them upon men’s shoulders, but themselves will not move them with their finger. And all their works they do in order to be seen by men. They widen their phylacteries and enlarge their tassels ;	<b>XXIII.</b> 1 2 3 4 5
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**XXIII. 1—12.** *Denunciation of the Scribes and Pharisees.* Mark xii. 38—40 : Luke xi. 46 : xx. 45—47 : *cf.* Matt. xx. 26 : Mark x. 43 : Luke xiv. 11 : xviii. 14.

2—3. The Jewish rabbis had succeeded to the teaching authority of Moses, and in that capacity they voiced the law of God. Their interpretation Christ often condemns (*e.g.*, xxiii. 16—22) and corrects, even as the prophets of old corrected the fallible Jewish rulers and priests. But He admits the authority of ‘the chair’, ‘not theirs but that of Moses’ (St. Augustine). The Mosaic Law was not abrogated till the Crucifixion, so that only after that did obedience to the Law and its representatives become wrong in principle, if undertaken as an obligation : *cf.* Vol. III, Appendix iii, sect. 3 : *The Works of the Law*.

4. *Cf.* Acts xv. 10. They burdened men’s lives with a mass of observances which they themselves by means of their casuistry eluded and avoided. The Mishnic treatise ‘*Erubhin*, for example, sets forth elaborate ways of evading the rigour of the rabbinical sabbath rest by ‘combining’ places theoretically into one, so as to be able to carry objects lawfully from the one to the other.

5. ‘phylacteries’, *lit.* ‘safeguards’, or, as they were called, *tephillin*, ‘prayer-fillets’. ‘These were square capsules, covered with leather, containing on small scrolls of parchment these four sections of the Law : Exod. xiii. 1—10 : 11—16 : Deut. vi. 4—9 : xi. 13—21. The phylacteries were fastened by long leather straps to the forehead, and round the left arm, near the heart’ (Edersheim, *Life and Times*, Vol. II, p. 408). The custom originated in an over-literal interpretation of (*e.g.*) Exod. xiii. 9 : Deut. xi. 18. ‘tassels’, *cf.* ix. 20, with note.

6 they love the first couch at suppers and the first seats  
 7 in the synagogues and the salutations in the market-  
 8 places, and to be called by men, " Rabbi ". Be not  
 9 ye called " Rabbi ", for one is your master, and all  
 10 ye are brethren. And call ye father no man upon  
 11 earth, for one only is your father, who is in heaven.  
 12 Neither be ye called leaders, for one only is your  
 13 leader, the Christ. But he that is greatest among  
 14 you shall be your servant. He that exalteth him-  
 15 self shall be humbled, and he that humbleth himself  
 shall be exalted.

13 ' But woe to you, scribes and Pharisees,  
 The Woes hypocrites; because ye shut the king-  
 14 dom of the heavens in the faces of men.  
 15 Yourselves enter not, neither suffer ye those enter-  
 ing to pass in.

14, 15 ' Woe to you, scribes and Pharisees, hypocrites;

6. ' the first couch ': *cf.* Luke xiv. 7—11.

8—12. Common sense requires that these negative commands should be understood in a relative sense, like (*e.g.*) Christ's negative statements in John vi. 32 : vii. 16, or His precept to hate father and mother, *etc.*, in Luke xiv. 26 (*cf.* Matt. x. 37 : Rom. ix. 13, with note). Even as earthly fatherhood is but some feeble reflection of the true and real fatherhood of God (Eph. iii. 15), so the earthly 'master' or 'leader' must acknowledge Christ as the only 'master' and 'leader' by full and independent right. It is by thus humbly acknowledging his own finite dependence that he will deserve to be exalted; he should be no less humble in his conduct.

13—31. *The Woes*: Luke xi. 39, 42, 47—48, 52.

13. *Cf.* xi. 11—15, with note.

14. 'Woe to you . . . because ye devour the houses of widows, and make pretence of long prayers; therefore ye shall receive a heavier judgment': this verse, omitted by the best authorities even from the text of the Latin Vulgate (*cf. Novum Testamentum*, Wordsworth and White), is probably an insertion from Mark xii. 40 : Luke xx. 47.

15. *Cf.* Rom. ii. 17—24. What we read in the Acts of the number and quality of the proselytes sufficiently argues a Jewish propaganda.

because ye compass sea and land to gain a single proselyte, and when he is gained, ye make of him a son of hell twofold more than yourselves.

' Woe to you, ye blind guides, who say, " If a man swear by the temple, it is naught; but if he swear by the gold of the temple, he is bound ". Blind fools! Which is greater, the gold, or the temple that hath hallowed the gold? And again, " If a man swear by the altar, it is naught; but if he swear by the gift that is on it, he is bound ". Ye blind, which then is greater, the gift, or the altar that halloweth the gift? He therefore that sweareth by the altar doth swear both by that and by all things thereon. And he that sweareth by the temple, doth swear both by that and by him who dwelleth therein. And he that sweareth by heaven doth swear by the throne of God and by him who is seated thereon.

' Woe to you, scribes and Pharisees, hypocrites; because ye tithe mint and dill and cummin, and ye have neglected the weightier things of the Law—justice and mercy and faith. These things it behoved you to do, nor yet to neglect those others. Blind guides, who strain out the gnat but swallow the camel!

' Woe to you, scribes and Pharisees, hypocrites; because ye clean the outside of the cup and of the dish, but within they are full of extortion and excess. Blind Pharisee! Clean first the inside of the cup

16—18. 'he is bound', *lit.*, 'is a debtor', under an obligation.  
20—22. *Cf.* v. 34—37, with note.

23. They extended to the smallest herbs the law of Lev. xxvii.  
30: Deut. xiv. 22—23.

24. The saying was apparently proverbial.

25. *Cf.* Mark vii. 3—4.

and the dish, that their exterior too may be clean.

27 ' Woe to you, scribes and Pharisees, hypocrites ;  
because ye are like unto whited sepulchres, which  
appear beautiful without, but within are full of dead  
28 bones and of all uncleanness. So ye also appear to  
men just without, but within ye are full of hypocrisy  
and iniquity.

29 ' Woe to you, scribes and Pharisees, hypocrites ;  
because ye build the sepulchres of the prophets and  
30 adorn the tombs of the just, and ye say, " Had we  
lived in the days of our fathers, we would not have  
been their partners in shedding the blood of the pro-  
31 phets " ; so that ye bear witness against yourselves  
that ye are sons of those who slew the prophets.

32 ' Fill ye up yourselves the measure of  
' Fill ye up the your fathers !  
measure '

33 ' Ye serpents, brood of vipers, how are  
34 ye to flee from the judgment of hell? Wherefore,  
behold, I send forth unto you prophets and wise  
men and scribes ; some ye shall slay and crucify, and  
some ye shall scourge in your synagogues and hunt  
35 from city to city, that upon you there may come all

27. A reference to the annual whitening of the tombs, that passers-by might more easily avoid the defilement incurred by contact : *cf.* Num. xix. 16.

29—31. ' Though their words said otherwise, their character and conduct proved that their building up of the sepulchres was rather the complement of the murder of the prophets than an atonement for it : *cf.* Luke xi. 48 ' (Rickaby). The full force of the passage is brought out in Luke ; for terrible irony it is unsurpassed.

32—39. ' *Fill ye up the measure* ' : Luke xi. 49—51 : xiii. 34—35.

32. ' Fill ye up the measure of your fathers ; make good their deficiency. They slew the servants, the prophets ; do ye crucify the Lord, Him whom the prophets proclaimed ' (St. Jerome).

33—34. *Cf.* xiii. 52, note : xxi. 35 : xxiii. 37 : I Cor. xii. 4—11 : Acts v. 40 : vii. 57—58 : viii. 1—4 : II Cor. xi. 23—25 : *Introd.*, p. xxix.

35. *Cf.* II Chron. (II Paral.) xxiv. 20—22. There ' Zachariah ' is called ' son of Yehoyada ', and St. Jerome actually found this



the just blood shed upon the earth, from the blood of Abel the just unto the blood of Zachariah, son of Barachiah, whom ye slew between the sanctuary and the altar. Amen I say to you, all these things shall come upon this generation. 36

' Jerusalem, Jerusalem, that slayest the prophets and stonest those who are sent unto thee, how often would I have gathered together thy children, as a bird gathereth together her nestlings under her wings, and ye would not! Behold, " your house is left to you desolate ". For I say to you, ye shall not see me henceforth until ye say, " Blessed is he that cometh in the name of the Lord " ' . 37 38 39

**XXIV.**

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to them, 'See ye not all these things? Amen I say to you, there shall not be left here a stone upon a stone, that shall not be thrown down'.

3 And when he was seated upon the Mount of Olives, the disciples came unto him privately, saying, 'Tell us when these things shall be, and what shall be the sign of thy coming, and of the consummation of the world?'

4 And Jesus answered and said to them:

5 'Look to it that no man lead you astray. For many shall come in my name, saying, "I am the  
6 Christ", and they shall lead many astray. And ye shall hear of wars and rumours of wars. Take heed, be not alarmed; these things "must befall", but  
7 the end is not yet. For "nation shall rise against nation, and kingdom against kingdom", and there  
8 shall be famines and earthquakes in places; but all these things are only the beginning of sorrows.

9 'Then shall they deliver you over to affliction and shall put you to death, and ye shall be hated of  
10 all the nations because of my name. And then "shall many be scandalized", and they shall betray  
11 one another and hate one another. And many false  
12 prophets shall arise and shall lead many astray. And

3. 'coming' or *parousia*, a word that we know from the papyri to signify the visit of a royal and therefore (by reason of the prevalent ruler-worship) divine personage. Cf. Fr. Lattey's *Ruler-worship in the Bible* in the *Irish Theological Quarterly* for July, 1919.

5. Cf. Acts v. 36—37: viii. 9: xxi. 38: Josephus, *Jewish War*, Bk. II, chap. 13.

6. Dan. ii. 28.

7. II Chron. (Paral.) xv. 6: Isai. xix. 2.

8. At this point Mark (xiii. 9—13) and Luke (xxi. 12—19) insert the passage probably transferred by St. Matthew to x. 17—22.

10. Cf. Dan. xi. 41 (LXX).

11. Cf. II Pet. ii. 1: iii. 3—4.

12. Cf. Luke xviii. 8.

because iniquity shall be multiplied, the charity of  
 the many shall grow cold. But he that persevereth 13  
 to the end, he shall be saved. And this gospel of 14  
 the kingdom shall be preached throughout the world  
 for a witness unto all the nations; and then shall  
 come the end.

'When therefore ye see "the abomination of 15  
 desolation", spoken of through Daniel the prophet,  
 standing "in a holy place"—let him that readeth  
 understand—then let those in Judaea flee to the 16  
 mountains; let not him that is upon the housetop 17  
 come down to fetch what is in his house, neither let 18  
 him that is in the field turn back to fetch his cloak.

'Woe to them that are with child and to them that 19  
 give suck in those days! Pray that your flight be not 20  
 in the winter or on the sabbath; for there shall then 21  
 be great "affliction, such as hath not been from the

14. *Cf.* Rom. i. 8: x. 18: Col. i. 6, 23. St. Paul appears to be speaking of the Greco-Roman world of his day, with the nations bordering upon it; and we may take this verse in the same sense.

15. Dan. ix. 27: xii. 11. 'The abomination of desolation', here personified, probably consists of the heathen legions of Rome, which under Titus captured Jerusalem in 70 A.D.: *cf.* Luke xxi. 20. St. Jerome (on the present verse) suggests more definitely the statue of Caesar placed by Pilate in the Temple, or else (but this could only refer to the second destruction of Jerusalem in 135 A.D.) the equestrian statue of Hadrian which stood on the very spot of the Holy of Holies down to his own time. The significance of these statues can only be understood in the light of Roman emperor-worship (*cf.* xxiv. 3, note), against which the Apocalypse inveighs (Apoc. ii. 13: xiii. 4, 12—15). The parenthetic words, 'let . . . understand', are probably Our Lord's own (not St. Matthew's), calling attention to this sign from Daniel.

17. An outer staircase is implied (*cf.* Mark ii. 1, note); the man must take the nearest way to safety.

20. 'on the sabbath': *cf.* Exod. xvi. 29. 'A sabbath-day's journey' (Acts i. 12) was reckoned at something under one mile. The Christians, then still zealous for the Law (*cf.* Acts xxi. 20), might therefore be involved in the general destruction.

21. Dan. xii. 1.

beginning of the world until now ", and never shall  
 22 be. And unless those days had been shortened, no  
 flesh had been saved ; but because of the elect those  
 days shall be shortened.

23 ' Then if anyone say to you, " Behold, here is the  
 24 Christ " or " there ", believe it not. For there shall  
 arise false christs and " false prophets, and they shall  
 display great signs and wonders " so as to mislead, if  
 25 possible, even the elect. Behold, I have told you be-  
 26 forehand. If therefore they say to you, " Behold, he  
 is in the wilderness ", go not forth ; " behold, he is  
 27 in the store-rooms ", believe it not. For as the light-  
 ning cometh forth out of the east and is beheld even  
 unto the west, so shall be the coming of the Son of  
 28 Man. Wheresoever the body be, there shall the vul-  
 tures be gathered together.

22. The siege of Jerusalem lasted five months.

24. Deut. xiii. 1.

26. Christ's coming will not be secret ; there will be no need to  
 seek Him in desert spots, or in the more secluded parts of houses.

27. Here, as in x. 23 : xvi. 28 : xix. 28 (where see notes), the  
 reference is primarily but not exclusively (the antitype must not be  
 overlooked) to the glorious manifestation of Christ, seen in two  
 closely associated events—the destruction of the centre of Judaism  
 and the triumphant establishment of His own kingdom on earth.  
 The point of comparison here appears to be, that as the presence of  
 the lightning is manifest and acknowledged not just ' here ' and  
 ' there ', but from horizon to horizon (*cf.* Malachy i. 11), ' so shall  
 be the coming of the Son of Man ' in His kingdom. ' By " east " and  
 " west " He signifies the whole world throughout which the  
 Church was to be . . . He warns His disciples that, once the  
 authority of the Church has been set up clear and manifest, they  
 give no credence to schismatics and heretics ' (St. August., *Quaest.*  
*Evang.*, i. 38).

28. *Cf.* Job. xxxix. 27—30. The Roman ' eagles ' (the word used  
 here for ' vultures ') will gather upon the city stricken by God. The  
 saying was probably proverbial.

The End  
of the World

' And straightway after the affliction of 29  
those days, " the sun shall be darkened,  
and the moon shall not give her light,  
and the stars shall fall from heaven; and the powers  
of the heavens shall be shaken ". And then shall 30  
appear the sign of the Son of Man in the heaven;  
and then " shall all the tribes of the earth wail ",  
and they shall see " the Son of Man coming upon  
the clouds of heaven " with power and great glory.  
And he shall send forth his angels " with a great 31  
trumpet " and " they shall gather together his elect  
from the four winds, from end to end of the  
heavens ".

Signs and  
Warnings

' And from the fig-tree learn her par- 32  
able. As soon as the branch thereof  
cometh to be tender and putteth forth

29—31. *The end of the world*: Mark xiii. 24—27: Luke xxi. 25—28.

29. Isai. xiii. 10: xxxiv. 4. 'straightway' is probably here 'a term of prophecy, not of history', and so does not imply immediate sequence, which indeed in any case is not always to be pressed: *cf.* Mark i. 10, note. Similar terms are common in apocalyptic literature to introduce a new scene in a rapidly changing series of visions: *cf.* Apoc. xi. 14: xxii. 12: IV Esdras (not a canonical book) xvi. 52 (53). 'the powers of heaven' are the heavenly bodies in general; the expression comes through the Greek Septuagint from the Hebrew *Sabaoth, lit.* 'hosts'.

30. Zach. xii. 12: Dan. vii. 13: *cf.* Apoc. i. 7. The precise nature of 'the sign of the Son of Man'—whether His cross, or Christ Himself, or a blaze of glory—is uncertain. The cross 'to show that all this glory is the fruit of the passion' (St. Thomas), found favour with the Fathers and took its place in the liturgy of the Church: 'This sign of the cross shall be in the sky when the Lord shall come in judgment' (Office for the Feast of the Finding of the Holy Cross).

31. Isai. xxvii. 13: Zach. ii. 6: Deut. xxx. 4: *cf.* Matt. xiii. 41: I Cor. xv. 52: I Thess. iv. 16.

32—42. *Signs and Warnings*: Mark xiii. 28—37: Luke xxi. 29—36: *cf.* Luke xvii. 26—27, 34—35: Matt. xxv. 13.

33 the leaves, ye know that summer is nigh. So in like  
 34 manner yourselves, when ye see all these things, know  
 35 ye that it is nigh, at the door. Amen I say to you,  
 36 this generation shall not pass away until all these  
 37 things be accomplished. Heaven and earth shall pass  
 38 away, but my words shall not pass away.

36 ' But about that day and hour none knoweth, not  
 37 even the angels of the heavens, nor yet the Son, but  
 38 the Father alone. For such as were the days of  
 39 Noah, so shall be the coming of the Son of Man.  
 40 For as in the days before the deluge they were eating  
 41 and drinking, marrying and giving in marriage, until  
 42 what day " Noah went into the ark ", and they  
 understood not until the deluge came and swept them  
 all away; even so shall be the coming of the Son of  
 Man. Then shall two men be in the field, one is to  
 be taken and one to be left; two women grinding  
 with the handmill, one is to be taken and one to be  
 left. Watch ye, therefore, for ye know not what day  
 your master cometh.

33—36. 'When ye see all these things'. Apparently Christ is harking back to xxiv. 15 and referring primarily to the clear signs of the impending destruction of Jerusalem, even as the contrasting words—'but about that day and hour' (verse 36)—recall the hearer to xxiv. 29 and point to a very different event (the consummation of the world), and to a very uncertain time, but assuredly other than that which is to fall within the lifetime of Christ's hearers (xxiv. 34).

36. 'nor yet the Son': Jesus knew 'that day and hour', but not with knowledge that He was commissioned to reveal: *cf.* xi. 27: Acts i. 7: John xv. 15. The words are absent from the Vulgate, however, and from many MSS., and may have crept in from Mark xiii. 32.

37—39. Gen. vii. 7: *cf.* Luke xvii. 26—30.

40—41. *Cf.* Luke xvii. 34—35. 'taken' (*i.e.* unto God: *cf.* xvii. 1) and 'left' (*i.e.*, forsaken: *cf.* xxiii. 38) are here practically equivalent to 'elect' and 'reprobate': *cf.* xxv. 34, 41.

42. This precept is urged in the three following parables, to the second of which (xxiv. 45—51) it is most akin in expression.

' But of this be assured, that had the 43  
 The Faithful  
 Servant master of the house known at what time  
 the thief was coming, he would have  
 watched and would not have suffered his house to be  
 broken open. Wherefore be ye also ready, for at 44  
 the hour that ye think not the Son of Man is to come.  
 ' Who then is the faithful servant and wise, whom 45  
 his master hath set over his household, to give them  
 their food at the due time? Blessed that servant, 46  
 whom his master when he cometh shall find so doing.  
 Amen I say to you, he will set him over all his 47  
 belongings. But if that evil servant say in his heart, 48  
 " My master tarrieth ", and begin to strike his fellow- 49  
 servants, and to eat and drink with drunkards; the 50  
 master of that servant shall come on a day that he  
 thinketh not, and at an hour that he knoweth not,  
 and he shall cut him asunder, and assign his lot with 51  
 the hypocrites. There shall be the weeping and the  
 gnashing of teeth '.

' Then shall the kingdom of the heavens **XXV.**  
 be like to ten virgins, who took their **1**  
 lamps and went forth to meet the bride-  
 groom. Now five of them were foolish, and five **2**

43—51. *The faithful servant*: Luke xii. 39—46.

43. 'at what time', *lit.* 'at what watch': *cf.* xiv. 25, note. It has seemed best to avoid the repetition of the emphatic 'watch' (xxiv. 42, 43: xxv. 13).

51. 'shall cut him asunder': the words that follow here, and still more in Luke xii. 47—48, seem to indicate a severe scourging rather than death. 'There shall be the weeping', *etc.*: *cf.* viii. 12, note.

**XXV. 1—13.** *The ten virgins*: Matthew only: *cf.* Luke xiii. 25—27: Matt. xxiv. 42: Mark xiii. 35. The parable continues the foregoing admonitions to vigilance, and borrows its imagery from Jewish marriage customs. The espousals have taken place long before: *cf.* i. 18. Now, about the second watch of the night, the

3 were wise. For on taking their lamps the foolish  
 4 took with them no oil; but the wise took oil in their  
 5 flasks together with their lamps. And whereas the  
 bridegroom tarried, they all became drowsy and  
 6 slept. But at midnight there came a cry, "Behold  
 7 the bridegroom, come ye forth to meet him!" There-  
 upon all those virgins arose and trimmed their lamps.  
 8 And the foolish said to the wise, "Give us of your  
 9 oil, for our lamps are going out". But the wise  
 made answer, saying, "There may not be enough for  
 us and for you; go ye rather unto them that sell,  
 10 and buy ye for yourselves". But whilst they were  
 departing to buy, the bridegroom came; and the  
 virgins that were ready went in with him to the  
 11 marriage-feast, and the door was shut. Later there  
 come also the other virgins, saying, "Lord, lord,  
 12 open to us". But he answered and said, "Amen I  
 13 say to you, I know you not". Watch ye, therefore,  
 for ye know not the day nor the hour.

bride with her virgin escort awaits in her own home the coming of the bridegroom, who, attended by his own friends, will conduct her to the home prepared: *cf.* i. 24. Messengers appear at intervals to bid the bride be ready, and finally announce, 'Behold, the bridegroom cometh'. Whereupon she sends forth her maidens to meet him and lead him to her, and then without delay the two companies together repair in solemn procession, with lamps and torches, to the home of the bridegroom, where the nuptials are celebrated amid feasting and rejoicing. *Cf.* E. Power, S.J., in *Verbum Domini*, Vol. III., pp. 58—63.

1. Some MSS. *etc.*, add to this verse the words 'and the bride', more generally admitted to be an interpolation.

8. 'are going out': not implying that the lamps had been kept burning indoors, but that upon being lit they flickered out for lack of oil.

11—12. *Cf.* vii. 22—23: Luke xiii. 25—29.

13. *Cf.* xxiv. 36, 42, 44.



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14—30. *The talents*: Luke xix. 11—27: *cf.* Matt. xiii. 12: Mark iv. 25: Luke viii. 18. The parable conveys the truth that men have received different opportunities and natural qualities from Almighty God, and will be judged, not by one absolute standard of accomplishment, but according to their use of what they have received.

14—15. In the 'lord' and 'his servants' we readily recognize Christ—soon to withdraw His visible presence—and the disciples, to whom He has committed His treasures of grace and truth, here represented by the 'talents': *cf.* xviii. 24, note. 'according to his personal ability': not implying that a man's supernatural gifts are necessarily in proportion to those of nature, but in keeping with them.

21. 'The joy of thy lord' in the image probably refers to a feast in which the faithful one was invited to take part; in the antitype it is man's share in the selfsame happiness wherewith Our Lord and God is Himself happy—the vision and enjoyment of Himself (St. Thomas).

23 gained two talents more". His lord said to him,  
 " Well done, thou good and faithful servant! Thou  
 wast faithful over few things, I will place thee over  
 24 many; enter thou into the joy of thy lord ". He  
 too that had received the single talent came and said,  
 " My lord, I knew thee to be a hard man, reaping  
 where thou hast not sown, and garnering where thou  
 25 hast not winnowed; so being afraid, I went and hid  
 thy talent in the earth. Behold, thou hast what is  
 26 thine ". And his lord answered and said to him,  
 " Thou wicked and slothful servant! Knewest thou  
 that I reap where I have not sown, and garner where  
 27 I have not winnowed? Thou oughtest therefore to  
 have put my money with the bankers, and I at my  
 coming would have recovered what was mine with  
 28 interest. Take ye therefore the talent from him, and  
 29 give it to him that hath the ten talents. For to  
 everyone that hath shall be given, and given abundantly;  
 but as for him that hath not, even what he  
 30 hath shall be taken from him. And that useless  
 servant cast ye forth into the outer darkness; there  
 shall be the weeping and the gnashing of teeth ".

31 ' But when the Son of Man cometh in  
 his glory, and all the angels with him,  
 then shall he sit upon the throne of his  
 32 glory, and all the nations shall be gathered together

The Last  
 Judgment

29. For the parallel passages, *cf.* xiii. 12, note.

30. God condemns the non-use as well as the misuse of His gifts. Lesser abilities and lesser graces do not justify negligence. 'useless' is here the fateful summing up of the Judge who knows all; in Luke xvii. 10 it is the word put upon the servants' lips as an expression of humility. 'there shall be the weeping', *etc.*: *cf.* viii. 12, note.

31—46. *The last judgment*: Matthew only.

31. *Cf.* Zach. xiv. 5: Matt. xvi. 27: Mark viii. 38: II Thess. i. 7: Apoc. xx. 11—13.

before him. And he shall separate men one from another, as the shepherd doth separate the sheep from the goats; and he shall place the sheep on his right hand, but the goats on his left. Then shall the King say to those on his right, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and ye gave me to eat, thirsty and ye gave me to drink: I was a stranger and ye brought me within, naked and ye clothed me: I was sick and ye visited me, in prison and ye came unto me".

'Then shall the just answer him, saying, "Lord, when did we see thee hungry and did feed thee, or thirsty and did give thee to drink? When did we see thee a stranger and did bring thee within, or naked and did clothe thee? When did we see thee sick or in prison and did come unto thee?"

'And the King answering shall say to them, "Amen I say to you, inasmuch as ye did it to one of the least of these my brethren, ye did it to me".

'Then shall he say likewise to those on his left: "Depart from me, ye cursed, into the everlasting fire, which was prepared for the devil and his angels. For I was hungry and ye gave me not to eat, thirsty

34. *Cf.* Eph. i. 3—5. 'the King': here only in the gospels does 'the Son of Man' Himself assume the royal title (but *cf.* John xviii. 37). His position throughout this picture of the Last Judgment is very significant: *cf.* *Introd.*, p. xxix.

35—40. Although even the just do not realize in how true a sense they were dealing personally with Christ, there is no reason to suppose that they lack the divine charity which 'is the fulfilment of the Law' (Rom. xiii. 10). Mere external works as such have no value for Christ, any more than for St. Paul: *cf.* xxiii. 25, *etc.*

41. *Cf.* II Pet. ii. 4: Jude 6. This description of the fire of Hell as prepared originally for others is of itself a decisive argument against explaining it in a merely subjective sense, of thoughts and emotions, *etc.*

- 43 and ye gave me not to drink: I was a stranger and ye brought me not within, naked and ye clothed me not: sick and in prison, and ye visited me not ”.
- 44 ‘ Then shall they likewise answer, saying, “ Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister to thee? ”
- 45 ‘ Then shall he answer them, saying, “ Amen, I say to you, inasmuch as ye did it not to one of these least, neither did ye do it to me ”.
- 46 ‘ And these shall depart unto everlasting punishment, but the just “ unto everlasting life ” ’.

## D

### The Passion and Resurrection. (cc. XXVI—XXVIII.)

#### I. The Last Supper and the Sanhedrin. (Chap. XXVI.)

XXVI.

1

Supper at  
Bethany: Betrayal  
(Wednesday)

2

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And it came to pass that when Jesus had brought all these words to a close, he said to his disciples, ‘ Ye know that after two days cometh the passover, and the Son of Man is to be delivered up to be crucified ’.

Then were gathered together the high priests and the elders of the people in the courtyard of the high priest, who was called Caiaphas. And they took

46. Some therefore are finally lost: *cf.* vii. 23.

XXVI. 1—16. *Wednesday: supper at Bethany: betrayal:* Mark xiv. 1—11: Luke xxii. 1—6: John xii. 1—8: *cf.* Luke vii. 36—50: John xiii. 27.

2. *Cf.* Exod. xii.

3. ‘the courtyard’ (*αὐλή*) or possibly the ‘house’ or ‘palace’ itself (Lagrange), where one would expect so secret a gathering to be held; but it is not certain that the word can bear this latter meaning: *cf.* Moulton and Milligan, *Vocab. of Greek Test., sub. voce:* Milligan, *Greek Papyri*, p. 30. Joseph ‘Caiaphas’, deposed after a pontificate of sixteen years, was the son-in-law of Annas, five of whose sons also held the same office: *cf.* John xviii. 13—14.

counsel together how they might seize Jesus by guile  
and put him to death. But they said, ' Not during 5  
the festival, lest a tumult arise among the people '.

Now when Jesus was in Bethany in the house of 6  
Simon the leper, there came to him a woman with an 7  
alabaster jar of costly ointment, and she poured it  
over his head whilst he lay at table. And the 8  
disciples upon seeing it were indignant and said,  
' Why this waste? This could have been sold for 9  
much and given to the poor '.

And Jesus, knowing it, said to them, ' Why do ye 10  
trouble this woman? She hath wrought a good work 11  
upon me. For the poor ye have with you always,  
but me ye have not always. For she in pouring this 12  
ointment over my body hath done it for my burial.  
Amen I say to you, wheresoever this gospel is 13  
preached throughout the world, that also which she  
hath done shall be told for a memorial of her '.

Then one of the Twelve, called Judas Iscariot, 14  
went unto the high priests and said, ' What will ye 15  
give me to betray him unto you? '

6—7. The incident here related probably occurred the day before Palm Sunday (*cf.* John xii. 1—19), but St. Matthew's arrangement, like St. Mark's, serves to emphasize its relation to the passion. 'a woman', Mary, the sister of Martha and Lazarus (John xii. 2—3).

12. The anointing is a presage of Christ's death, and in His intention is to supply for the incompleteness of the anointing that followed His death, an incompleteness due to the sabbath and the resurrection: *cf.* Mark xvi. 1: John xix. 39—42.

13. Our Lord, however, looks far beyond His death to the preaching of the gospel and of this 'good work'. 'Lo, what He said hath come to pass. Whithersoever thou goest, thou wilt find her praises proclaimed . . . The inhabitants of Persia, of India . . . and of the British Isles celebrate this deed' (St. Chrysostom, *ad loc.*).

15. Zach. xi. 12. 'to betray him', *lit.*, 'and I will betray him', a semitism. 'appointed', a well-established meaning for the word: *cf.* Moulton and Milligan, *sub voce*. It could also mean 'weighed', as in the original prophecy; but such weighing was obsolete, and in Mark xiv. 11 they only promise. The 'pieces of silver' were doubtless

16 "And they appointed him thirty pieces of silver";  
and thenceforth he sought opportunity to betray him.

17 The Last Supper  
(Thursday) Now upon the first day of the unleavened bread the disciples came to Jesus, saying, 'Where wilt thou that we prepare for thee to eat the passover?'

18 And he said, 'Go ye into the city unto such and such a man, and say to him, The Master saith, "My time is near; at thy house I keep the passover with my disciples" '.

19 The disciples did as Jesus bade them, and they  
20 prepared the passover; and when evening had fallen  
21 he lay at table with the Twelve. And whilst they were eating he said, 'Amen I say to you, one of you shall betray me '.

22 And they were greatly distressed, and began each to say to him, 'Is it I, Lord? '.

23 And he answered and said, 'He that hath dipped

nominally shekels, as in the passage of Zachary referred to here, and in xxvii. 9; and there is probably a covert reference to thirty shekels as the value of a slave: *cf.* Exod. xxi. 32: Philip. ii. 7. But the actual coin used would probably be the *stater* or four-drachma piece, mentioned in xvii. 27: *cf.* the notes there and on xvii. 24.

17—35. *Thursday: The Last Supper:* Mark xiv. 12—31: Luke xxii. 7—39: John xiii—xvii: I Cor. xi. 23—25: *cf.* Luke xxii. 3.

17. 'By "the first day of the unleavened bread" He means the day before the Azymes; for they reckoned their day always from the evening . . . It was on the fifth day of the week that "the disciples came to Him"' (St. Chrysostom), that is, on the Thursday evening, after sunset. Reasons in defence of this view, and excluding the celebration of a Jewish passover at the Last Supper, are given at some length in the Appendix to St. Mark's Gospel. That 'the first day of unleavened bread' can mean Nisan 14, at the close of which the passover was eaten, has now been proved (in confirmation of St. Chrysostom, followed in the appendix) by Strack and Billerbeck, *Kommentar zum N.T., etc.*, Vol. II, p. 813.

18. 'My time', *i.e.*, the hour when men would be suffered to lay hands on Him: *cf.* xxvi. 45: John vii. 30: viii. 20.

19. In the appendix just mentioned it is explained that such preparations would have to begin twenty-four hours beforehand.

23. 'He that hath dipped', emphasizes the close intimacy in

his hand into the bowl with me, he shall betray me. The Son of Man goeth, as it is written of him; but woe to that man through whom the Son of Man is betrayed! It were good for that man if he had not been born'.

And Judas, his betrayer, answered and said, 'Is it I, Rabbi?'

He saith to him, 'Thou hast said it'.

And whilst they were eating, Jesus took bread, and blessed and brake and gave to the disciples, saying, 'Take ye, eat, this is my body'.

And he took a cup, and after giving thanks he gave it to them, saying, 'Drink ye all from it; for this is my blood, the blood of the covenant, which is being shed for many unto the forgiveness of sins. I

which Judas lived with Him: *cf.* Ps. xli (xl).9, quoted in Mark xiv.18: John xiii. 18. Others gather from John xiii. 24—26 that this detail indicated the betrayer, but was spoken privately to St. John.

24. 'as it is written', both of Christ's betrayal (see preceding note) and of His death (*e.g.*, Isai. liii).

26—28. The Synoptic gospels, taken by themselves, would bring the reader less prepared than were the apostles to the sublime mysteries expressed in these verses, which should be read in the light of the preparatory promise and events narrated in John vi. The two formulas of consecration embody the Catholic doctrine of transubstantiation: *cf.* Mark xiv. 22—23, note. 'my blood, the blood of the covenant': in the Greek simply, and without the repetition (here inserted for clearness) 'my blood, of the covenant': *cf.* Exod. xxiv. 8: Zach. ix. 11. As Moses dedicated the Old Covenant with the blood of the sacrifice (*cf.* Hebr. ix. 18—20), so Christ dedicates the 'New'—a word which some MSS. (with less probability) actually insert into the text: *cf.* I Cor. xi. 25. 'is being shed': the use of the present participle may imply an actual sacramental immolation there and then effected or initiated. The argument, however, is not peremptory: Father Lattey in his *Theses Paulinae* (Rome, Biblical Institute: Thesis I) has shown that both in Greek (*e.g.*, Acts xxi. 2—3) and Hebrew (Malachy i. 11) and Aramaic (Dan. ii. 13) the participle can imply merely impending action. 'for many unto forgiveness of sins', accentuating the sacrificial and propitiatory character of Christ's oblation.

29. This was to be Christ's last feast upon earth as a mortal man: *cf.* Luke xxii. 29—30.

say to you, henceforth I shall not drink of this fruit of the vine until that day when I drink it new with you in the kingdom of my Father '.

30 And after a hymn they went forth unto the Mount  
31 of Olives. Then Jesus saith to them, ' All ye shall  
be scandalized this night because of me; for it is  
written, " I will smite the shepherd, and the sheep  
32 of the flock shall be dispersed "; but after I am  
risen, I will go before you into Galilee '.

33 Peter answered and said to him, ' Even if all shall  
be scandalized because of thee, I will never be  
scandalized '.

34 Jesus said to him, ' Amen I say to thee, this very  
night, before the cock crow, thou shalt deny me  
thrice '.

35 Peter saith to him, ' Though I should have to die  
with thee, I will not deny thee '.

And in like manner said all the disciples.

36 Then Jesus cometh with them to a plot  
The Prayer  
in the Garden of land called Gethsemane; and he  
saith to his disciples, ' Sit ye here, whilst  
I go yonder and pray '.

37 And he took with him Peter and the two sons of  
Zebedee; and he began to be distressed and dis-  
38 mayed. Then he saith to them, " My soul is  
sorrowful unto death "; stay ye here and watch with  
me '.

31. Zach. xiii. 7.

32. Cf. xxviii. 7, 10, 16.

36—46. *The prayer in the garden*: Mark xiv. 32—42: Luke xxii.  
40—46: cf. John xiv. 31: xviii. 1, 11.

38. Ps. xlii. 5, 11: xliii. 5 (xli. 6, 12: xlii. 5). The words here  
quoted by Our Lord form part of the common refrain of these two  
psalms, of which (as the Clementine Vulgate notes in the margin)  
the second is really a continuation of the first.



And going forward a little he fell upon his face, 39  
praying and saying, ' My Father, if it be possible,  
let this cup pass away from me; yet not as I will,  
but as thou wilt '.

And he cometh unto the disciples and findeth them 40  
asleep, and he saith to Peter, ' Could ye not then  
watch one hour with me? Watch ye and pray, lest 41  
ye enter into temptation. The spirit indeed is willing,  
but the flesh is weak '.

Again he departed and prayed a second time, 42  
saying, ' My Father, if this cannot pass away unless  
I drink it, thy will be done '.

And again he came and found them asleep, for 43  
their eyes were heavy. And leaving them again, he 44  
departed and prayed a third time, repeating the same  
words. Then he cometh unto the disciples and saith 45  
to them, ' Sleep on now, and rest! Behold, the hour  
is nigh, and the Son of Man is to be betrayed into  
the hands of sinners. Arise, let us go; behold, he 46  
that betrayeth me is at hand '.

And whilst he was yet speaking, behold, 47

**The Betrayal** Judas came, one of the Twelve, and with  
him a great multitude with swords and  
clubs, from the high priests and elders of the people.

39. *Cf.* xx. 22 : John xviii. 11. ' if it be possible ' : Christ Himself was well aware that it would be inconsistent with the divine purpose to 'let this cup pass away' from Him, but for our sakes He gives expression to His natural human repugnance to 'the cup' (*cf.* xxvi. 38), His human will remaining the while in perfect harmony with the divine. *Cf.* xxvi. 53—54, with note : vi. 10 : John iv. 34 : Philip. ii. 8.

42. ' this ', *i.e.*, ' cup ', as in xxvi. 39.

45. ' Sleep on now, and rest ! ' Doubtless spoken in irony.

47—56. *The betrayal*: Mark xiv. 43—52 : Luke xxii. 47—53 : John xviii. 2—11.

47. ' one of the Twelve ' : the same emphatic expression occurs in Mark xiv. 20.

48 Now he that betrayed him had given them a sign, saying, 'Whomsoever I shall kiss, that is he; seize him'.

49 And straightway he went up to Jesus and said, 'Hail, Rabbi!' And he kissed him.

50 Jesus said to him, 'Friend, for what a purpose art thou come!'

Then they came forward and laid hands on Jesus and seized him. And behold, one of those with Jesus stretched forth his hand and drew his sword, and smiting the servant of the high priest, cut off his ear. Then Jesus saith to him, 'Put back thy sword into its place; for all that take the sword shall perish by the sword. Or thinkest thou I cannot beseech my Father, and he forthwith will furnish me more than twelve legions of angels? How then are the scriptures to be fulfilled, that so it must befall?'

55 In that hour Jesus said to the multitude, 'Are ye come out as against a robber with swords and clubs to arrest me? Day after day I sat in the temple teaching, and ye seized me not'.

56 Now all this was done that the scriptures of the

50. 'for what a purpose art thou come!' The translation of the Greek is here difficult and uncertain. Literally it reads simply, 'for which thou art come', which some understand as an abbreviation (used under strong emotion) for 'Do that for which thou art come', comparing John xiii. 27; but various usages and possible constructions (*cf.* Blass, *Grammar of New Testament Greek*, Engl. transl., p. 331; Moulton, *Prolegomena*, p. 93) offer some ground for admitting—though with hesitation—the easier exclamatory sense.

51. This loyal but too impetuous disciple was Peter (John xviii. 10).

53—54. Christ was not going to His doom because He was helpless; so far as *that* was concerned, He could have twelve legions of angels for the asking. But He freely wished to be faithful to the divine purpose (*cf.* xxvi. 39, with note), already manifested in Holy Writ.

54, 56. On the appeal to Scripture, *cf.* Introd., p. xxx. It is enough to refer to Isai. liii, and to the various quotations in this gospel.

prophets might be fulfilled. Then all the disciples left him and fled.

Now they who had seized Jesus led him 57  
 Before Caiaphas :  
 St. Peter's  
 Denials away unto Caiaphas, the high priest,  
 where the scribes and the elders had  
 gathered together. And Peter followed him at a 58  
 distance, as far as the courtyard of the high priest ;  
 and entering therein he sat with the attendants to  
 see the end.

Now the high priests and the whole Sanhedrin 59  
 sought false witness against Jesus, in order that they  
 might put him to death ; and they found none, though 60  
 many false witnesses came forward. But afterwards  
 two came forward and said, ' This man said, " I can 61  
 overthrow the temple of God, and after three days  
 build it up " ' .

And the high priest arose and said to him, 62  
 ' Answerest thou naught? What is it that these men  
 allege against thee? '

But Jesus held his peace. 63

And the high priest said to him, ' I adjure thee by

57—75. *Caiaphas: St. Peter's denials:* Mark xiv. 53—72 : Luke xxii. 54—71 : John xviii. 12—27.

59. ' The Sanhedrin ', composed of seventy-one members, was the Jewish supreme court of justice, and gave decisions on all civil and religious matters not reserved to the Roman authority. The word ' Sanhedrin ' is a Jewish formation from the Greek *συνέδριον*, here used in the text.

60. Two witnesses were required by the Law (Deut. xix. 15, *etc.*).

61. A perversion of Christ's words in John ii. 19 : *cf.* also Matt. xxvii. 40.

62. ' What is it? ' *i.e.*, ' What are we to think of it? '

63. Caiaphas may be quoting words attributed to Jesus (*cf.* xxvii. 43) ; but the form of the question as given in Mark xiv. 61, and the character of Christ's reply, favour the view that Caiaphas identified ' the Christ ' with ' the Son of God ' : *cf.* John x. 33. ' the living God ' : *cf.* xvi. 16, with note.

the living God to tell us whether thou art the Christ, the Son of God'.

64 Jesus saith to him, 'Thou hast said it. Nevertheless I say to you, hereafter "ye shall see the Son of Man seated on the right of the Power and coming upon the clouds of heaven" '.

65 Then the high priest rent his garments, saying, 'He hath blasphemed! What further need have we of witnesses? Lo, now ye have heard the blasphemy; what think ye?'

And they answered and said, 'He is worthy of death'.

67 Then did they spit in his face and buffet him, while others cuffed him, saying, 'Prophecy to us, O Christ, who was it that struck thee?'

69 But Peter was sitting outside in the courtyard. And a maid-servant came to him, saying, 'Thou also wast with Jesus the Galilaeen'.

70 But he denied before all, saying, 'I know not what thou sayest'.

71 And after he had gone out to the gateway, another maid saw him and saith to those there, 'This man was with Jesus the Nazarene'.

72 And again he denied, with an oath, 'I know not the man'.

73 And a little later the bystanders came over and

64. 'Thou hast said it': probably a qualified form of assent (*cf.* xxvii. 11), which, while admitting the particular statement, places the initial responsibility of eliciting it upon the questioner. 'Nevertheless', Christ has something to add on His own initiative. *Cf.* Mark xiv. 62 ('I am; and ye shall see . . .'), where the unqualified assent makes any contrast superfluous. *Cf.* Dan. vii. 13; Ps. cx (cix). 1; Matt. xvi. 27; xxiv. 30; Luke xxii. 69. 'hereafter': after this, the hour of His humiliation and weakness, they shall see Him only as the associate of the Father in glory and power (*cf.* Luke xxii. 69).

said to Peter, 'Truly thou also art one of them, for thy very speech doth manifest thee'.

Then he began to curse and to swear, 'I know not the man' 74

And straightway the cock crew. And Peter remembered the word that Jesus had spoken, 'Before the cock crow, thou wilt deny me thrice'. And going out thence, he wept bitterly. 75

## II. Pilate and the Crucifixion. (Chap. XXVII.)

Before Pilate  
(Friday): end of  
Judas

And at daybreak all the high priests and the elders of the people took counsel together against Jesus that they might put him to death. And they bound him and led him away and delivered him to Pilate, the governor. 1 2

Then Judas, who betrayed him, upon seeing that he was condemned, repented and took back the thirty pieces of silver to the high priests and elders, saying, 'I have sinned in betraying innocent blood'. 3 4

But they said, 'What is that to us? Look thou to it'.

And flinging the pieces of silver into the temple he withdrew, and went away and hanged himself. And the high priests took the pieces of silver and 5 6

75. St. Matthew speaks summarily of the cock crowing (*cf.* xxvi. 34), where St. Mark (in 'St. Peter's gospel') mentions a second crowing (xiv. 30, 72).

**XXVII.** 1—31. *Friday: Pilate: end of Judas:* Mark xv. 1—20: Luke xxiii. 1—25: John xviii. 28—xix. 16.

2. 'Pilate' was the fifth of the Roman procurators who since the deposition of Archelaus in 6 A.D. (*cf.* ii. 22, note) had governed Judaea (Luke iii. 1), subject to the legate of Syria. *Cf.* J. P. Arendzen, *The Gospels*, p. 155.

3. Judas realized that once Christ 'was condemned' by the Sanhedrin, the final sentence of Pilate was practically certain. On 'the thirty pieces of silver' *cf.* xxvi. 15, with note.

5—8. *Cf.* Acts i. 16—20.

said, 'It is not lawful to put them into the treasury, since they are the price of blood'.

7 And after taking counsel together, they bought  
with them the potter's field, to serve as a burial-  
8 ground for strangers. Wherefore that field hath been  
9 called to this day 'the Field of Blood'. Then was  
fulfilled what was spoken through Jeremiah the  
prophet, saying:

And they took the thirty pieces of silver, the  
price of him that was priced by the children of  
10 Israel, whom they priced, and they gave them  
for the potter's field: as the Lord directed me.

11 But Jesus stood before the governor. And the

9—10. This passage is a well-known crux. St. Jerome puts the matter thus: 'These words are not found in Jeremiah, but in Zachariah something similar is related; and though the sense is not very different, the arrangement and the words are different'. St. Augustine further notes that verse 10 'is not to be found either in Zachariah or in Jeremiah'. In Zach. xi. 12—13 the prophet is asking for his reward as the Shepherd of Israel. They weigh him thirty pieces of silver, 'the magnificent price at which I was priced by them!' This is spoken ironically; God contemptuously bids him 'cast it unto the potter' (Hebr.). In Jerem. xxxii, on the eve of the destruction of Jerusalem and the Babylonian dispersion, the prophet is told to buy a field, God's merciful pledge of Israel's return and repossession (xxxii. 15, 37—44). St. Matthew apparently considers as obvious the relation between 'the pricing of the priced one' in Zach. (already referred to in xxvi. 15) and the act of Judas, but not so the significant relation between the act of Jeremiah and that of the priests here. Hence probably the attribution of the prophecy to Jeremiah and not to Zachariah (St. Augustine, *De Cons. Evang.* iii. 31). Or Jeremiah may come first as the more important, or (*cf.* Strack and Billerbeck, *ad loc.*) as heading the prophets strictly so called in the then Jewish canon. Certainly it is the last line of St. Matthew's quotation that bears the weight of the preceding lines. One should read Jerem. xxxii in its entirety to realize how the history of those days forestalled typically the days of the Messiah; and in so doing account must be taken of those wider principles of typical interpretation which the sacred writer shared with his contemporaries, and to which we see an appeal (*e.g.*) in ii. 18, 23, where see notes. In the present appeal to prophecy, as in many others, there is doubtless some controversial intent: *cf.* *Introd.*, p. xxxi.

11. 'Thou sayest it': *cf.* xxvi. 64, note.

governor asked him, saying, 'Art thou the king of the Jews?'

Jesus said, 'Thou sayest it'.

And when he was accused by the high priests and elders he answered naught. Then Pilate saith to him, 'Dost thou not hear how many things they witness against thee?'

And he answered him never a word, so that the governor marvelled exceedingly.

Now at the feast the governor was wont to release to the multitude one prisoner, whom they would. And they had at that time a notorious prisoner called Barabbas. When therefore they were gathered together, Pilate said to them, 'Whom will ye that I release to you, Barabbas, or Jesus who is called Christ?'

For he knew that it was out of envy that they had delivered him up.

And whilst he was seated upon the tribunal, his wife sent to him, saying, 'Have thou naught to do with that just man; for I have suffered many things in a dream today because of him'.

But the high priests and the elders persuaded the multitude to ask for Barabbas and make away with Jesus. And the governor answered and said, 'Which of the two will ye that I release to you?'

They said, 'Barabbas!'

Pilate saith to them, 'What then shall I do with Jesus who is called Christ?'

They all say, 'Let him be crucified!'

14. 'never a word', *lit.*, 'to not even one word'.

15—18. Pilate appears to have departed from the usual custom in only permitting a choice between Christ and Barabbas, the former delivered up by the Jewish leaders out of jealousy, the latter a notorious criminal. He thought in this way to ensure Christ's release. There were at least the two robbers besides (xxvii. 38).

- 23 He said, ' Why, what evil hath he done? '  
 But they cried out all the more vehemently, saying,  
 ' Let him be crucified! '
- 24 Now when Pilate saw that he was gaining nothing,  
 but rather that a tumult was arising, he took water  
 and washed his hands before the multitude, saying,  
 ' I am innocent of this blood; do ye look to it '.
- 25 And all the people answered and said, ' His blood  
 be upon us and upon our children! '
- 26 Then he released to them Barabbas, and after  
 scourging Jesus delivered him up to be crucified.
- 27 Then the soldiers of the governor took Jesus into  
 the praetorium, and gathered together about him the  
 28 whole cohort. And stripping him, they put on him a  
 29 crimson mantle; and they plaited a crown of thorns  
 and placed it upon his head, and a reed in his right  
 hand. And falling upon their knees before him they  
 mocked him, saying, ' Hail, king of the Jews! '
- 30 And they spat upon him, and took the reed and  
 31 struck him on the head. And when they had mocked  
 him, they stripped him of the mantle and clad him in  
 his own garments, and led him away to be crucified.
- 32 And as they went out they found a man  
The  
Crucifixion of Cyrene named Simon; him they com-  
 pelled to take up the cross of Jesus.
- 33 And when they were come unto a place called

27. The 'praetorium', the Latin name of the official residence of the procurator; here the word seems to refer only to the most public part of the building, the open courtyard.

28. The 'crimson mantle' was probably a faded military cloak, made to serve for royal 'purple' (Mark and John).

32—44. *The crucifixion*: Mark xv. 21—32: Luke xxiii. 26—43: John xix. 17—27.

32. 'Cyrene', the chief city of the Cyrenaica, N. Africa, held an important Jewish settlement: *cf.* Josephus, *Contra Ap.*, ii. 4: I Mach. xv. 23: Acts ii. 10: vi. 9.

33. 'Golgotha', the Aramaic form of the Hebrew *gulgoleth*, 'a



Golgotha, that is to say, 'the place of the skull',  
 they gave him wine to drink, mixed with gall; and 34  
 after tasting he would not drink it. And when they 35  
 had crucified him 'they divided his garments, casting  
 lots for them'. And they sat and guarded him there. 36  
 And above his head they placed in writing the charge 37  
 against him:

THIS IS JESUS THE KING OF THE JEWS.

Then are crucified with him two robbers, one on his 38  
 right hand and one on his left. And the passers-by 39  
 railed at him, tossing their heads and saying, 'Thou 40  
 who wouldst overthrow the temple and in three days  
 build it up, save thyself; if thou art Son of God,  
 come down from the cross!'

In like manner also the high priests with the 41  
 scribes and elders said in mockery, 'Others he saved, 42  
 himself he cannot save. He is the king of Israel;  
 let him come down now from the cross and we will  
 believe in him. He trusted in God, let him deliver 43  
 him now if he will have him; for he said, "I am  
 Son of God"'. 44

And the robbers also who were crucified along  
 with him made him the same reproach.

skull' (in Latin *calvaria*, whence our 'Calvary'), probably refers to the skull-shaped knoll which was the scene of the crucifixion.

34. Cf. Ps. lxxix (lxxviii). 21. The 'wine mixed with gall' (*χολή*) is doubtless the 'wine drugged with myrrh' of Mark xv. 23. *χολή* is not strictly limited in the Greek Septuagint, even in its literal meaning, to 'gall'; and its constant application in Greek generally (which it shares with the Hebrew word used in this psalm) to bitterness and things bitter in a metaphorical sense made it all the easier to use it of any bitter drink. It was the custom to offer the drugged wine as a narcotic to deaden the sense of pain; but Christ would not avail Himself of such relief.

35. Ps. xxii (xxi). 18.

39—44. Cf. Ps. xxii (xxi). 7—8: cix (cviii). 25; Wisdom ii. 13, 18—20.

40. Cf. xxvi. 61, with note.

- 45                                    Now from the sixth hour darkness fell  
       Christ's Death            over the whole earth until the ninth  
       and Burial                hour. But about the ninth hour Jesus  
 46 cried with a loud voice, saying, '*Eli, Eli, lema  
       sabachthani*', that is, 'My God, My God, why hast  
       thou forsaken me?'
- 47        And some of the bystanders upon hearing this  
       said, 'This man calleth Elias'.
- 48        And straightway one of them ran and took a  
       sponge and filled it with vinegar; and he put it upon  
 49 a reed and offered it to him to drink. But the rest  
       said, 'Let be, let us see whether Elias be coming to  
       save him'.
- 50        But Jesus again cried out with a loud voice and  
       gave up the ghost.
- 51        And behold, the curtain of the sanctuary was rent  
       in twain from top to bottom, and the earth quaked,  
 52 and the rocks were rent, and the tombs were opened;  
       and many bodies of the saints that had gone to their

45—61. *Christ's death and burial*: Mark xv. 33—47: Luke xxiii. 44—56: John xix. 28—42: *cf.* John xix. 25: Luke viii. 2—3.

46. Ps. xxii (xxi). 1. The orthography of the utterance is uncertain. *Eloi* probably represents the Aramaic, *Eli* the Hebrew form: *cf.* Mark xv. 34, with note. The words of the Psalm express the extremity of Christ's human desolation.

48. 'vinegar', apparently *posca*, the mixture of water and vinegar drunk by soldiers and labourers: *cf.* Ps. lxix (lxviii). 21.

49. Immediately after this verse our two best MSS. (the Vatican and Sinaitic) and some other important authorities add: 'but another took a spear and pierced his side, and there came forth blood and water'. But it appears to be generally agreed that the words are an interpolation from John xix. 34.

51. 'the curtain of the sanctuary', the word *vaos* ('sanctuary') being probably used here in the stricter sense of the inner central building, as in xxiii. 35. It is doubtless not the outer 'curtain' hanging before the entrance to the Holy Place which is meant, but the inner curtain separating the Holy Place from the Holy of Holies: *cf.* Hebr. ix. 3. The symbolism is indicated in Hebr. ix. 6—8: x. 19—20; where see notes.

52—53. Doubtless this partial and temporary resurrection was to

rest arose, and coming forth from their tombs after his resurrection they entered the holy city and appeared to many. And when the centurion and those with him on guard over Jesus saw the earthquake and all that befell, they were very much afraid, and they said, ' Truly he was Son of God '.

And many women were there looking on from afar, who had followed Jesus from Galilee, ministering to him; among them was Mary Magdalene, and Mary the mother of James and of Joseph, and the mother of the sons of Zebedee.

And when evening had fallen, there came a rich man of Arimathaea, by name Joseph, who himself also was disciple to Jesus; he went unto Pilate and asked for the body of Jesus. Then Pilate commanded that it should be given up to him. And Joseph took the body and wrapped it in a clean linen sheet, and laid it in his new tomb, which he had hewn out in the rock; and he rolled a great stone to the entrance of the tomb, and departed. And Mary Magdalene and the other Mary were there, sitting over against the sepulchre.

And the next day, that following the day of preparation, the high priests and the Pharisees gathered together unto Pilate, saying, ' Sir, we have remembered how that

The Guards  
(Saturday)

show that Christ's glorious resurrection brings with it that of the just (*cf.* I Cor. xv. 20—23).

56. 'the mother of the sons of Zebedee', probably Salome: *cf.* Mark xv. 40, and Vol. IV, appendix I.

62—66. *Saturday: the guards*: Matthew only.

62. 'the day of preparation', *i.e.*, for the sabbath, which began at sunset. The note of time is strangely worded, but clearly indicates the morning after the crucifixion, the day of which may thus be emphasized.

63. *Cf.* xii. 39—40: xx. 17—19: with notes.

- 64 impostor said when still alive, "After three days I rise again". Command, therefore, that the sepulchre be made secure until the third day, lest haply his disciples come and steal him away and say to the people, "He hath risen from the dead"; and thus the last imposture would be worse than the first'.
- 65 Pilate said to them, 'Ye have a guard; go, make it secure as ye know how'.
- 66 And going they made the sepulchre secure, sealing the stone in the presence of the guard.

## XXVIII.

## III. The Resurrection. (Chap. XXVIII.)

- I           The Empty  
              Tomb  
              (Sunday)
- And after the sabbath, towards the dawn of the first day of the week, Mary Magdalene and the other Mary came to see the sepulchre. And behold there was a great earthquake; for an angel of the Lord came down from heaven, and drawing near rolled away the stone and sat thereon. His appearance was as lightning, and his raiment white as snow. And for fear of him the guards quaked, and became as dead men.

64. 'The first imposture', to their minds, was Christ's posing as the Messiah; they had unmasked those pretensions, but a claim to resurrection would be more difficult to contend with.

65—66. 'Ye have (ἔχετε) a guard'. Possibly a curt imperative 'Have your guard'; but more probably a simple statement that their request is granted. The soldiers would remain under Roman command, but the officer in charge would attend to their wishes, and let them seal the stone themselves.

XXVIII. 1—8. *Sunday: the empty tomb*; Mark xvi. 1—8: Luke xxiv. 1—12: John xx. 1—10: *cf.* Luke xxiv. 22—24: John xx. 12—13, 15, 18.

1. 'after the sabbath'. The more obvious translation would be 'late on the sabbath', which however is excluded by the evangelist's own interpretation of the phrase, which immediately follows. The phrase is a difficult one; but the translation here adopted can be justified either as a direct translation (*cf.* examples quoted by Lagrange, *ad loc.*), or as the rendering of a rabbinical idiom (Strack and Billerbeck *ad loc.*). 'the other Mary', the mother of James and Joseph (xxvii. 56).

But the angel answered and said to the women, 5  
 ' Fear not ye, for I know that ye seek Jesus, who was 6  
 crucified. He is not here, for he is risen, even as he 7  
 said; come, behold the place where he lay. And go  
 ye quickly and tell his disciples that he is risen from  
 the dead, and behold, he goeth before you into  
 Galilee; there ye shall see him. Behold, I have told  
 you '.

And departing quickly from the tomb in fear and 8  
 great joy, they ran to tell his disciples.

And behold, Jesus met them and said, 9  
 ' Hail '. And drawing near they em-  
 braced his feet and worshipped him.  
 Then Jesus saith to them, ' Fear not; go, tell my 10  
 brethren to depart into Galilee, and there they shall  
 see me '.

And as they went, behold, some of the guard came 11  
 into the city and reported to the high priests all that  
 had befallen. And they assembled with the elders, 12  
 and after taking counsel together gave the soldiers  
 much money, saying, ' Say ye, " His disciples came 13  
 by night and stole him whilst we were sleeping ".  
 And if this reach the governor's ears, ourselves will 14  
 satisfy him and relieve you of all anxiety '.

And they took the money and did as they had been 15  
 instructed; and this story hath been spread abroad  
 among the Jews to this day.

7. Cf. xxvi. 32.

9—20. *The Risen Lord*: Mark xvi. 9—20: Luke xxiv. 13—53:  
 John xx. 11—25.

9—10. The apparition was probably only to one of the returning  
 parties of women, and is not mentioned by the other evangelists,  
 though it may be intended to cover the apparition to the Magdalene  
 (John xx. 11—18: Mark xvi. 9—10).

16 And the eleven disciples went into Galilee, to the  
 17 mountain where Jesus had appointed. And when they  
 saw him they worshipped him; but some doubted.  
 18 And Jesus drew near and spoke to them, saying, 'All  
 power in heaven and on earth hath been given me.  
 19 Go ye, therefore, make disciples of all the nations,  
 baptizing them in the name of the Father and of  
 20 the Son and of the Holy Spirit: teaching them to  
 observe all that I have commanded you: and  
 behold, I am with you all days, unto the consum-  
 mation of the world'.

16—17. The apparition 'at the Sea of Tiberias' (John xxi. 1) probably preceded this apparition at 'the mountain', where it was appointed (*cf.* xxvi. 32) that the apostles should receive their final charge. If it was on this occasion that 'He appeared to more than five hundred brethren at once' (I Cor. xv. 6), the fact that 'some doubted' is readily explained (Fonck, *Verbum Domini*, Vol. 2, p. 163). Even some of the Eleven may have questioned His identity till 'Jesus drew near and spoke to them': *cf.* John xxi. 4.

18. *Cf.* xi. 27: Dan. vii. 14: Philip. ii. 10: *Introd.*, p. xxix.

19—20. 'therefore': the universal authority of the apostles and their successors has its source in the universal authority of Christ, who now removes the limitations hitherto imposed (x. 5). His kingdom is to be catholic in place ('all nations'), in doctrine ('all that I have commanded') and in time ('all days'). 'in (eis, 'unto') the name of': the expressions 'to be baptized unto a person' (I Cor. x. 2) or 'in the name of a person' (Acts xix. 5: I Cor. i. 13) are practically synonymous, and denote an act of self-consecration or self-surrender to that person, making oneself his disciple and subject. *Cf.* Prat, *La Théologie de St. Paul*, Vol. II, Note U. 'I am with you', justifying the name 'Emmanuel' (i. 23). The words convey an assurance of unailing and effective assistance (*cf.* Gen. xxviii. 15: Jos. i. 5: Isai. xli. 10: Jerem. i. 18—19), and confirm the saying of the centurion: 'Truly he was Son of God' (xxvii. 54).

## APPENDIX.

### THE PLACE OF MEMORY IN THE COMPOSITION OF THE SYNOPTIC GOSPELS.<sup>1</sup>

The Synoptic Problem, strictly so called, does not concern itself with the question *who* wrote the Synoptic gospels, but rather is an enquiry as to *how* they came to be written. The authorship of the gospels is presupposed; if difficulties arose against that authorship in the course of Synoptic study, those difficulties, of course, would have to be considered, but still not as a part of the study itself. As a matter of fact, such difficulties do not appear to be in themselves grave; but some modern writers, following the method reprobated in Pope Leo XIII's great biblical encyclical, the *Providentissimus Deus* (Nov. 18, 1893), first deduce highly subjective conclusions from the internal evidence, and then on the strength of these do violence to the external evidence. It is also their way to use the internal evidence to multiply written sources, beyond anything that seems reasonable or probable; and in the present case one cannot but suspect that they have been influenced by a certain prejudice against supposing a living and teaching tradition among the Christians of apostolic times. It is the purpose of the present appendix, on the other hand, to emphasize the part that memory is very likely to have played in the composition of the first three gospels. In urging this the writer finds himself at variance with a few Catholic writers, but not to the same extent, nor upon the same fundamental question of principle, as in the case of those mentioned above. Nor, needless to say, does he wish to imply the smallest censure of their views; they are only using the liberty expressly accorded them by the Biblical Commission (June 26, 1912).

Quite apart from any immediate question of the composition of the gospels, we should be well-nigh compelled in any case to postulate a traditional outline of the life of Christ and of His chief sayings, current at Jerusalem both in Aramaic and Greek. No doubt most of the Jerusalem Christians, and indeed the Palestinian Christians generally, could speak

<sup>1</sup> This appendix reproduces in substance an article published in the first volume of *Biblica*, the quarterly of the Biblical Institute, Rome (1920: pp. 327—340), in virtue of an agreement made at the time.

and understand Greek. We may suppose Our Lord Himself, like the Jewish mother in II Mac. vii. 26—27, to have spoken in Greek with His pagan judge, but in Aramaic with His own people. The relation of Aramaic to Greek must have been very much the same as the relation of Welsh to English in Wales; a public speaker using English would practically always be understood, but there are many parts of the principality where, if he used Welsh, he would be listened to all the more attentively (*cf.* Acts xxii. 2). What more natural, then, than that the Christians of what was at the first the mother-church should tell the story of the Saviour's life and death in their own speech? Yet in that first Christian body there were also Jews 'from every nation under heaven' (Acts ii. 5), many of them evidently Greek-speaking, and the Greek-speaking Jewish Christians soon came to receive special attention (Acts vi. 1—6). They too would have their account of Christ's life and death and resurrection, and it would be substantially identical with the Aramaic account.

We have a short summary of the earliest traditional life of Christ in Acts x. 37—43, which reminds us forcibly of the gospel of St. Mark; but that there was in very truth a common stock, an original and simple version both of the life and of the sayings of Christ, not yet worked up into any of the gospels such as we now know them, is sufficiently indicated by the language of the gospels themselves. As a result of his careful and minute investigation of the linguistic data, Sir John Hawkins shows that neither in the common narratives nor in the common discourses are there characteristic words or phrases to be found, such as mark all three gospels in their peculiar portions.<sup>1</sup> They are the colourless background upon which the individual evangelists worked; and it is natural to conclude that their colourless character is due to their origin. They are not the result of deliberate composition, but the simple tale that formed itself upon the lips of Christ's earliest followers. The language itself points in that direction, and we shall shortly consider other arguments tending to the same conclusion.

The Aramaic version of Christ's life and sayings is of necessity harder to trace than the Greek one, but we probably have some fragments of it embedded in the New Testament, for example in Mark v. 41, *Talitha cum*, which it is interesting to find the Syriac version (a language so closely akin to Aramaic) reproducing without any mention of translation; or

<sup>1</sup> *Horae Synopticae*, by the Rev. Sir John C. Hawkins, Bart., M.A., D.D.: 2nd ed., pp. 26, 113, *etc.* (Oxford, 1909).



again in 'Aββá, 'Father' (Mark xiv. 36: Rom. viii. 15: Gal. iv. 6), which, as Dr. Dalman (*The Words of Jesus*, Engl. Transl., p. 192) thinks, would probably be the first word of the *Our Father*.<sup>1</sup> But naturally this Aramaic version would find its home in St. Matthew's Aramaic gospel. That St. Matthew did write in Aramaic is a fact which, as the Biblical Commission says (June 19, 1911), has the testimony of tradition behind it, from Papias and Irenaeus downwards; it is also clear that tradition itself affirms an Aramaic rather than a Hebrew gospel, but there is no need to discuss this ulterior question here. It is well treated, for example, by Dr. Dalman (*Op. cit.*, p. 59). And the testimony of tradition is confirmed by the strong probability that in the 'Gospel according to the Hebrews' we have the substance of Aramaic Matthew, but with interpolations and mutilations. Here again we have a large question, which cannot be dealt with at length; it may be enough to refer the reader to Dr. Bardenhewer's excellent handling of the subject in his *Geschichte der altkirchlichen Litteratur*, Vol. I, pp. 379—383, and to what is said here in the Introduction, pp. 7—8. St. Jerome, our most important witness in the matter, tells us that the 'Gospel according to the Hebrews' was written in Aramaic, but in Hebrew letters (*Contra Pelag.* iii. 2), he twice calls it the *ipsum Hebraicum* of St. Matthew's gospel (*De vir. ill.* 3: *In Matt.* ii. 5), and mentions that he translated it into Greek and Latin (*De vir. ill.* 2), so that he must have been very familiar with it. It is true that his quotations are at times startlingly different from anything we find, or could possibly expect to find, in our present Matthew text; but it seems likely enough that he quotes the most striking, and therefore the most divergent texts. In the face of his evidence, and of some other data, it appears impossible to doubt the substantial identity of the two works.

The history of the Synoptic texts, then, appears to have been something like this. There was a short life of Our Lord current in Aramaic and Greek, forming part of the regular instruction of the Christians (Luke i. 4: Acts x. 37—43). St. Matthew's gospel was based upon the Aramaic version of it, and the other two gospels upon the Greek version. There were also, of course, many sayings of Our Lord extant, in some cases with fragments of narrative necessarily attached to them, as they are often found attached to sayings of all sorts, to which they supply the needful background. It does

<sup>1</sup> But Dr. Burney (*The Poetry of Our Lord*, p. 161) prefers the form *abunan*, with the possessive suffix.

not seem very likely that these sayings had been made into one great collection. St. Matthew gathers them into a few great discourses, but in this he seems to be following a logical rather than a chronological principle: *Matthaeus opera Christi non chronologica, sed historico-dogmatica seu idealiter disposuit*, says Father Hetzenauer (*Comment. in Genesim*, p. 41), but the saying seems even more true of Christ's words than of His works.<sup>1</sup> Roughly we may characterize the discourses in St. Matthew as follows:

- I. The New Law, for all (v--vii).
- II. Preaching the Gospel, for disciples (x).
- III. Parables (xiii).
- IV. Mutual relations (scandal, *etc.*: xviii).
- V. Scribes and Pharisees (xxiii; but one might go back as far as xxi. 23).
- VI. Eschatology (xxiv--xxv).

No doubt the greater part of these discourses are in their chronological place, but for various reasons, and especially from comparison with Luke, it seems likely that parts are not. One may compare, for instance, the harmonical arrangement of St. Matthew's Sermon on the Mount in the *Vita Domini Nostri Jesu Christi*, by Fr. Lohmann, S.J. Even in the case of St. Luke it is not always possible to be sure that he is aiming at reproducing the sequence in time, as may be seen by running one's eye down the gospel index of Père Méchineau's *Vita Jesu Christi Domini Nostri, e textibus quaversis composita*. The full title is here given to show that Père Méchineau had no desire to invert the order of a gospel where it could be avoided. In any case, given the arrangement of Christ's sayings such as we have it in Matthew and Luke, it seems hazardous to conclude that they already formed one complete *corpus*; rather the two evangelists found them to a large extent in isolation, but inserted them in their respective gospels upon partly different principles. All three evangelists add something of their own, the fruit of special knowledge or special enquiry, as will be explained below; and the first gospel was early rendered into Greek. It is not the present writer's intention to prove the whole hypothesis that he has here put forward as to the origin of the gospels; but it has seemed best to explain what appears to him the most likely view, in order to make what follows more intelligible.

<sup>1</sup> The Biblical Commission admits it of both: *in disponendis factis et dictis non semper ordinem chronologicum tenet* (June 19, 1911).

What he would venture to urge is that there are a number of phenomena in the Synoptic gospels that are most easily explained as due to the working of memory. In the light of Luke i. 1, we cannot safely deny that there were written documents already in existence (although it is not an absolutely certain conclusion, especially as no trace of them appears to remain), but the evangelists appear in the main to have trusted their own and others' memory rather than to have worked from written documents. It was the testimony of the living voice that they aimed at recording. That the faculty of memory could go so far it does not appear necessary to demonstrate at length. Before reading was so universal an accomplishment, people relied far more upon their memory, and relied upon it with success. The Mishna itself, the traditional law of the Jews, appears to have remained a long time in a merely traditional form, without being committed to writing, and it is a sufficient witness to what could be done in Palestine. Josephus, too, writes that any Jew would more easily tell an enquirer all the (Mosaic) laws than his own name (*Against Apion*, Bk. II, chap. 18).

The case for written documents is apt to be overstated. Great emphasis is laid on the mutual conformity of the gospels, by way of strengthening the argument for a written source, and insufficient attention is paid to the differences that are constantly to be found even in the passages that most resemble each other. The following is an attempt to tabulate the cases in which a whole verse of one gospel is found as it stands in another gospel. The text followed is that of Westcott and Hort; *p.* signifies that only part of the verse quoted is in question, and *O.T.* is for 'Old Testament'.

Matt. x. 22	=	Mark xiii. 13.	}
Luke xxi. 17	=	Matt. x. 22 p. : Mark xiii. 13 p.	
Matt. xxiv. 13	=	Matt. x. 22 p. : Mark xiii. 13 p.	
Matt. xii. 30	=	Luke xi. 23	
Matt. xii. 41	=	Luke xi. 32	
Matt. xv. 9	=	Mark vii. 7 (O.T.)	
Matt. xv. 32 p.	=	Mark viii. 2	
Matt. xix. 6 p.	=	Mark x. 9	
Matt. xxi. 42 p.	=	Mark xii. 11 (O.T.)	
Matt. xxiv. 19	=	Mark xiii. 17	
Matt. xxiv. 50	=	Luke xii. 46 p.	
Matt. xxvi. 30	=	Mark xiv. 25	
Matt. xxvi. 15 p.	=	Luke xxii. 62	
Matt. xxvii. 58 p.	=	Luke xxiii. 52	
Mark x. 15	=	Luke xviii. 17	
Mark xii. 39	=	Luke xx. 46 p.	

Thus the agreements are as follows: Matt.—Matt. 1,

Matt.—Mark 8, Matt.—Luke 6, Mark—Luke 3. Possibly the above table may need some correction, though pains have been taken to make it accurate, and it might have to be modified if another edition of the text were selected; again, it is sometimes only a very slight difference that stands in the way of identification. Still, it usually comes as a surprise to those who have looked closely into the Synoptic Problem to find how rare is complete identification. If the main business were that of copying out a common document, we should certainly expect more of it.

Moreover, the *nature* of the differences in language needs to be taken into account. The gospels sometimes record the same incident in almost identical language (*e.g.*, Matt. viii. 2—4: Mark i. 40—44: Luke v. 12—14), but sometimes the number of common words is comparatively small (*e.g.*, Matt. xvii. 14—20: Mark ix. 14—29: Luke ix. 37—43), and there are all intermediate degrees. Still, the general principle remains true, that it is in the more striking parts of the narrative that they usually agree, in what would most easily be remembered. These more striking parts usually consist in some sentence of Our Blessed Lord that would be sure to stick in the memory, and still does so today; sometimes in more than a sentence, or again, in some words of one or the other characters in the incident. This may be seen in both the incidents already referred to, although there is so much more common in the one case than in the other. And this is a sign, surely, that it is in the main memory that has determined the degree of identity; copying documents is for the most part a mechanical process, and even the editing of a document was not likely to produce consistently phenomena of this particular kind.

Once more, differences of order and omissions point to the work of memory. The extent of these can be gauged by inspecting any good harmony of the gospels; it will then be seen how very far the Synoptics are from anything like complete agreement in such matters. And yet, why should they not agree, if one evangelist were using another's work, or a common written source? But we can understand that oral tradition would not be so meticulous about such matters, where there was no danger of formal error. The precise order of the incidents was seldom of great consequence in itself, indeed, as we have already seen, there is some reason to suppose that St. Matthew deliberately departed from it on a fairly large scale, with a view to logical arrangement. We may find some parallel to a proceeding of this sort in the arrangement of

the mysteries of Christ's life in the Spiritual Exercises of St. Ignatius, wherein Christ's life at Nazareth from His twelfth to thirtieth year is placed before His tarrying in the Temple in His twelfth year, and His apparition to St. Paul before His Ascension, in both places with an obvious purpose of arrangement.

A further argument for the part played by memory lies in the phenomenon of 'doublets', that is, in the repetition of the same saying of Our Lord by the same evangelist in a different context. This repetition is at times of an exceedingly complex nature, far more so than one would guess from Sir John Hawkins' tables (*Horae Synopticae*, pp. 80—107); the compiler's main object has been to give reliable facts and statistics rather than conclusions, and in this he has done useful service, but in places, as here, his work shows the influence of the Two-document theory, and he is inclined to arrange the data on that basis. Again, the interpretation of this phenomenon at times presents difficulties, for we cannot rule out of court the hypothesis that Our Lord uttered the same saying more than once, indeed, there are cases where we are practically bound to assume the opposite. Still, when every allowance has been made, it remains probable that in the case of some repetitions, and also in some other passages, we have the effects of association of ideas, a natural psychological law, through which inspiration could work without any detriment to truth. And this law, needless to say, would have little or no play in the revising or editing of documents. One illustration may here be given of these doublets, or rather of a group of doublets. The three following passages are parallel accounts of the sending of the twelve apostles: Matt. x. 9—15; Mark vi. 8—11; Luke ix. 3—5. But in the sending of the seventy disciples, Luke x. 1—12, we have considerable parallels to the above, forming of course doublets where both parallels are Lucan. Further, in Our Lord's references at the Last Supper to His own previous injunctions (Luke xxii. 35) *βαλλανθριον* can be traced to Luke x. 4 only (the seventy), *πίρας* to Matt. x. 10; Mark vi. 8; Luke ix. 3 (all three of the twelve); Luke x. 4 (the seventy); *υποδημάτων* to Matt. x. 10; Mark vi. 9 (both of the twelve); Luke x. 4 (the seventy). And to return to the earlier parallels, Matt. x. 15 is paralleled by Luke x. 12, but this Lucan section itself contains several other parallels. Luke x. 2 is parallel to Matt. ix. 37—38; Luke x. 12—15 to Matt. xi. 20—24; Luke x. 16 to Matt. x. 40; lastly Luke x. 9, 11 (of the seventy) is paralleled by Matt. iii. 2 (of the Baptist), by Matt. iv. 17; Mark i. 14 (of Christ), and by

Matt. x. 7: Luke ix. 2 (of the apostles), where it should be noted how closely, as often, the Matthaean passages resemble one another. But really, if one were to follow out all these parallelisms, there would be no end; perhaps the above will give some idea of the complexity of the data, but the student, to realize the evidence adequately, should write out the various passages in the Greek. It is admitted by approved authors (*cf.* Knabenbauer in Matt. xi. 25, p. 454: in Luke x. 2—24, p. 341) that an evangelist, reproducing language which Our Lord used upon the definite occasion to which he is referring, could illustrate and amplify this by language used upon another occasion, without meaning to imply or necessarily implying that the whole discourse and every small part of it belonged to precisely the same historic occasion. No doubt in our own time we should expect an apparatus of foot-notes and the like to explain this; but in the sacred writer's time and circumstances an author could allow himself to be led by the association of his ideas and the needs of his readers without incurring any suspicion of error, nor of course do the evangelists incur any such suspicion from Catholic harmonists today. The appearance of these doublets, then, as has already been said, tends to show that the inspired authors were relying more upon memory than upon documents.

A phenomenon that properly comes under the heading of doublets is the *schematism* mentioned in the Introduction (pp. xxxi—xxxii) as especially common in Matthew, though found in Mark and Luke. Sir John Hawkins admits that it makes for oral processes (*Horae Synopticae*, p. 173: *cf.* p. 217).

It may not be out of place here to say a word on the subject of possible intermediate sources; it might be urged, for example, that memory was at work in the composition of earlier documents, from which our present gospels were written. Now it has already been pointed out that in the light of Luke i. 1, it would not be safe to deny that there were written documents already in existence, and it must be remembered that in the very nature of things intermediate sources are exceedingly difficult to disprove. For the most part we have to fall back on two valuable scholastic axioms, *entia non sunt multiplicanda sine necessitate*, and again, *quod gratis asseritur gratis negatur*. In this particular case there is nothing in the internal evidence of the gospels that requires such intermediate sources, and tradition knows nothing of them. But there are also some positive arguments that at least go a long way towards excluding them. The time-limit for the composition of the Synoptic gospels, as determined both by external and

textual evidence, tells against them, for we could not suppose that they were incorporated in fresh narratives as soon as they were written. And the gospels themselves scarcely allow of such documents. As regards the first gospel, there is need to insist that it was originally composed in Aramaic; practically nobody appears to maintain that there were intermediate Aramaic sources, apart from the supposed Aramaic 'Logia', to which we shall return. The second gospel is written in rough, even at times uncouth Greek, and it is difficult to suppose that a previous document was deliberately roughened; the general tendency in revisions is in the opposite direction. Finally, whatever view we take of the efforts of the 'many' in Luke i. 1, St. Luke clearly implies that he himself followed their example in relying mainly upon the evidence of the eye-witnesses, with a view to establishing beyond question the facts conveyed in the Christian instruction.

Some attempts have been made to compare the process of the composition of the Synoptic gospels to similar phenomena in other cases. Of late more than one attempt has been made to draw a parallel between the origin of the gospels and that of the earliest documents relative to St. Francis of Assisi. On this subject a few remarks may be offered here, put together after consultation with Father Cuthbert, O.S.F.C., the well-known authority on the life of St. Francis and author of his life. In his life of St. Francis a description and discussion of the documents may be found; it is impossible to treat of them here. In the *Oxford Studies on the Synoptic Problem* (pp. 225—226) Canon Streeter has compared the incorporation of *Q* in the gospels of St. Matthew and St. Luke with that of the *Speculum Perfectionis* in the *Speculum Vitae*. By *Q* is here meant the Matthew-Luke discourse-matter, taken as a written source, and generally called in earlier days the 'Logia'. It should be remarked, however, that the *Speculum Perfectionis* has been found as a separate document, which is very far from being the case with *Q*. And again, large sections at a time of the *Speculum Perfectionis* were found in the *Speculum Vitae*, and practically unchanged, whereas we should have to suppose that *Q* was incorporated by St. Matthew and St. Luke after a different order, in varying quantities, and with various changes in the text. Thus the analogy to a large extent breaks down, and remains unconvincing. It may also be noted before we leave the subject that the only close literary parallelism in the early documents is that between the *Speculum Perfectionis* and the *Second Life* of Thomas of Celano. Both appear to reproduce the writings

of Brother Leo; but whereas there was probably little editing in the *Speculum Perfectionis*, Thomas of Celano worked over his source or sources in his own literary style, which alone appears in his work. It is true that here we probably have a thorough editing of an earlier document, with fairly minute changes, and it might be argued by analogy that each of the evangelists edited in his own way the same early document; but on the other hand Thomas of Celano is always himself, ever working up his material in his own style, whereas the evangelists, as has been pointed out, vary in their style according as they are on or off the common basis. And most of the arguments for the influence of memory are not really touched.

Another partial analogy to the composition of the gospels may here be suggested, and for the first time, in the sacred liturgy. In the English pre-Reformation Mass, for example, there are a number of prayers which are so similar as evidently to go back to a common origin; and if we ask how they came to differ at all, the most likely answer appears to be, that memory and authority preserved the essentials of the original prayer, but failed to maintain complete uniformity. The usages of Sarum, Bangor, York and Hereford may be compared for this purpose, as printed in parallel columns in *The Ancient Liturgy of the Church of England*, by W. Maskell, with the Roman Mass added for the purpose of reference. The Sarum *Confiteor* runs:

Confiteor Deo, beatæ Mariæ, omnibus sanctis, et vobis: quia peccavi nimis cogitatione, locutione, et opere mea culpa: precor sanctam Mariam, omnes sanctos Dei, et vos orare pro me.

The York *Confiteor* is as follows:

Confiteor Deo, et beatæ Mariæ, et omnibus sanctis et vobis fratres: quia ego peccator peccavi nimis, corde, ore, opere, omissione, mea culpa. Ideo precor gloriosam Dei genitricem Mariam, et omnes sanctos Dei, et vos orare pro me.

The Sarum and Bangor *Misereatur* runs:

Misereatur vestri omnipotens Deus, et dimittat vobis omnia peccata vestra, liberet vos ab omni malo, conservet et confirmet in bono, et ad vitam perducat æternam.

The York *Misereatur* is:

Misereatur vestri omnipotens Deus: et dimittat vobis omnia peccata vestra: liberet vos ab omni malo, servet et confirmet in omni opere bono et perducat vos ad vitam æternam.

One more example: the Sarum *Aufer* is this:

Aufer a nobis Domine cunctas iniquitates nostras, ut ad sancta sanctorum puris mentibus mereamur introire.



Here is that of York:

Aufer a nobis Domine omnes iniquitates nostras, ut ad sancta sanctorum mereamur puris mentibus introire.

And here is that of Hereford:

Aufer a nobis Domine cunctas iniquitates nostras, ut ad sancta sanctorum puris mentibus servire mereamur et introire.

Such examples might be multiplied indefinitely; but enough have been given to show the nature of the phenomena. There is of course no perfect analogy here with the composition of the Synoptic gospels; but for the purpose given above, the purpose of illustrating the working of memory in authoritative formulæ, where the general outline had to be retained amid any minor variations of phrase, the parallel certainly seems instructive.

A few words may be added in conclusion on the subject of the Two-document hypothesis; not that this appendix has had for its explicit aim to refute it, but because a certain amount of additional light may thus be thrown on what has been said hitherto. This hypothesis we may describe as the view that our present Matthew-text consists of Aramaic 'Logia' translated and incorporated with the Greek Mark-text. It is the origin of the first gospel that is really the vital point. As against this hypothesis we would note, firstly, that the fact that Matthew was written in Aramaic practically excludes it. Those who maintain the hypothesis would not of course admit the Aramaic composition of the Matthew-text; nevertheless the proof is a solid one. External evidence is also against the hypothesis. For the most part this would probably be admitted, but a few special remarks are needed on the subject of the term 'Logia,' which has been not a little abused. Eusebius in a famous chapter of his Church History (*Hist. Eccl.* iii. 39) tells us that Papias wrote a work entitled *Λογιῶν κυριακῶν ἐξηγήσεις*, and quotes a passage in which Papias says that St. Matthew wrote τὰ λόγια. It should be borne in mind, however—and this is all that need be said on the subject here—that this does not justify us in supposing that the work of St. Matthew intended by St. Papias consisted exclusively of discourses. Such a mistaken notion has really arisen from a failure to appreciate the effect upon terminology of the doctrine of inspiration. The title should be translated, 'Explanations of the Oracles of the Lord'; they are 'oracles', not as being sayings, but as being the inspired word of God. In this sense *λόγια* is used to signify Holy Scripture in Rom. iii. 2: Clem. Rom. liii. 1: Polycarp vii. 1, and elsewhere, and this indeed is the regular use of the word.

Nor is it conceivable that Eusebius and St. Irenaeus, both of whom, as is clear from the opening of the same chapter of the Church History, knew this work of St. Papias well, should have failed to make ample comment upon so extraordinary a phenomenon as a work of St. Matthew of the kind St. Papias is supposed to have meant. It is true that for the term 'Logia' the symbol *Q* (= *Quelle*) is now more generally used, but this does not appear to affect the position assumed. The old 'Logia' leaven is still working.<sup>1</sup>

To return to the Two-document hypothesis upon its own merits. It also seems clear that St. Mark's gospel cannot have been a source in its present shape. For firstly, he reacts upon the common basis just like St. Matthew and St. Luke, putting in peculiar matter of his own, and bringing in more of his own words and phrases the more he gets away from it (*cf. Horae Synopticae*, p. 26). This feature of the Synoptic gospels, namely, that they show more of their several individual characteristics when they have least in common, seems to show that such peculiar portions contain a larger element of individual research and composition than the others, and to that extent had been less stereotyped by tradition. Secondly, St. Matthew and St. Luke are found in verbal agreement against St. Mark in the common parts (*cf. Horae Synopticae*, pp. 208—212); some suggest a special source for these agreements! Thirdly, St. Matthew and St. Luke omit much of St. Mark's matter (*cf. Horae Synopticae*, pp. 117—129), a fact most easily explained by St. Mark having himself added it to the common groundwork, an explanation itself confirmed by the fact already pointed out, that such passages peculiar to him also contain more of his peculiar characteristics. Needless to say, attempts have been made to explain away all these phenomena, but they do not strike one as particularly successful. It may be admitted without difficulty that St. Mark represents the narrative basis most closely; the fact is of interest, as showing how soon gentile influence made itself felt within the Church. St. Matthew, the specifically Jewish (and anti-Jewish) evangelist, reacted upon a tradition already to some extent 'de-judaized'.

To sum up, then, all that has been said in one word: memory explains both the likenesses and the differences in the Synoptic gospels, but the hypothesis of documents does not sufficiently explain the differences, such as we have them in the concrete.

<sup>1</sup> This question of the 'Logia' is more fully discussed in the third section of the Introduction.

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PART II.

THE GOSPEL ACCORDING TO ST. MARK

BY

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# INTRODUCTION

## I. ST. MARK.

SCRIPTURE and tradition say very little about the author of the second gospel, who is better known by his Roman surname Mark than by his Jewish name John.

He is not mentioned in the gospels. St. Epiphanius<sup>1</sup> makes him one of the seventy-two disciples, even one of those who after the discourse at Capharnaum 'walked no more' with Jesus (John vi. 66). A sixth century eulogy<sup>2</sup> identifies St. Mark with the 'man carrying a pitcher of water' (xiv. 13). Recent commentators suggest that he is the 'young man' who sought to follow Jesus from Gethsemane to the house of Caiaphas (xiv. 51). None of these views are easy to reconcile with the explicit statement found in Eusebius, and perhaps to be attributed to St. John the Apostle, that St. Mark neither heard the Lord nor followed Him.<sup>3</sup>

The Acts of the Apostles supply more reliable information. In Acts iv. 36, we are introduced to St. Mark's cousin, St. Barnabas, a Jew of Cyprus (*cf.* Col. iv. 10). In xii. 12, we meet St. Mark himself, already a convert, living with his mother in Jerusalem. St. Peter knew them well, for after his miraculous deliverance from prison he went straightway 'to the house of Mary, the mother of John, surnamed Mark, where many were gathered in prayer'. Shortly afterwards, Barnabas and Saul, who had come to Jerusalem with relief for the brethren, returned to Antioch 'taking with them John, surnamed Mark' (xii. 25), and when they set out on their first

<sup>1</sup> *Haer.* li. 6.

<sup>2</sup> *Laudatio in Apost. Barnabam.*

<sup>3</sup> *Eus., Hist. Eccl.* III. xxxix. 15 : *cf.* Dom Chapman, O.S.B., *John the Presbyter*, p. 84. Similarly the Muratorian canon says of St. Luke, *Dominum tamen nec ipse vidit in carne.*

missionary journey (47—48 A.D.)<sup>1</sup> 'they had John as their attendant (*ὑπηρέτης*)'—not a mere servant but probably a subordinate colleague in the work of the ministry (xiii. 5). At Perga in Pamphylia 'John withdrew from them and returned to Jerusalem' (xiii. 13). The reason of this withdrawal is not known, but St. Paul evidently did not consider it justified. After the Council of Jerusalem we find St. Mark back in Antioch, and when St. Paul proposed a second missionary journey (50—53 A.D.) 'Barnabas wished to take John, called Mark, with them'; but St. Paul, mindful of the previous withdrawal, dissented. So 'Barnabas took Mark and sailed to Cyprus', while St. Paul chose Silas and went through Syria and Cilicia (xv. 36—41).

We cannot trace St. Mark's movements during the next ten years, but in the interval St. Peter, and even the once offended St. Paul, claimed his services. In three Epistles despatched from Rome, St. Mark is associated with the two Apostles. About 61 A.D. St. Paul sends greetings to Philemon 'from Mark and Luke, my fellow-workers' (24), and to the Colossians 'from Aristarchus and from Mark, Barnabas' cousin; (ye have received instructions about him; if he come to you, give him welcome); . . . these alone of the circumcision are my fellow-workers for the kingdom of God, and they have been a comfort to me' (iv. 10—11). The Apostle speaks dubiously of St. Mark's intended visit to Colossae, and possibly it was deferred, for presently (perhaps about 64 A.D.), St. Peter too sends a salutation from Rome—the 'Babylon' of his first Epistle—in the name of 'my son Mark' (v. 13). Subsequently, St. Mark journeyed to Asia, and it may be in 66 A.D. that St. Paul bids Timothy, who was probably at Ephesus, 'pick up Mark and bring him with thee' to Rome, 'for he is useful to me in the ministry' (II Tim. iv. 11).

No further mention of St. Mark occurs in the New

<sup>1</sup> Dates throughout are only approximate: the questions of chronology are treated more fully in the Appendix to the *Acts of the Apostles*.

Testament. The general voice of tradition is against distinguishing 'John Mark' of the Acts from 'Mark' of the Epistles, and it is now generally admitted that he who appears in the Acts as the associate of Peter, Paul and Barnabas, reappears in the Roman Epistles, under his Roman surname alone, as the 'son' of Peter, the 'fellow-worker' of Paul, and the 'cousin' of Barnabas.

The Fathers and ecclesiastical writers throw little further light on St. Mark's life. They agree in calling him 'the disciple and interpreter' (*ἑρμηνευτής*), of St. Peter. Many take this latter term to refer to assistance given in the rendering of St. Peter's native Aramaic into Greek; though it may merely intimate that St. Mark in his gospel gave written expression to the oral teaching of his master. Eusebius<sup>1</sup> relates that St. Mark was said to be the founder of the Alexandrian church. The tradition was wide-spread and is not disproved by the mere silence of the Alexandrians Clement and Origen, or by our inability to determine the precise time of St. Mark's ministry there. The time, place and manner of his death are likewise uncertain.

## 2. THE AUTHORSHIP OF THE GOSPEL.

That St. Mark is the author of the second gospel is attested by external and internal evidence.

The earliest and most explicit witness is Papias, bishop of Hierapolis, 'a hearer of John and the companion of Polycarp',<sup>2</sup> another disciple of St. John. It is probably this latter who, as Papias reports,<sup>3</sup> used to say: 'Mark, Peter's interpreter, wrote down what the Lord had said or done—so far as he remembered it—accurately, but not in order. For he had neither heard the Lord nor followed him, but later, as I said, he was a follower of Peter, who gave such instructions as

<sup>1</sup> *Hist. Eccl.* II. xvi. 1.

<sup>2</sup> *Iren., Adv. Haer.* V. xxxiii. 4.

<sup>3</sup> *Cf.* p. vii. note 3. Papias was born about 60—65 A.D. (*John the Presbyter*, p. 36).

circumstances required, and not an orderly account (*σύνταξιν*)<sup>1</sup> of the Lord's words. Hence Mark was not at fault in writing some things simply as he [*i.e.* Peter] remembered them. For his one care was to omit nothing that he had heard, and to speak truthfully thereon'.

There is manifest reference to the second gospel in the writings of St. Justin (flor. c. 150 A.D.), and in the opening lines of the mutilated Muratorian canon (c. 200 A.D.), though St. Mark is not expressly mentioned. St. Irenaeus, a disciple of St. Polycarp of Smyrna and later bishop of Lyons, writes<sup>2</sup> (flor. c. 185 A.D.): 'After the departure (*ἔξοδον*) of Peter and Paul, Mark, Peter's disciple and interpreter, delivered to us in writing what Peter had preached'. And again, 'Mark, Peter's interpreter and follower, began his gospel thus: The beginning of the gospel of Jesus Christ, Son of God . . . At the close of his gospel Mark says: And the Lord Jesus, after speaking with them, was received into heaven and sitteth at the right hand of God'. These words are the more valuable in that they formally identify St. Mark's work with our second gospel, and clearly recognize his authorship of the contested final verses. From the testimony of Clement of Alexandria (flor. c. 200 A.D.), we learn incidentally the birth-place, occasion, and destination of our gospel. He relates,<sup>3</sup> as a tradition, 'that when Peter had preached the word in Rome . . . many there besought Mark, who had followed him from of old and remembered his words, to write down what he had said; and that Mark composed the gospel, and gave it to those who had made the request of him'. Tertullian<sup>4</sup> in North Africa, Origen<sup>5</sup> in Alexandria, and many later fathers and writers testify to St. Mark's authorship

<sup>1</sup> The allusion may be to some places where St. Mark's order differs from St. John's own.

<sup>2</sup> *Adv. Haer.* III. i. 1: III. x. 6. If by *ἔξοδος* Irenaeus means 'death', his chronology is probably at fault.

<sup>3</sup> *Cf. Eus., Hist. Eccl.* VI. xiv.

<sup>4</sup> *Adv. Marc.* iv. 5.

<sup>5</sup> *Cf. Eus., Hist. Eccl.* VI. xxv.

and clearly assert that his gospel embodies St. Peter's preaching.

We may add, respecting these writers, that those who refer to the time of St. Mark's composition—with the possible exception of St. Irenaeus—suggest a date prior to St. Peter's death (c. 64—65 A.D.). On the other hand, St. Mark does not appear to have been St. Peter's colleague in the ministry at Rome till after the middle of the century. The date of composition, then, probably falls not long after 60 A.D.

The internal evidence of authorship amply confirms the main statements of the above witnesses. The author was clearly a Greek-speaking Jew. 'The Greek gospel is manifestly not a mere translation of an Aramaic work', but represents a Greek original.<sup>1</sup> Yet the simple sentences devoid of elaborate syntax, the ready use of Aramaic words and phrases, the familiarity with Jewish customs and beliefs, and with Palestinian topography, betray the writer's nationality.

Again, the author, if not himself an eye-witness of the events recorded, had surely been in constant intercourse with one. The whole narrative is clear, remarkably precise in detail, and handled with animation. The various scenes are vividly presented, the touches lifelike and unexpected, and impressions strong. The whole colouring is rich, fresh, and warm. Everywhere it is the living Christ whom we see.

Furthermore, there are indications that St. Peter was the eye-witness in question. It is noteworthy that St. Peter's discourse in the house of Cornelius (Acts x. 34—43), so truly outlines St. Mark's gospel as to be called his gospel in miniature. Nor is it without significance that St. Peter's inspired conception of Jesus—'he is Lord of all'—dominates the second gospel. 'There is certainly but little in this gospel which did not fall within the limits of St. Peter's personal knowledge'.<sup>2</sup> With St.

<sup>1</sup> Swete, *The Gospel according to St. Mark*, pp. xlii—xliii.

<sup>2</sup> Swete, *ibid.* p. lxii.

Peter's call the narrative of the ministry begins (i. 16); his confession at Caesarea Philippi marks its turning-point (viii. 29); the angel's message to him is its close (xvi. 7). True, St. Mark omits several striking 'Petrine incidents' (*e.g.*, Matt. xiv. 29: xvi. 18: xvii. 27); but this we attribute, with Eusebius,<sup>1</sup> to St. Peter's reserve in sounding his own praises, while we point out four references to St. Peter peculiar to St. Mark (i. 36: xi. 21: xiii. 3: xvi. 7), and observe that St. Peter's faults are not forgotten (viii. 33: xiv. 37, 68); indeed, the account of his three denials is given with special details. His figure may not loom large, but we feel we have the story from his standpoint.

Lastly, there are signs that the work was destined chiefly for gentile converts. The author makes no express reference of his own to the Law of Moses, and, in significant contrast to St. Matthew, only once explicitly quotes the Old Testament in his own narrative (i. 2—3: yet *cf.* vi. 34: xv. 24, 29, 36: xvi. 19). He translates Aramaic words and phrases (*e.g.*, iii. 17: v. 41: vii. 11, 34), and inserts explanatory comments on many matters in no wise obscure to Jewish readers (*e.g.*, vii. 2—4: xii. 18: xiv. 12). A few touches in the gospel even suggest its connection with Rome. Latinisms are relatively frequent (*e.g.*, v. 43: xv. 15, 19, 39), and the value of the widow's 'mites' is even explained in terms of Roman money (xii. 42). Again, the Rufus of xv. 21 recalls the Rufus of Romans xvi. 13.

We cannot conclude this section without a passing reference to the vexed problem of the authenticity of the last twelve verses of the gospel (xvi. 9—20). Catholics have always defended their canonicity and inspiration (neither of which, strictly speaking, is involved in any discussion as to authorship), and the Biblical Commission has declared (June, 1912) that it is not proven that St. Mark did not write them. It is alleged, for instance, that the verses are omitted in the two oldest Greek MSS.,

<sup>1</sup> *Dem. Evang.* iii. 5.

the Vatican and the Sinaitic, and in the Sinaitic Syriac MS.; that several ancient writers, *e.g.*, Eusebius and St. Jerome, witness to their omission in the best MSS. of that time; that an alternative ending was in early circulation; that they are not in the language and style of St. Mark. It is urged, in reply, that the Vatican MS., at all events, is a halting witness, for after Mark xvi. 8 it leaves a blank column, while even the Sinaitic MS. inserts an unusual and rather suspicious arabesque; also, that the verses are found in almost all other Greek MSS., both uncial and cursive, and also in all the versions, if not in all the copies thereof; that Eusebius and St. Jerome are personally rather favourably inclined to them. The mere silence of certain Fathers is of little value in face of the fact that St. Irenaeus explicitly and emphatically quotes Mark xvi. 19 as being St. Mark's own, while even earlier St. Justin and Hermas also appear to have used these verses.<sup>1</sup> Even Dr. Swete, himself opposed to the Marcan authorship, admits<sup>2</sup> that 'on the whole it seems safe to conclude that at Rome and at Lyons in the second half of the second century the gospel ended as it does now. If the last twelve verses did not form part of the autograph, there is nothing to show when they were attached to the gospel. But they must have been very generally accepted as the work of St. Mark soon after the middle of the second century, if not indeed at an earlier time'. It must be remembered, too, that these verses are needed to complete the narrative: verse 8 would form an extremely abrupt conclusion. As for dissimilarity of language and style, we must remember how short the passage is, and how uneven St. Mark's gospel as a whole. As a matter of fact verse 15 begins with his well-known *καί*, and verse 16 without a connecting particle at all. That there are sections of the gospel exceptionally free from his characteristic words (*e.g.*, no *εἰθὺς* from xi. 3 to xiv. 43) is generally recognized. In these matters there is danger of being too subjective. Some have felt the weight of the

<sup>1</sup> Swete, *St. Mark*, p. cix.

<sup>2</sup> *ibid.*

difficulties urged so much as to suggest that St. Mark wrote his conclusion at a later period, and so occasioned the circulation of incomplete copies. This is a hazardous conjecture, and we may well content ourselves with the authoritative answer of the Biblical Commission, that the non-Marcian authorship is a thing not proven.

### 3. CHARACTERISTICS OF THE GOSPEL.

The second gospel has much in common with the first and third. Almost every section of St. Mark has its parallel in St. Matthew or in St. Luke, frequently in both. Similarity of matter is largely accompanied by similarity of language. This gives rise to the Synoptic Problem, which is concerned with the manner of origin and mutual relations of the first three gospels, a question treated in the appendix to St. Matthew. Here, we merely point out the more distinctive features—doctrinal, historical, and literary—of St. Mark compared with the other evangelists.

*Doctrinal.* The distinct purpose of the second gospel is to portray Jesus as 'Lord of all'. It is suggested by the very head-line: 'The gospel of Jesus Christ, Son of God'. True, the question of Christ's divine personality also forms the main theme of St. John's narrative, but the standpoint and method of the two evangelists are widely different. St. Mark's view is distinctively historical; St. John's is eminently, but not exclusively, doctrinal. In the one case, there is no attempt to flash the Godhead upon us; Our Lord is not wholly silent, but He is reticent; nay, of the Jesus of St. Mark men have said that 'He did not set great store on His equality with God'. In truth, the simple, unstudied narrative is left to speak for itself and to convince the reader that 'truly this man was Son of God'. His Divinity reveals itself as it were unconsciously and without effort. In the other case, we have speech pregnant with mystery, sublime reasoning, profound discourses, and divine claims: 'I



and the Father are one'. In Mark once only does Jesus Himself declare directly and expressly that he is 'the Son of the Blessed One' (xiv. 61). Elsewhere, He accepts, as He must, the attribution of absolute power (i. 40: ii. 7, 10); twice, at His baptism and transfiguration, the Supreme Witness bears testimony to Him; He allows even unclean spirits to give momentary expression to their recognition of him (iii. 11: v. 7); He claims to be 'Lord of the sabbath' (ii. 28), reads the hearts of men (ii. 8) and even the deep counsels of God (xiii), and sometimes utters language befitting the lips of God alone (viii. 34—38: xiii. 26—27); once He almost lifts the veil entirely (xii. 1—9); but otherwise the mystery of His Person is left to reveal itself principally through multiplied manifestations of superhuman power.

Yet no other evangelist brings Christ's perfect manhood into such bold relief. On fourteen occasions Jesus assumes the title 'Son of Man'. He is subject to fatigue and to hunger. His Soul's emotions are expressed in word, look, and gesture; He is touched with compassion, moved to indignation, stricken with grief. He prays and fears, sighs and wonders, suffers and dies.

St. Mark certainly does not emphasize Our Lord's Messiahship. This aspect of His Person would not in itself appeal to gentile converts. Only near the close of the gospel do we find Jesus' first explicit claim to be the Christ (xiv. 61). Moreover, St. Peter knows it, but is not allowed to tell any man (viii. 29). Outside the circle of the twelve, blind Bartimaeus is the first to proclaim it openly (x. 47), and at last the crowd takes up the cry (xi. 10). It is precisely the insistence on a progressive self-revelation of Christ that is more marked in the second gospel than in the others; and this was probably set forth to meet a difficulty likely to arise even in Roman minds: how came it that the Jews did not at once acclaim their Christ?

*Historical:* As already stated, there are few paragraphs in St. Mark lacking parallels in St. Matthew and

St. Luke; yet in the narrative of the ministry his choice of matter is significant. He assigns a large place to miracles; in fact, in this 'gospel of miracles' almost a fourth of the whole record is devoted to them. Brief as St. Mark's gospel is, it contains almost all the mentions of miracles to be found in St. Matthew's, and adds four omitted by that evangelist (i. 23—28: vi. 12—13: vii. 31—37: viii. 22—26); two of these are peculiar to itself. This demonstration of power was well calculated to impress gentile converts. Jesus is seen commanding all the forces of nature, acting as 'Lord of all'—of wind and sea, of disease and death, of all material things and all earthly conditions. His power over devils is particularly emphasized, appealing strongly to readers once in bondage to the powers of evil.

St. Mark's predilection for the miracles becomes more striking when contrasted with his meagre account of the discourses. He does not report half as many parables as either St. Matthew or St. Luke; only four are explicitly proposed as such (iv. 3—9: 26—29: 30—32: xii. 1—9), and one alone is peculiar to him (iv. 26—29). The Sermon on the Mount is omitted; other discourses appear in a much abbreviated form; the eschatological discourse (xiii) alone survives at considerable length.

It has been said that St. Mark's is 'the chronological gospel'. This merits a qualified assent. From the opening of the Judæan ministry (x), he is in general agreement with St. Matthew and St. Luke. In his account of the Galilaean ministry (i. 14—ix), he does not group events on the scheme of St. Matthew, nor attempt the literary arrangement of St. Luke, but his narrative is probably arranged with a stricter eye to actual sequence of events than are theirs. It is practically an agreed point among students of gospel harmony that St. Mark's gospel should be taken as the basis of the whole arrangement.

Lastly, St. Mark is highly circumstantial. With true

historical instinct he enriches his record with those minute details of time, place, person, occasion, and environment, which give certainty and distinctness to narrative, and often pass unnoticed by the other evangelists. 'There is perhaps not one narrative which he gives in common with St. Matthew and St. Luke to which he does not contribute some special feature'.<sup>1</sup> Dr. Swete<sup>2</sup> calculates that 'as a result of this characteristic fulness of St. Mark, some eighty verses in his Gospel find no direct parallel in the other Synoptists'.

*Literary:* We may note that the body of his work consists of a series of simple sentences usually connected by 'and' (*καί*) frequently combined with his favourite 'straightway' (*εὐθὺς*). No fewer than 80 of the 88 sections of Westcott and Hort's text open with *καί*.<sup>3</sup> We may likewise emphasize St. Mark's constant use of participles (*e.g.*, v. 25—27), and the frequent occurrence of irregular and broken constructions.

Although the gospel is written in 'the Greek of one to whom Greek is not his mother tongue, and who knows the language in its biblical, popular, and colloquial forms, not in its literary usage',<sup>4</sup> its style is distinguished by life and force. St. Mark presents his reader with a series of vivid, living, pictures, which has charmed and impressed every student of his gospel. An initial line or two frequently gives the setting of an incident, and a fine dramatic effect is obtained by a preference of the direct form of speech, a fondness for mentioning the speakers' movements, gestures, and looks, and for noting the impression produced on the bystanders. The freedom with which St. Mark handles his tenses (*e.g.*, xii. 41—42), his frequent use of the 'historic present', and his not uncommon redundancies, often serve to heighten the colouring, or to impart life and movement to the narrative.

<sup>1</sup> Westcott, *Introd. to the Study of the Gospels*, p. 366. 8th ed.

<sup>2</sup> *St. Mark*, p. lxxiv.

<sup>3</sup> Hawkins, *Horae Synopticae*, p. 151. 2nd ed.

<sup>4</sup> Salmond, in *Hastings' Dict. Bib.* iii. p. 251.

## SUMMARY

- A.** THE OPENING OF THE MINISTRY. (Chap. I. 1—13.)
- B.** THE FIRST YEAR OF MINISTRY. (cc. I. 14—VI.)
  - I. THE EARLY PERIOD. (cc. I. 14—III. 19 a.)
  - II. THE LATER PERIOD. (cc. III. 19 b—VI.)
- C.** THE SECOND YEAR OF MINISTRY. (cc. VII—XIII.)
  - I. GALILEE AND THE NORTH. (cc. VII—IX.)
  - II. JERUSALEM. (cc. X—XIII.)
- D.** THE PASSION AND RESURRECTION. (cc. XIV—XVI.)
  - I. THE LAST SUPPER AND THE SANHEDRIN. (Chap. XIV.)
  - II. PILATE AND THE CRUCIFIXION. (Chap. XV.)
  - III. THE RESURRECTION. (Chap. XVI.)

## THE GOSPEL OF ST. MARK.

### A

<b>Opening of the Ministry.</b> (Chap. I. 1—13.)	I.
The Beginning of the Gospel of Jesus Christ, Son of God.	1
<b>The Baptist</b> As it is written in Isaiah the prophet, Behold I send my messenger before thy face, And he shall prepare thy way: The voice of one crying in the wilderness, 'Prepare ye the way of the Lord, Make straight his paths':	2
even so came John the Baptist in the wilderness, preaching a baptism of repentance unto forgiveness of sins. And all Judaea and all the inhabitants of Jerusalem went out unto him, and were baptized by him in the river Jordan, confessing their sins. And John was clad in camel's hair, and had a leathern gir-	3
	4
	5
	6

I. 1. This is probably the title of the book: the beginning of the good tidings concerning Jesus Christ: a history of the origin of Christianity. 'Son of God'—retained with almost all ancient authorities—is not an idle reassertion of Jesus' messianic dignity; His Divinity was fully acknowledged at the period of writing: *cf.* Rom. ix. 5: Philip. ii. 5—11, with notes.

2—8. *The Baptist*: Matt. iii. 1—12: Luke iii. 1—18. Mark i. 2 is not in Isaiah (xl. 3) but from Mal. iii. 1; the lesser name yields to the greater; the 'messenger' and 'the voice' are identified: *cf.* John i. 23.

4. The earliest oral tradition of Christ's life probably began with the ministry of the Baptist (*cf.* Acts x. 37): Matt. i—ii and Luke i—ii present the fruit of private research. John's 'baptism' was not a sacrament, but a purely symbolical rite—a sign of 'repentance' looking 'unto forgiveness': *cf.* Acts xix. 1—5.

dle about his loins, and his food was locusts and wild  
7 honey. And this was what he said in his preaching:

'After me cometh he who is mightier than I, the  
strap of whose sandals I am not worthy to stoop and  
8 loose. I have baptized you with water, but he shall  
baptize you with the Holy Spirit'.

9 And it came to pass in those days that  
The Baptism  
of Jesus Jesus came from Nazareth in Galilee, and  
was baptized in the Jordan by John.

10 And straightway, as he came out of the water, he saw  
the heavens rent asunder, and the Spirit coming down  
11 upon him as a dove; and there came a voice from the  
heavens, 'Thou art my beloved Son, in thee I am well  
pleased'.

12 And straightway the Spirit casteth him  
The Temptation out into the wilderness. And he was in  
13 the wilderness forty days, being tempted the while  
by Satan, and he was with the wild beasts, and the  
angels were ministering to him.

8. 'baptize you with the Holy Spirit': the reference is primarily but not exclusively to Christ's sacramental baptism: *cf.* Acts. i. 5.

9—11. *The Baptism of Jesus*: Matt. iii. 13—17: Luke iii. 21—22.

10. 'straightway', *εὐθὺς*, a word characteristic of St. Mark, and occurring ten times in this chapter alone. Like St. Matthew's corresponding favourite word, *τότε*, and St. John's, *ὄν*, it appears to correspond to the Aramaic *edayin*, and so to the Hebrew *waw consecutive imperfect*. Hence the notion of immediate sequence is not always to be emphasized, but 'the essence of the meaning of *waw consecutive* is that the event related is regarded as happening in due sequence to what has gone before' (Burkitt, *Evangelion Da-Mepharreshe*, Vol. II. p. 89: *cf. Journ. of Theol. Studies*, Vol. XII: *τότε* in St. Matthew, by A. H. McNeile, D.D.). It seems more natural to suppose that the Baptist descended into the water to baptize, and is the subject of the sentence (*cf.* John i. 32—4).

12—13. *The Temptation*: Matt. iv. 1—11: Luke iv. 1—13.

13. 'were ministering to him', perhaps both food (*cf.* Matt. iv. 2) and spiritual consolation (*cf.* Luke xxii. 43).

## B

## First Year of Ministry. (cc. I. 14—VI.)

## I. The Early Period. (cc. I. 14—III. 19a)

Galilee : And after John had been delivered up, 14  
 The Call of Jesus came into Galilee preaching the  
 the Four gospel of God and saying, 'The fulness 15  
 Disciples of time is come and the kingdom of God is nigh; re-  
 pent, and believe in the gospel'.

And passing along the sea of Galilee he saw Simon 16  
 and Andrew, the brother of Simon, casting their nets  
 in the sea, for they were fishermen. And Jesus said 17  
 to them, 'Come, follow me, and I will make you  
 fishers of men'. And straightway they left the nets 18  
 and followed him.

And proceeding a little further, he saw James the 19  
 son of Zebedee, and John his brother, who were also  
 in their boat, putting the nets in order. And straight- 20  
 way he called them. And they left their father Zebe-  
 dee in the boat with the hired men, and departed and  
 followed after him.

And they enter Capharnaum. And 21  
 straightway on the sabbath he went into  
 the synagogue and taught. And they 22  
 were astounded at his teaching; for he taught them

14—20. *The Call of the Four Disciples*: Matt. iv. 12—22 : Luke iv.  
 14—15 : v. 1—11.

'The Early Period' of the first year of ministry comes to an end  
 with the setting forth of the new rule of life in the Sermon on the  
 Mount, and the choice of twelve apostles with a view to more systematic  
 evangelisation. Immediately after these developments the opposition  
 to Christ also becomes more marked: even 'his own people' think He  
 is beside Himself, He is accused of casting out spirits by Beelzebub,  
 and He is compelled to veil His teaching in the form of parables.

15. 'The fulness of time is come', *i.e.*, the time appointed by God  
 as the period of preparation for the coming of the Messiah has been  
 fulfilled: *cf.* Gal. iv. 4.

21—34. *A Sabbath at Capharnaum*: Matt. viii. 14—17 : Luke iv.  
 31—41.

22. 'Among the Jews a Rabbi's teaching derived authority from

23 as one having authority, and not as the scribes. And  
 24 straightway there was in their synagogue a man pos-  
 25 sessed by an unclean spirit, and he cried out, saying,  
 'What have we to do with thee, Jesus of Nazareth?  
 Art thou come to destroy us? I know thee, who thou  
 art—the holy one of God!'

25 And Jesus rebuked him saying, 'Hold thy peace,  
 and go out of him'.

26 And the unclean spirit threw him into convulsions,  
 27 and with a loud cry went out of him. And all were  
 amazed, and discussed the matter among themselves,  
 saying, 'What is this? A new teaching! With author-  
 ity he commandeth even unclean spirits, and they obey  
 him!'

28 And straightway his fame spread everywhere  
 throughout the neighbourhood of Galilee.

29 And straightway, leaving the synagogue, he came  
 to the house of Simon and Andrew, with James and  
 30 John. Now Simon's mother-in-law lay stricken with  
 fever; and straightway they spoke to Jesus about her.

31 And drawing near, he took her by the hand and raised  
 her up; and the fever left her, and she ministered to  
 them.

the fact of its accordance with tradition—that it accurately repre-  
 sented what had been received from a previous great teacher' (Eder-  
 sheim, *Life and Times of Jesus the Messiah*, Bk. IV. chap. vi. Vol. II.  
 p. 151). Christ spoke with authority of His own: *cf.* Matt. v. 22 sqq.

23. 'possessed by', lit. 'in an unclean spirit', *i.e.*, controlled by  
 one. *Cf.* *The Question of Miracles*, by G. H. Joyce, S.J.: Appendix,  
*Possession and Exorcism*. Possession may result in a physical malady  
 (*cf.* ix. 29, note: Job ii. 7), but the one by no means implies the  
 other (i. 34: ii. 1—12, etc.). 'In the (Holy) Spirit' is similarly used  
 of men under God's influence and control: *cf.* xii. 36.

24. Lit. 'What [is] to us and to thee?' The phrase deprecates  
 interference: *cf.* v. 7: John ii. 4, with note.

27. The parallel in St. Luke (Luke iv. 36) seems to show that the  
 words 'with authority' belong to what follows, though the Greek  
 would here allow of their being taken with what precedes.



But when evening was come, and the sun had set, 32  
 they brought unto him all the infirm and the pos- 33  
 sessed; and the whole town was gathered round the 34  
 door. And he healed many who were infirm with  
 various diseases, and he cast out many devils; and he  
 suffered not the devils to speak, because they knew  
 him.

And in the morning, long before day- 35  
 break, he arose and went forth to a de-  
*Mission tour :* *the leper cured* sert place, and there gave himself to 36  
 prayer. And Simon and those with him hastened 37  
 after him; and they found him and say to him, 'All  
 are seeking thee'.

And he saith to them, 'Let us go elsewhere, to the 38  
 neighbouring townlets, that there also I may preach,  
 for thereunto came I forth.' And he went throughout 39  
 Galilee, preaching in their synagogues and casting out  
 devils.

And there cometh to him a leper who besought 40  
 him on his knees, saying, 'If thou wilt, thou canst  
 make me clean'.

And moved with compassion, he stretched forth 41  
 his hand and touched him, and he saith to him, 'I  
 will; be thou made clean'.

34. 'knew him', *i.e.*, 'to be Christ', itself a strongly supported  
 reading, but probably a gloss from Luke iv. 41. 'suffered not': He  
 did not wish the question of His Person to be raised in an acute form  
 so early in His ministry.

35—45. *Mission tour: the leper cured*: Matt. iv. 23: viii. 2—4:  
 Luke iv. 42—44: v. 12—16.

38. 'came I forth', referring not so much to His departure from  
 Capharnaum as to His coming from heaven to preach the gospel:  
*cf.* Luke iv. 43: John viii. 42. The disciples did not always under-  
 stand such profound remarks at once: *cf.* viii. 15—17.

40. 'If thou wilt': Jesus accepted this attribution of absolute  
 power. He led men gradually to a knowledge of His Person.

42 And straightway the leprosy left him, and he was  
43 clean. And Jesus strictly charged him and straight-  
way hurried him off; and he saith to him,

44 'See thou say naught to any man, but go, show  
thyself to the priest, and offer for thy purification  
what Moses commanded, for a witness unto them'.

45 But the man when departed began to speak freely  
and to spread abroad the whole story, so that Jesus  
could no longer enter a town openly, but remained  
without in desert places; and they came to him from  
all sides.

## II.

1 And when he had again entered Capharnaum some days later, it was reported  
2 Capharnaum again: the paralytic that he was at home. And they gathered  
together in large numbers, so that there was no  
room left even about the door. And he was speaking  
3 to them the word. And they come carrying unto him  
4 a paralytic, who was borne by four men. And as  
they could not bring the sick man unto him because  
of the multitude, they removed the roofing where he

44. 'for a witness unto them', *i.e.*, probably the priests: *cf.* xiii. 9. The Law (Levit. xiv.) was to be obeyed, and incidentally the heads of the nation were to learn of the presence of a prophet; but Jesus would have conviction come gently: *cf.* i. 45: John vi. 14—15.

II. 1—12. *The Paralytic*: Matt. ix. 1b—8: Luke v. 17—26.

1. 'at home', *ἐν οἴκῳ*: *cf.* I Cor. xi. 34: xiv. 35. The house was probably Simon's: *cf.* i. 29. 'We regard it as one of the better dwellings of the middle classes. . . . Jesus is speaking the Word, standing in the covered gallery that ran round the courtyard of such houses, and opened into the various apartments'. The four men could have lifted the paralytic up to the roof by the usual outer staircase (*cf.* xiii. 15, with note), and 'it would have been comparatively easy to unroof the covering of tiles, and then, having dug out an opening through the lighter framework which supported the tiles, to let down their burden into the midst before Jesus' (Edersheim, *Life and Times*, Bk. III. chap. xvi.: Vol. I. pp. 502-3). The doorway would be that opening from the outer to the inner court, which latter was crowded.

was, and having made an opening they let down the pallet whereon the paralytic lay. And Jesus, seeing their faith, saith to the paralytic, 'My child, thy sins are forgiven'.

Now there were certain scribes sitting there who reasoned thus in their hearts: 'Why doth this man speak thus? He blasphemeth! Who can forgive sins save God alone?'

And straightway Jesus, knowing in his spirit that they were reasoning thus within themselves, saith to them,

'Why reason ye thus in your hearts? Which is easier, to say to the paralytic, "Thy sins are forgiven", or to say, "Arise, and take up thy pallet, and walk"? But that ye may know that the Son of Man hath power on earth to forgive sins'—then saith he to the paralytic—'I say to thee, arise, take up thy pallet, and go to thy home'.

And he arose, and straightway took up his pallet, and went forth in the sight of all, so that all were amazed and glorified God, saying, 'We never saw the like'.

And he went forth again by the sea; and

**The Call of  
Levi: his feast**

the whole multitude kept coming to him, and he taught them. And as he was

passing along he saw Levi, the son of Alphaeus, sit-

5. 'thy sins are (this moment) forgiven (by me)': the use of the present (*ἀφιένται*: cf. Moulton's *Grammar of N.T. Greek*, i. p. 119) and the context (ii. 7, 10) require this meaning.

9—11. To absolve and to heal are both divine works, but God may work through human agents (cf. Matt. x. 8: xviii. 18: John xx. 23). Jesus, however, will not rebut the charge of the Scribes (ii. 7), that He is claiming to be God (cf. ii. 28, with note).

13—22. *The Call of Levi, and his feast*: Matt. ix. 9—17: Luke v. 27—39.

14. The great high-road from Damascus to the Mediterranean ran through Capharnaum, where tolls were collected for the Tetrarch of Galilee, Herod Antipas.

ting at the place of toll; and he saith to him, 'Follow me'.

And he arose and followed him.

15 And it came to pass that when he was at table in the house of Levi, many publicans and sinners were at table with Jesus and his disciples—for they fol-  
16 lowed him about in large numbers. And when the scribes of the Pharisees saw that he was eating with sinners and publicans, they said to his disciples, 'Why doth he eat with publicans and sinners?'

17 And Jesus heard and saith to them, 'They that are strong have no need of a physician, but they that are infirm. I came not to call just men, but sinners'.

18 Now the disciples of John and the Pharisees were fasting. And they come and say to him, 'Why do the disciples of John and the disciples of the Pharisees fast, while thy disciples do not fast?'

19 And Jesus said to them:

'Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them they cannot fast. But the days shall come when the bridegroom shall be taken away from them, and then shall they fast, in that day.'

21 'No one seweth a piece of new cloth on an old

15. 'publicans', *i.e.*, collectors of tolls, taxes, etc.; this has always been the recognized English rendering of *τελώνης* (Vulg. *publicanus*).

15—16. Others prefer the rendering: 'for they were many. And there followed him also the scribes of the pharisees; and seeing him eating. . .'. This supposes a *καί* before *ιδόντες*, a reading strongly supported; but the word for 'followed' (*ἠκολούθουν*) usually implies moral attraction as well (*cf.* ii. 14). Hence it appears to be a note added to explain the presence of the disciples.

17. *Cf.* Rom. iii. 23.

19. 'The children of the bride-chamber', *i.e.*, the wedding-guests, the expression 'child of' having a wide and varied usage among the Jews, and being here used to express those especially connected with a place (*cf.* I Mach. iv. 2).

21. 'new cloth', *ἀγνάφου*: *cf.* Moulton and Milligan, *Vocabulary of Greek Testament (sub voce)*.

cloak; else the patch teareth away from it—the new from the old—and a worse rent is made.

‘And no one poureth fresh wine into old wine- 22  
skins; else the wine will burst the skins, and wine and  
skins are lost. But fresh wine into new skins!’

And it came to pass that he was going 23  
Sabbath through the cornfields on the sabbath;  
questions and his disciples, as they walked along,  
began to pluck the ears. And the Pharisees said to 24  
him, ‘Behold, why are they doing on the sabbath what  
is not lawful?’

And he saith to them: 25

‘Have ye never read what David did when he 26  
and those with him were in need and hungry—how he

22. Skins, usually of goats or sheep, were often used for the storage and transport of wine: *cf.* Jos. ix. 4, 13; Job xxxii. 19. After long use they lost their flexibility, and might burst if the new wine again fermented, which it was liable to do. ‘The new Gospel cannot be put like an [unshrunk] patch on the old worn-out cloak of the Jewish ordinances, nor can the new Christian spirit be enclosed within the old decayed form’ (Fonck, *The Parables of the Gospel*, p. 235). The second sentence of this verse is lacking in the *Codex Bezae* and some Old Latin MSS., and it is just possible that it is an insertion from Luke v. 38, which according to most authorities it simply repeats; but in the Vatican and Sinaitic MSS. the saying assumes a short and crisp form that strikes one as particularly Marcan.

II. 23—III. 6. *Sabbath questions*: Matt. xii. 1—14: Luke vi. 1—11.

23. The Law (Deut. xxiii. 25) allowed men ‘to pluck the ears’ of corn, but the Pharisees forbade it ‘on the sabbath’, on the ground that plucking was equivalent to reaping. Here, as in John iv. 35, we find the harvest of wheat still standing, but ready to be reaped (*cf.* Ederheim, *Life and Times*, Bk. III. chap. xxxv.: Vol. II. p. 53); the time in this case is a little after Pentecost (John v. 1).

26. ‘the house of God’, *i.e.*, the tabernacle of the ark of the covenant, at that time in Nob, a town of Benjamin. ‘The high priest’ was Achimelech, father of Abiathar; the latter, however, was also living in Nob, and succeeded his father in the high-priesthood: *cf.* I Sam. (I Kings) xxi. 1—2: xxii. 19—20: xxx. 7. The words ‘in the days of Abiathar the high-priest’ (ἐπι’Αβιάθαρ ἀρχιερέως) ‘may have been an addition by a badly informed copyist’ (Stanton, *The Gospels as Historical Documents*, Part II. p. 145): they are omitted by the *Codex Bezae* and some other MSS., chiefly Old Latin (*cf.* ii. 22, note).

entered the house of God, in the days of Abiathar the high priest, and ate the shew-bread—which it is not lawful for any to eat except the priests—and also gave thereof to them that were with him?’

27 And he said to them:

‘The sabbath was made for man, not man for  
28 the sabbath; so that the Son of Man is lord even of the  
sabbath’.

### III.

1 And he again entered the synagogue. And there  
2 was a man there, with a withered hand. And they  
watched to see whether he would heal him on the sab-  
3 bath, in order that they might accuse him. And he  
saith to the man with the withered hand, ‘Stand forth  
into the midst’.

4 And he saith to them, ‘Is it lawful to do good on  
the sabbath—or to do harm? To save life or to put to  
death?’

5 But they held their peace. And he looked around  
upon them with anger, grieving over the hardness of  
their heart. And he saith to the man, ‘Stretch forth  
thy hand’.

St. Thomas, however, in his *Catena Aurea* quotes the Venerable Bede as remarking that Abiathar was there when David came, and afterwards himself became high priest, ‘and the son came to be of far greater excellence than the father, and therefore deserved that the Lord should mention him as high priest, even while his father was alive’. We may compare Luke iii. 2, with note; and generally the word ‘high priests’ is often used in a wide sense in the New Testament, to signify the members of the high-priestly families.

28. The principle granted, it does not follow that any one at all had power to dispense from the Law; but Christ obviously had it, as the Divine Head of the race (*cf.* ii. 9—11, with note).

III. 1. ‘the synagogue’, *i.e.*, at Capharnaum. Stress cannot always be laid on the absence of the definite article in New Testament Greek.

4. ‘or to do harm . . . or to put to death?’ Not that this was the only possible alternative; but the words were probably intended to remind the Pharisees of their attitude towards Our Lord Himself. If one might not even do good to others, still less might one be plotting their destruction.

And he stretched it forth, and his hand was restored. And the Pharisees went out and straightway took counsel with the Herodians against him, how they might destroy him. 6

And Jesus with his disciples withdrew unto the Sea, and a great multitude from Galilee followed. And from Judaea, from Jerusalem, from Idumaea, from beyond Jordan, and from the neighbourhood of Tyre and Sidon, a great multitude came unto him, hearing of all his doings. And he bade his disciples keep a light boat in readiness for him because of the multitude, for fear they should crush him. For he had healed many, so that all that were suffering from complaints were throwing themselves upon him to touch him. And the unclean spirits, as often as they caught sight of him, fell down before him and cried out, saying, 'Thou art the Son of God'. 7 8 9 10 11

And he severely charged them not to make him known. 12

And he goeth up into the mountain and calleth whom he would, and they went unto him. And he appointed twelve, whom moreover he named apostles, to be with him, and to be sent forth to preach, and 13 14 15

6. 'The Herodians', partisans of Herod Antipas, Tetrarch of Galilee, and of his family, were a political rather than a religious party.

7—19 a. *The Choice of the Apostles*: Matt. iv. 24—25: x. 2—4: xii. 15—21: Luke vi. 12—19.

11. 'the unclean spirits . . . fell down': the actions of the possessed are commonly attributed to the spirits controlling them: cf. i. 23—24: v. 6—8.

12. Cf. i. 34, with note.

14. 'whom moreover he named apostles'. Several important authorities omit these words: possibly they are a gloss from Luke vi. 13. But the greater weight of evidence seems in their favour.

16 to have power to cast out devils. So he appointed the  
 17 twelve: Peter (thus he surnamed Simon), and James  
 the son of Zebedee, and John the brother of James  
 (these he surnamed Boanerges, that is, sons of thun-  
 18 der), and Andrew, and Philip, and Bartholomew, and  
 Matthew, and Thomas, and James the son of Al-  
 19 phaeus, and Thaddaeus, and Simon the Zealot, and  
 Judas Iscariot, the one that betrayed him.

II. First Year of Ministry : Later Period. (cc. III. 19b—VI.)

20        **Blasphemy**        And he cometh to his home; and again  
        **against the**     the multitude cometh together, so that  
        **Spirit: Christ's**     they could not even take food. And  
 21        **Mother and**        when his own people heard of it, they came out to lay  
        **Brethren**        hold of him, for they said, 'He is beside himself'.

16. The construction of the original is somewhat broken. 'Peter': cf. John i. 42: Matt. xvi. 18, with note.

17. 'sons of thunder'; probably so named mainly because of their fiery character: cf. ix. 38: x. 35—37: Luke ix. 54. The original of Boanerges is difficult to identify. Perhaps, as some of the variant forms appear to suggest, it represents *Bene rogez*, the latter word standing for 'thunder' in Job xxxvii. 2 (cf. Swete's *St. Mark*, ad loc., with references to Dalman there given).

18. 'Thaddaeus', another name for Jude, the brother of James. 'Simon the Zealot', as St. Luke (vi. 15) rightly interprets *Kavavaïos*: this name, like 'Boanerges', was doubtless in the main descriptive of personal character.

19. 'Iscariot', in Hebrew *Ish-Kerioth*, 'man of Kerioth', a town of Judah (Jos. xv. 25), or perhaps of Moab (Jerem. xlviii. 24).

19 b—35. *Blasphemy against the Spirit: Christ's Mother and Brethren*: Matt. xii. 22—32: 46—50: Luke viii. 19—21: xi. 14—23: xii. 10. The opposition is now growing: cf. i. 14—20, note.

20. After the Sermon on the Mount (Matt. v—vii), Jesus returns to His 'home' at Capharnaum: cf. ii. 1, with note.

21. They apparently wished to force Him to take more care of Himself (cf. iii. 20); Christ does not blame them (iii. 31—35, with note). The Vulgate *in furorem versus est* ('He has gone mad') is much too strong. We can imagine Christ's Mother sharing in their solicitude without herself entertaining the misguided notions that may have moved some.



And the scribes that had come down from Jerusalem said, 'He hath Beelzebub', and, 'It is by the prince of devils that he casteth out devils'. 22

And calling them unto him he said to them in parables: 23

'How can Satan cast out Satan? If a kingdom be divided against itself, that kingdom cannot stand; and if a household be divided against itself that household cannot stand; and if Satan hath risen against himself and is divided, he cannot stand—he is come to an end. Nay, no man can enter the strong man's house and plunder his goods unless he first bind the strong man; then indeed shall he plunder his house. 24  
25  
26  
27

'Amen I say to you, all things shall be forgiven the sons of men, sins and whatsoever blasphemies they may utter; but whosoever blasphemeth against the Holy Spirit never hath forgiveness, but is guilty of an everlasting sin'. 28  
29

Because they said, 'He hath an unclean spirit'. 30

And there come his mother and his brethren, and 31

22. 'Beelzebub', originally 'the Lord of Flies', the god of Ekron (*Cf.* II (IV) Kings i): this, the usual English form, appears in Syriac texts and the Vulgate, and is itself more intelligible; the reading of the Greek MSS., 'Beelzebub' (or 'Beezebub'), is of uncertain origin.

27. 'Far from being in league with Satan, I am manifestly his despoiler'.

29. The blasphemy of the Scribes was this: they had maliciously attributed to Satan works manifestly divine. Such a sin 'never hath forgiveness': not that God does not give the sinner sufficient grace (I Tim. ii. 4), or that the Church in His name has not power to absolve all sins (John xx. 23): but Christ foresees that such a sin will never as a matter of fact be repented of. So Knabenbauer *ad loc.*, in Matt. xii. 30—32 (both in the *Cursus S. Scripturæ*), and in the *Revue Biblique*, Vol. I. (1892), pp. 161—170: following St. John Chrysostom, St. Jerome, Ven. Bede, etc.

31. 'his brethren', named in vi. 3. *Cf.* Appendix to the Epistle of St. James.

32 standing without they sent unto him to call him. Now  
there was a multitude sitting about him, and they say  
to him, 'Behold, thy mother and thy brethren without  
are seeking thee'.

33 And answering he saith to them, 'Who is my  
mother, and who are my brethren?'

34 And looking around upon them that sat round  
about him he saith, 'Behold my mother and my brethren!  
35 Whosoever doth the will of God, he is brother  
and sister and mother to me'.

#### IV.

1 And again he began to teach by the Sea.  
The Parable of the Sower And a vast multitude gathereth together  
unto him, so that he entered a boat and  
sat on board. And the whole multitude remained on  
2 land, facing the Sea. And he taught them many  
things in parables, and in his teaching he said to  
them:

3 'Hear ye! Behold the sower went forth to sow.  
4 And it came to pass that, as he sowed, some seed fell  
by the wayside, and the birds came and ate it up.  
5 And some fell upon rocky ground, where it had not  
much soil, and straightway it shot up because it had  
6 no depth of soil; and when the sun rose it was  
7 scorched, and because it had no root it withered. And

33—35. 'Christ's reply is not a denial of the claims of family ties, nor does it necessarily imply any censure on His Mother and brethren. It asserts that there are far stronger and higher claims' (Plummer on Luke viii. 21, *Int. Crit. Com.*).

IV. 1—9. *The Parable of the Sower*: Matt. xiii. 1—9; Luke viii. 4—8. 'The sowing season in Palestine, as a rule, is in November' (Fonck, *The Parables*, p. 78); we may suppose this parable to have been spoken about then.

5. 'rocky ground', where the rock lay almost at the surface, and had only a thin coating of soil.

some fell among thorns, and the thorns grew up and choked it, and it yielded no fruit. And other seed fell upon good soil, and it grew up and made increase and yielded fruit, and it bore thirty-fold, and sixty-fold, and a hundred-fold'. 8

And he said, 'He that hath ears to hear, let him hear'. 9

And when he came to be alone, the  
 The  
 Explanation Twelve and the others who were about  
 him asked him touching the parables. 10

And he said to them: 11

'To you hath been imparted the mystery of the kingdom of God, but to them that are without, all things are treated in parables, that 12

Seeing they may see and not perceive,  
 And hearing they may hear and not understand,  
 Lest perchance they return again and be forgiven'.

And he saith to them: 13

'Know ye not this parable? How then shall ye come to understand all the parables? The sower sow- 14

IV. 10—25. *The Explanation*: Matt. xiii. 10—23: Luke viii. 9—18.

11. 'the mystery of the Kingdom', the long-hidden and sublime doctrine concerning the Church, God's Kingdom on earth: cf. Rom. xvi. 25, with note.

12. Isai. vi. 9—10, abridged and adapted: cf. Matt. xiii. 14—15: Luke viii. 10: John xii. 40: Acts xxviii. 26—27. Doubtless it was on account of the growing opposition that Christ veiled His teaching of the Kingdom in parables, which the well-disposed would come to understand, while the malicious would have little to lay hold of. But the evangelists see in this (to some extent) hidden teaching an important stage in the rejection of Israel. God not merely foresaw and permitted this rejection, but for His own good reasons freely chose before all others an order of things in which the free will of the Jews would bring it about. It is in this mitigated sense that we must understand the text. The rejection of the chosen people is dealt with explicitly by St. Paul in Rom. ix—xi., where see notes.

15 eth the word. And as for those by the wayside, where  
 the word is sown—when they have heard it, straight-  
 way cometh Satan, and taketh away the word sown  
 16 in them. So, too, it is with those sown upon the  
 rocky ground—when they have heard the word,  
 17 straightway they receive it with joy, and they have no  
 root in them, but last only for a time; then, when  
 affliction or persecution cometh because of the word,  
 18 straightway they are scandalized. And there are  
 others that are sown among thorns—these are they that  
 19 have heard the word, and the cares of the world and  
 the deceit of riches and cravings for other such things  
 20 enter and choke the word, and it is unfruitful. And  
 there are those that are sown upon good soil—they that  
 hear the word and welcome it, and bear fruit, thirty-  
 fold, and sixty-fold, and a hundred-fold'.

21 And he said to them:

'Is the lamp brought to be put under the bushel  
 or under the couch? Is it not rather to be put on the  
 22 lamp-stand? There is nothing hidden save to be  
 made manifest; nothing hath been made secret but  
 23 to come in time to light. If any man hath ears to  
 hear, let him hear'.

15. The construction of the original is incomplete, but the sense is sufficiently clear.

16. 'those sown'. The general idea running through the parable is that the various kinds of soil represent the various kinds of hearers. But since the fate of the seed really represents the spiritual fate of the hearers, the seed and the hearers are also in part identified.

17. 'are scandalized': they had no idea that truth and goodness might cost them something.

21. 'the bushel', *i.e.*, 'bushel-measure', or, more nearly, 'peck-measure', but the exact capacity is unimportant, and 'bushel' is consecrated in English phrase. 'Such a measure formed part of the usual household utensils, being required especially for the measuring of the corn and meal for the bread which was made daily' (Fonck, *Parables*, p. 689). It was as familiar as 'the couch' for meals.

22. The veiling of divine truth was but a temporary expedient: *cf.* Matt. x. 26—7.

And he said to them: 24

'Look to what ye hear; for in what measure ye measure, it shall be measured unto you; and more shall be added unto you. For to him that hath shall be given; and from him that hath not shall be taken even what he hath'. 25

And he said: 26

Other  
Parables

'Thus is the kingdom of God, as when a man casteth seed upon the earth—night and day he sleepeth and riseth, and the seed is shooting up and growing, he knoweth not how. Of itself the earth beareth the crop—first the blade, then the ear, then the full-formed grain in the ear. But when the crop is ripe, straightway "he sendeth forth the sickle, for the harvest is ready"'. 27  
28  
29

And he said: 30

'To what are we to liken the kingdom of God, or in what parable to set it forth? It is like to a mustard-seed, which when sown upon the earth is the least of all the seeds upon the earth; yet when it is sown it springeth up and becometh greater than all the herbs, and putteth forth great branches, so that "the birds of the air can dwell beneath the shade thereof"'. 31  
32

And in many such parables he spoke to them the 33

24—25. These two proverbial sayings occur elsewhere differently applied: Matt. vii. 2: xiii. 12: xxv. 29: Luke vi. 38: viii. 18: xix. 26. Both are employed to urge the need of zealous attention to Christ's teaching.

26—34. *Other Parables*: Matt. xiii. 31—35: Luke xiii. 18—21.

26—29. The parable tells of the wonderful growth of the Church in virtue of her divine endowments, after her Founder has withdrawn His visible presence and intervention. Cf. Joel iii (iv). 13.

30—32. The parable illustrates the great increase of the Church from small beginnings.

32. Dan. iv. 12, 21 (9, 18): Ezech. xvii. 23.

34 word, so far as they were able to hear it. And without parable he spoke not to them; but privately he explained all things to his own disciples.

35 And on that day, when evening had fallen, he saith to them, 'Let us pass over  
 The Gerasenes  
 36 to the other side'. And leaving the crowd they take him just as he was in the boat. And  
 37 other boats were with him. And there cometh a great squall of wind, and the waves were dashing over into  
 38 the boat, so that the boat was already filling. And he himself was in the stern, asleep upon the cushion. And they waken him and say to him, 'Master, is it naught to thee that we are perishing?'

39 And he arose, and rebuked the wind, and said to the sea, 'Peace! be still!'

And the wind fell, and there came a great calm.  
 40 And he said to them, 'Why are ye afraid? Have ye not yet faith?'

41 And they feared with a great fear, and said to one another, 'Who then is this, that even the wind and the sea obey him?'

V.

1

And they came to the other side of the sea, to the

IV. 35—V. 20. *The Gerasenes*: Matt. viii. 18, 23—34: Luke viii. 22—39.

36. Christ being already on board (iv. 1), they start at once without further preparation.

V. 1. 'Gerasenes', the best attested reading here and in Luke viii. 26, 37, though in both places several important authorities read 'Gadarenes', which is probably the right reading in Matt. viii. 28. 'Gergesenes' is also found in all three gospels, but nowhere seems correct. 'Since the discovery by Thomson (*Land and Book*, ii. 374) of a place called Gersa or Kersa, near the eastern shore of the lake, there has been a growing consensus of opinion in favour of *Gerasa* (not to be confounded with Gerasa in Gilead, 20 miles E. of the Jordan) as the true name of the scene of the story. A place near the sea seems to be demanded by the circumstances, and Gadara on the Hieromat was too far distant. The true reading in Matt. viii. 28 nevertheless is Γαδαρηνῶν . . . the village Gerasa being too obscure,

country of the Gerasenes. And when he had left the 2  
 boat, straightway there came to meet him from the  
 tombs a man possessed by an unclean spirit, who had 3  
 his abode in the tombs. Even with a chain no one  
 could bind him any more; for many times he had been 4  
 bound with fetters and chains, and he had snapped  
 the chains and broken into pieces the fetters, and no  
 one was strong enough to master him. And continu- 5  
 ally, night and day, he was in the tombs and in the  
 mountains; howling and cutting himself with stones.  
 And when from afar he saw Jesus, he ran and wor- 6  
 shipped him and cried out with a loud voice, 'What 7  
 have I to do with thee, Jesus, Son of the most high  
 God? I adjure thee by God, not to torment me';

For he was saying to him, 'Thou unclean spirit, 8  
 go out of the man'.

And he asked him, 'What is thy name?' 9

And he saith to him, 'My name is Legion, for we  
 are many'.

And he besought him much not to drive them out 10  
 of the country. Now there upon the mountain side 11  
 was a great herd of swine feeding; and the devils 12  
 besought him, saying, 'Send us unto the swine, that we  
 may enter them'.

And he gave them leave. And the unclean spirits 13  
 came out and entered the swine; and the herd rushed  
 down the cliff into the Sea, about two thousand in  
 number, and were drowned in the Sea.

and Gadara well known, he prefers to define the locality by a general  
 reference to the latter. The name Gergesa was a suggestion of  
 Origen's' (Bruce in *Expositor's Greek Test.*, on Matt. viii. 28).

7. Cf. i. 24, and note. 'not to torment me': the evil spirit dreaded  
 being cast back into the infernal abyss: cf. Luke viii. 31.

13. 'He gave them leave'. just as God for His own good reasons  
 had permitted them to enter a man. It was a far less thing for them  
 to enter swine—a fact Christ may have wished to teach, as well as  
 their intense malignity and His own power over them. The owners

14 And the swineherds fled and told of it in the town  
 and in the countryside. And the people came to see  
 15 what had befallen. And they come unto Jesus, and  
 they behold the possessed—the man who had had  
 the legion—seated, clothed and in his right mind; and  
 16 they were struck with fear. And they that had seen it  
 recounted to them what had befallen the possessed  
 17 man, and about the swine. And they began to beseech  
 him to depart from their borders.

18 And as he was embarking in the boat, the man  
 that had been possessed besought him to be let join  
 19 him. And he suffered him not, but he saith to him,  
 'Go thou home unto thine own, and tell them of all  
 that the Lord hath done for thee, and how he took pity  
 on thee'.

20 And he departed and began to proclaim in the  
 Decapolis all that Jesus had done for him; and all  
 men marvelled.

21 And when Jesus had again crossed over  
 in the boat to the other side, a great  
 multitude gathered together unto him.  
 22 And they were by the Sea. And there cometh one of

The Daughter  
 of Jairus

and keepers of the swine, too, were possibly Jews, in which case, though they would not be directly violating the Law, they could scarcely have been very zealous about their religion. In any case they failed to profit by the manifestation of His power and mercy. Rationalists have raised objections to Christ's action in this incident, but to admit the facts is necessarily to admit that Christ was acting in virtue of divine authority.

20. 'Decapolis', lit. 'Ten-cities', originally a confederation of ten Greek cities, and so used roughly for their territory; Scythopolis excepted, they lay east of the Lake of Galilee and of the Jordan.

21—43. *The Daughter of Jairus*: Matt. ix. 1 a, 18—26: Luke viii. 40—56.

21. Jesus had returned to the western shore, landing probably near Capharnaum.

22. We may also render, 'and he was by the sea'. The 'presidents



the presidents of the synagogue named Jairus. And on seeing Jesus he falleth at his feet and beseecheth him much, saying, 'My little daughter is at the point of death; come, lay thy hands upon her, that she may be healed and live'.

And he departed with him. And there was a great multitude following him, and they were pressing upon him. And there was a woman, who had had an issue of blood twelve years, and had suffered much at the hands of many physicians, and had spent all that she had and found no relief, but rather had grown worse. Hearing about Jesus, she came behind in the crowd and touched his cloak; for she said, 'If I touch but his garments I shall be healed'.

And straightway the flow of her blood was dried up, and she felt in her body that she was healed of her affliction. And straightway Jesus, knowing in himself that power had gone forth from him, turned amid the multitude and said, 'Who touched my garments?'

And his disciples said to him, 'Thou seest the multitude pressing upon thee, and sayest thou, "Who touched me?"'

And he looked around to see her who had done this. And the woman, trembling and struck with fear, knowing what had happened to her, came and fell down before him and told him the whole truth. And

of the synagogue' supervised its services; their functions were not priestly, but mainly administrative.

34. 'Thy faith hath healed thee', lit. 'saved', but the reference is clearly physical, as in v. 23, 28, etc. Not that we have here an example of what is commonly meant by 'faith-healing'; no amount of imagination could cure an issue of blood of twelve years' duration. Still less could 'suggestion' to one person (Jairus) restore the life of

he said to her, 'Daughter, thy faith hath healed thee. Go in peace, and be thou free from thine affliction'.

35 Whilst he was yet speaking, men come from the house of the president of the synagogue, saying, 'Thy daughter is dead; why trouble the Master further?'

36 But Jesus, overhearing what was said, saith to the president, 'Fear not; only believe!'

37 And he suffered no man to accompany him save  
38 Peter and James, and John the brother of James. And they come to the president's house; and he beholdeth a tumult, with people wailing and lamenting  
39 loudly. And entering he saith to them, 'Why make ye this tumult and lamentation? The child is not dead, but sleepeth'.

40 And they laughed him to scorn. But he cast them all out, and taketh the father and mother of the child and those with him, and entereth where the child was.  
41 And taking the child by the hand he saith to her, '*Talitha, cum*', which signifieth, 'Maiden, I say to thee, arise!'

42 And straightway the maiden arose and walked; for she was twelve years old. And they were straight-  
43 way lost in amazement. And he strictly charged them to let no one know of this, and he bade them give her to eat.

another. The 'faith' demanded by Christ was primarily faith in Himself and His mission (*cf.* ii. 10: iv. 40—41: viii. 29: ix. 7, etc.). *Cf.* Joyce, *The Question of Miracles*: chap. iv. *Miracles and Faith-healing*.

39. 'sleepeth': life was indeed extinct (*cf.* v. 35); but Jesus, knowing that the girl had not yet finished her course, likened her death to sleep. *Cf.* John xi. 11—14.

41. '*Talitha, cum*': 'maiden, arise'. Here, as sometimes elsewhere (vii. 34: xiv. 36), St. Mark alone preserves the Aramaic words used by Our Lord.

Jesus at  
Nazareth

And he departed thence and cometh to  
his own country; and his disciples fol-  
low him. And on the sabbath he be-  
gan to teach in the synagogue; and the people, when  
they heard him, were astounded and said:

'Whence hath he come by these things? And  
what is this wisdom that is given him? And these  
miracles which are wrought by his hands? Is not  
this the carpenter, the son of Mary, and brother of  
James and Joses and Jude and Simon? And are not  
his sisters here with us?'

And they took offence at him. And Jesus said to  
them, 'A prophet is not without honour save in his  
own country and among his own kinsfolk and in his  
own home'.

And he could work no miracle there, beyond heal-  
ing a few sick by laying his hands upon them. And  
he marvelled because of their want of faith.

Mission of  
the Twelve

And he went round the neighbouring  
villages teaching. And he calleth unto  
him the Twelve; and he began to send  
them forth two and two, and gave them power over

VI. 1—6 a. *Jesus at Nazareth*: Matt. xiii. 54—58: Luke iv. 16—30. 'Lc. places this visit, of which he has preserved a much fuller account, at the outset of the Ministry, but without note of time' (Swete, *St. Mark*, on vi. 1: cf. notes on St. Luke, *ad loc.*).

1. 'his own country': cf. Luke iv. 16, 23.

4. 'took offence', lit. 'were scandalized': the Nazarenes failed to recognize the Messiah in 'the carpenter' of their village; His antecedents were a stumbling-block to their belief in Him.

5. Christ worked miracles mainly to rouse faith (*e.g.*, vi. 30—52) or to confirm it (*e.g.*, v. 21—43). There could be nothing arbitrary in the acts of Incarnate Wisdom; here the disposition of His fellow-townsmen excluded the greater spiritual good for which alone the temporal favour was conferred.

6 b—13. *Mission of the Twelve*: Matt. ix. 35—xi. 1: Luke ix. 1—6.

7. Cf. iii. 14—15.

8 the unclean spirits. And he charged them to take  
 9 naught for their journey save only a staff—no bread,  
 10 no wallet, no money in their girdles; but to go shod  
 with sandals, and not to wear two tunics. And he  
 said to them:

‘ In what place soever ye enter a house, stay there  
 11 until ye leave that place. And if any place should  
 not receive you, nor listen to you, go ye thence and  
 shake off the dust from beneath your feet for a wit-  
 ness against them ’.

12 And they went forth and preached repentance,  
 13 and cast out many devils, and anointed many sick with  
 oil and healed them.

14 And King Herod heard of Jesus, for his  
 name had become well known, and men  
 were saying, ‘ John the Baptist is risen  
 from the dead, and therefore do these wondrous  
 powers work in him ’.

15 But others said, ‘ He is Elias ’; while others said,  
 ‘ He is a prophet, like one of the prophets of old ’.

8. ‘ save only a staff ’. In the other gospels, however, even this is forbidden (Matt. x. 10: Luke ix. 3). St. Augustine (*De Consensu Evang.*, Bk. II. chap. xxx) considers that Christ uttered both sayings as they stand. Maldonatus, the well-known Jesuit commentator, writes thus on Matt. x. 10: ‘ Each evangelist (St. Matthew and St. Mark) in contrary words aptly expressed the same meaning. For each, setting forth, not Christ’s words, but His meaning, wished to signify that Christ had charged the Apostles not to have anything beyond what was necessary for present use ’. The sandals present a similar difficulty.

13. ‘ anointed with oil ’, foreshadowing the sacrament of Extreme Unction (Council of Trent, session xiv, Extreme Unction, chap. i).

14—29. *Death of the Baptist*: Matt. xiv. 1—12: Luke iii. 19—20: ix. 7—9.

14. ‘ King Herod ’: Herod Antipas, tetrarch of Galilee and Peraea (Luke iii. 1), who later mocked Our Lord (Luke xxiii. 7—12), was the son of Herod the Great (Matt. ii. 1) by Malthake, and ‘ king ’ only by courtesy.

But when Herod heard of him he said, 16  
 ' John, whom I beheaded—it is he, risen again '.

For Herod himself had sent and seized John and 17  
 bound him in prison because of Herodias, his brother  
 Philip's wife, whom he had married; for John said 18  
 to Herod, ' It is not lawful for thee to have thy  
 brother's wife '.

But Herodias cherished a spite against him and 19  
 wished to kill him, and she could not. For Herod 20  
 feared John, knowing him to be a just and holy man,  
 and protected him; and after hearing him—and he  
 would hear him gladly—he was much perplexed.

And a favourable day came when Herod on his 21  
 birthday gave a banquet to his ministers and cap-  
 tains, and to the leading men of Galilee. And Hero- 22  
 dias' own daughter went in and danced, and delighted  
 Herod and the guests. And the king said to the  
 maiden, ' Ask of me whatever thou wilt and I will  
 give it thee '.

And he swore to her, ' Whatsoever thou shalt ask 23  
 of me, I will give it thee, unto half of my kingdom '.

And going out she said to her mother, ' For what 24  
 am I to ask? '

And she said, ' For the head of John the Baptist '.

And straightway she went in with haste unto the 25  
 king and asked him, saying, ' I will that thou give

17. ' Philip ' , son of Herod the Great by Mariamne II, was Antipas' half-brother, and must not be confounded with Herod Philip the tetrarch (Luke iii. 1). His wife Herodias was the daughter of another half-brother, Aristobulus, son of Herod the Great by Mariamne I.

20. ' perplexed ' , chiefly, perhaps, as to what to do with John himself. This appears the better reading; many important authorities have, ' he did many things ' (*ἐποίησε* for *ἠπόρευε*)—many things, that is, except the one thing necessary, namely, putting away Herodias.

22. ' Herodias ' own daughter ' (reading *αὐτῆς*) was Salome, the offspring of her marriage with Philip (Josephus, *Antq.* xviii. 5. 4).

me forthwith upon a dish the head of John the Baptist'.

26 And the king, though much grieved, yet because  
 of his oaths and his guests was unwilling to slight  
 27 her. And straightway the king sent an executioner  
 with orders to bring the head. And the man de-  
 28 parted and beheaded John in the prison, and brought  
 the head upon a dish and gave it to the maiden, and  
 the maiden gave it to her mother.

29 And when John's disciples had heard of it, they  
 came and took away his body and laid it in a tomb.

30 And the apostles gather together unto  
 Jesus and told him all that they had done  
 31 and all that they had taught. And he  
 saith to them, 'Come ye apart by yourselves unto a  
 desert place and rest awhile'.

For there were many coming and going, and they  
 32 had no time even to eat. And they went off in the  
 33 boat unto a desert place apart. And many saw them

28. According to Josephus (*Antq.* xviii. 5. 2) the execution took place in the castle of Machaerus, east of the Dead Sea, in Peraea.

30—44. *First Multiplication of the Loaves*: Matt. xiv. 13—21: Luke ix. 10—17: John vi. 1—14. This is the one miracle by Christ which is narrated by all four evangelists, St. John inserting it for the sake of the subsequent Eucharistic discourse, which he alone gives. Evidently the narratives admit of no explanation but the working of what was indeed a stupendous miracle.

32. The course followed was probably this: sailing from a point near Capharnaum, they crossed the Lake of Galilee (John vi. 1) and landed near the city (πόλις, Luke ix. 10) of Bethsaida Julias in Gaulonitis. On returning, they made for the village (κώμη, Mark viii. 22—23) of Bethsaida, not far from Capharnaum (*cf.* vi. 45: John vi. 17), but were driven further south and landed at the plain of Genesaret (vi. 53). There are other passages which also seem to be best explained by supposing a second Bethsaida, near Capharnaum. (Matt. xi. 21: John i. 44, compared with Mark i. 29: etc.). One would expect the name to be common (Edersheim, *Life and Times*, Bk. III. chap. xxxi: Vol. II. pp. 3—4). But the point is not quite certain.

going, and understood, and ran thither together from  
all the towns on foot, and arrived before them. And 34  
on landing he saw a great multitude, and felt com-  
passion towards them, because they were 'likesheep  
without a shepherd'; and he began to teach them  
many things.

And when it was now late, his disciples came unto 35  
him and said, 'This is a desert place, and it is now  
late; dismiss them, that they may depart into the coun- 36  
try and villages round about, and buy themselves  
something to eat'.

But he answered and said to them, 'Do ye give 37  
them to eat'.

And they say to him, 'Shall we go and buy two  
hundred shillings' worth of bread and give them to  
eat?'

But he saith to them, 'How many loaves have ye? 38  
Go ye and see'.

And when they had found out they say, 'Five,  
and two fishes'.

And he commanded them to make all take their 39  
places in companies upon the green grass. And they 40  
sat down in groups of hundreds and of fifties.

And taking the five loaves and the two fishes, he 41  
looked up to heaven, and blessed and brake the loaves,  
and gave to the disciples to serve out to them, and the  
two fishes he divided amongst all. And all ate and 42

34. Cf. Num. xxvii. 17: Ezech. xxxiv. 5.

37. 'shillings', lit. *denarii*: the denarius was a silver coin, its mean value about 9½d.; but its purchasing power was probably more than twice as much.

41. The blessing was addressed primarily to God, indirectly it embraced the thing blessed. The usual form was, 'Blessed art Thou, O Lord our God, King of the world, who bringest forth bread from the earth' (Edersheim, *Life and Times*, Bk. III. chap. xxix: Vol. I. p. 684: cf. I Cor. xi. 24, with note).

43 had their fill; and they took up the fragments, twelve  
44 basketfuls, besides what was over of the fishes. And  
they that had eaten of the loaves were five thousand  
men.

45 And straightway he compelled his dis-  
The Return  
to Gennesaret
 ciples to embark in the boat and go on  
before him to the other side, towards  
Bethsaida, while he himself should dismiss the crowd.  
46 And after taking leave of them he departed unto the  
47 mountain to pray. And when evening had fallen, the  
boat was in the midst of the Sea and he alone on the  
48 land. And seeing them in distress at the oars, for  
the wind was against them, about the fourth watch  
of the night he cometh towards them walking upon  
49 the Sea. And he meant to pass by them; but they,  
seeing him walking upon the Sea, thought it was a  
50 ghost and cried out. For all saw him and were filled  
with alarm. And straightway he spoke to them, and  
saith, 'Be of good heart; it is I, fear not'.

51 And he went up to them into the boat, and the  
wind fell. And they were utterly beside themselves  
52 with astonishment; for they had not understood  
touching the loaves, but their heart was hardened.

53 And having crossed over they came to land at  
54 Gennesaret and moored. And when they had left the

45—56. *The Return to Gennesaret*: Matt. xiv. 22—36: John vi. 15—21.

48. In Our Lord's time the Jews probably followed the Roman system, dividing the night into four equal watches: *cf.* xiii. 35. Our Lord would thus reach the boat about 3 a.m.

49. 'meant to pass by', but for the cries which He knew they would utter.

52. They were to blame in that they had failed to learn the lesson of Our Lord's divine power and independence of natural laws. In this sense 'their heart was hardened', *i.e.*, relatively: they were still devoted to Him, though they understood Him as yet so imperfectly. *Cf.* I Cor. iii. 1, with note.



boat the people straightway recognized him, and hurried about the whole of that countryside; and they began to carry round the infirm on their pallets, wheresoever they heard he was. And whithersoever he went, into village or town or countryside, they laid the sick in the market-places and besought him to let them touch but the hem of his cloak; and as many as touched it were healed.

## C

## Second Year of Ministry. (cc. VII—XIII.)

## I. Galilee and the North. (cc. VII—IX.)

VII.

And the Pharisees and some of the scribes who had come from Jerusalem gather about him. And they saw some of his disciples eat their bread with hands 'defiled', that is, unwashed. (For the Pharisees and all the Jews do not eat save only after washing their fingers, holding fast the tradition of the ancients; and

VII. 1—23. 'What defileth': Matt. xv. 1—20. St. John tells us that the multiplication of the loaves was about the time of the Passover (John vi. 4). Here again we are at a crisis in the ministry, due once more, as St. John clearly shows, to growing opposition. Many leave Christ (John vi. 66), danger to His life keeps Him from Jerusalem (John v. 18: vii. 1, 19), and, significantly enough, He visits gentile territory in the North instead (Mark vii. 24: viii. 27), partly perhaps with a view to the better training of His apostles in private (vii. 24: viii. 30: ix. 10).

2. 'defiled', lit. 'common' (*κοινῶς*), here used in its technical sense of 'ceremonially unclean': cf. Acts x. 14—15, 28. Hence St. Mark's explanation, 'unwashed', merely states the reason of the ceremonial uncleanness in this particular case.

3. 'after washing their fingers', i.e., after washing their hands *πυγμῆ* (not *πικνῶ*, 'often', Vulg. *crebro*, a reading which is less well supported, and hardly squares with the facts). *πυγμῆ* might mean 'to the wrist', but may possibly mean 'to the juncture of the fingers', answering to the Talmud phrase *'ad happereq* (cf. Schwab, *Le Talmud de Jérusalem*, Vol. I. p. 139: Gemara on *Berakhoth* viii. 2), and implying a ceremonial washing such as the *Lavabo* at Holy Mass.

after market they do not eat save after sprinkling themselves; and there are many other practices to which they have been taught to hold fast, washings of cups and bowls and pans.) So the Pharisees and the scribes ask him, 'How is it thy disciples walk not according to the traditions of the ancients, but eat their bread with hands defiled?'

6 And he said to them, 'Well did Isaiah prophesy of you hypocrites, as it is written,

This people honoureth me with their lips

But their heart is far from me;

7 In vain do they worship me,

Teaching for doctrines precepts of men.

8 Ye let go the law of God and hold fast the tradition of men'.

9 And he said to them: 'Full well ye reject the law of God, to keep your own tradition! For Moses said, "honour thy father and thy mother", and, "he that revileth father or mother, let him die the death"; but ye say, if a man say to his father or mother, "Whatsoever of mine might profit thee is *corban*" (that is, 'given to God')—thenceforth ye suffer him no more to

5. After a long parenthesis for the benefit of Roman readers, St. Mark resumes vii. 2: the construction of the original is more broken.

6—7. Isai. xxix. 13: the Septuagint rendering adapted and abbreviated.

10. Exod. xx. 12: xxi. 17: Deut. v. 16.

11. 'It must not be thought that the pronunciation of the votive word *Qorban*, although meaning "a gift", or "given to God", necessarily dedicated a thing to the Temple. The meaning might simply be, and generally was, that it was to be *regarded like Qorban*—that is, that *in regard to the person or persons named*, the thing termed was to be *considered* as if it were *Qorban*. . . . A case is related in the Mishnah in which a father was thus shut out by the vow of his son from anything by which he might be profited by him' (Edersheim, *Life and Times*, Bk. III. chap. xxxi: Vol. II, pp. 19—21: italics ours). In a word, according to the rabbis a person might relieve himself of all obligation to his parents by a vow which in other respects left him just as well off as before.

do ought for his father or mother, thus making void 13  
the word of God by your tradition, which ye have  
handed down. And many such things ye do'.

And again calling unto him the crowd he said to 14  
them, 'Hear me, all, and understand. There is 15  
naught outside a man which by entering him can de-  
file him; but the things that come out of a man, these  
are what defile a man'.

And when he came indoors away from the crowd, 17  
his disciples asked him touching the parable. And 18  
he saith to them, 'Are ye also then without under-  
standing? Do ye not see that whatsoever is outside a  
man cannot by entering him defile him, because it 19  
entereth not his heart but his belly, and passeth out  
into the privy?'

Thus he made all foods clean. And he said, 20  
'What cometh out of a man, that defileth a man. For 21  
from within, from the heart of men, come forth evil  
purposes—fornications, thefts, murders, adulteries, 22  
covetings, malice, guile, licentiousness, envy, slander,  
pride, folly. All these wicked things come from 23  
within and defile a man'.

And he arose and departed thence unto 24  
**Two Miracles** the borders of Tyre and Sidon. And he  
entered a house and wished none to  
know; and he could not escape notice. But straightway 25

16. 'If any man have ears to hear, let him hear': the verse is omitted by the best authorities.

20. 'made all foods clean': St. Mark explains that Jesus Christ by these words implicitly abrogated the legal distinction between clean and unclean food (*e.g.*, in Lev. xi). Not that Christ Himself practised or countenanced actual disobedience to the Law: *cf. Romans*, Append. Part III: *The Works of the Law*.

24—37. *Two Miracles*: Matt. xv. 21—31.

on hearing about him, a woman whose little daughter  
 26 had an unclean spirit came and fell at his feet. Now  
 the woman was a Greek, of Syro-phoenician descent;  
 and she asked him to cast the devil out of her daugh-  
 27 ter. And he said to her, 'Suffer first the children to  
 have their fill; for it is not good to take the bread  
 of the children and cast it to the dogs'.

28 But she answered and saith to him, 'Yea, Lord;  
 even the dogs beneath the table eat of the children's  
 crumbs'.

29 And he said to her, 'Because of that word, go;  
 the devil hath gone out of thy daughter'.

30 And she departed to her home, and found the  
 child stretched upon the bed, and the devil gone out.

31 And departing again from the borders of Tyre,  
 he came by way of Sidon to the Sea of Galilee,  
 through the midst of the borders of the Decapolis.

32 And they bring to him one deaf and dumb, and they  
 33 beseech him to lay his hand upon him. And taking  
 him apart away from the multitude, he thrust his fin-  
 gers into the man's ears, and touched his tongue with  
 34 spittle. And looking up to heaven he sighed, and  
 saith to him, '*Ephphatha*', that is, 'Be thou opened!'

35 And straightway the man's ears were opened,

26. 'a Greek', *i.e.*, in the wide sense of 'Greek-speaking gentile'. In the New Testament the word is often practically equivalent to 'gentile' (*cf.* I Cor. i. 22—24). 'Syro-phoenician', *i.e.*, a Phoenician of Syria, in contrast to 'Libyphoenician', a Phoenician of Libya or Africa, *i.e.*, of the Carthaginian territory.

31. This long detour would bring Our Lord once more to the east of the Sea of Galilee.

32. 'dumb', lit. 'speaking with difficulty' (*μογιλάλος*); apparently the impediment was such as to render the man practically dumb: *cf.* vii. 37, where the stronger word *ἀλάλους* is used.

35. 'the bond of his tongue': though usually explained as a figur-

and the bond of his tongue was loosened, and he spoke aright. And he charged them to tell no man; but the more he charged them, the more did they continue to proclaim it. And they were astounded beyond all measure, and said, 'He hath done all things well; the deaf he maketh to hear and dumb to speak'.

## VIII.

Second  
Multiplication  
of the Loaves

In those days, when there was again a great multitude and they had not anything to eat, he calleth unto him the disciples and saith to them, 'I feel compassion for the multitude, for they have remained with me now three days, and have not anything to eat. If I dismiss them fasting to their homes they will faint on the way; and some of them are from afar'.

And his disciples answered him, 'How could any man provide bread for all these, here in a wilderness?'

And he asked them, 'How many loaves have ye?'

And they said, 'Seven'.

And he ordereth the multitude to sit on the ground. And taking the loaves he gave thanks and brake, and gave to his disciples to serve out. And they served them out to the multitude. They had also a few small fishes; and he blessed them and bade these also be served out. And they ate and had their fill. And they took up the fragments that remained, seven basketfuls. And the men were about four thousand; and he dismissed them.

ative phrase, 'the bond' may well bear the technical meaning of 'demoniacally-wrought bond': cf. Luke xiii. 16 (Deissman, *New Light on the New Testament*, pp. 84—88).

VIII. 1—9. *Second Multiplication of the Loaves*: Matt. xv. 32—38.

- 10           The Leaven  
              of the  
              Pharisees
- And straightway he embarked in the boat with his disciples, and came into the district of Dalmanutha. And the Pharisees came forth and began to dispute with him; and they sought of him a sign from heaven, tempting him.
- 11           And sighing deeply in his spirit, he saith, 'Why doth this generation seek a sign? Amen I say to you, a sign shall not be given to this generation.'
- 12           And leaving them he again embarked, and departed to the other side.
- 13           And they had forgotten to bring any bread, and had but one loaf with them in the boat. And he charged them, saying, 'Take heed; beware of the leaven of the Pharisees and of the leaven of Herod!'
- 14           And they began to remark to one another that they had no bread. And knowing it he saith to them, 'Why do ye remark to one another that ye have no bread? See ye not yet, nor understand? Is your heart hardened? "Have ye eyes, and see not? Have
- 15
- 16
- 17
- 18

10—21. *The Leaven of the Pharisees*: Matt. xv. 39—xvi. 12: Luke xii. 1. The leaven of the Pharisees appears to have been the hypocrisy (Luke xii. 1) which underlay their teaching (Matt. xvi. 12). Our Lord's reference to it seems to have been occasioned by their demand for a sign. Disregarding the great sign just wrought, they pretended to be ready to accept a miracle, if only it were of the right kind.

10. The district of Dalmanutha ('Magadan', Matt.) must probably be sought near the southern extremity of the Sea of Galilee and east of the Jordan.

11. 'a sign from heaven', e.g., a fall of manna (*cf.* Jo. vi. 30—31), fire (*cf.* Luke ix. 54), or a voice (John xii. 28).

12. St. Matthew adds, 'except the sign of Jonah' (Matt. xvi. 4), words which St. Mark omits, perhaps because this sign was not precisely of the kind asked for, though in itself the supreme proof of Christ's divine mission.

15. 'the leaven . . . Herod', i.e., the corrupting influence of their principles, making for hypocrisy in the case of the Pharisees, and for cynicism in the case of Herod and the Sadducees (mentioned by St. Matthew). The disciples think Christ must be alluding in some way to the fact that they have no bread.

18. Jerem. v. 21: Ezech. xii. 2.

ye ears, and hear not?" And do ye not remember?  
When I brake the five loaves for the five thousand, 19  
how many basketfuls of fragments took ye up?"

They say to him, 'Twelve'.

'When I brake the seven for the four thousand, 20  
how many basketfuls of fragments took ye up?"

And they say to him, 'Seven'.

And he said to them, 'Do ye not yet understand?' 21

And they come to Bethsaida. And they 22  
**The Blind Man** bring to him a blind man, and beseech  
**of Bethsaida** him to touch him. And taking the 23  
blind man by the hand, he led him forth outside the  
village; and after spitting upon his eyes he laid his  
hands upon him, and asked him, 'Dost thou see any-  
thing?'

And looking up he said, 'I see men; I see them 24  
as though they were trees, but walking about'.

Then again he laid his hands upon his eyes, and 25  
the man saw clearly, and was restored to sight, and  
could see all things distinctly, even at a distance. And 26  
he sent him away to his home, saying, 'Do not even  
enter the village'.

And Jesus went forth with his disciples 27  
**St. Peter's** to the villages of Caesarea Philippi. And  
**Confession** on the way he questioned his disciples,  
saying to them, 'Whom do men say that I am?'

22—26. *The Blind Man of Bethsaida*: a cure narrated only by St. Mark.

27—30. *St. Peter's Confession*: Matt. xvi. 13—20: Luke ix. 18—21.

27. 'Caesarea Philippi', thus distinguished from Caesarea on the sea-coast, was about 25 miles north of the Sea of Galilee, in the tetrarchy of Herod Philip (Luke iii. 1), who had enlarged the ancient town then called Paneas, and had renamed it after Caesar Augustus.

28 And they told him, saying, 'John the Baptist; and others, Elias, and others, one of the prophets'.

29 And he asked them, 'And ye—whom do ye say that I am?'

Peter answering saith to him, 'Thou art the Christ'.

30 And he warned them not to tell anyone concerning him.

31 And he began to teach them that the Son  
First Prediction  
of Passion and  
Resurrection of Man must suffer many things, and be rejected by the elders and the high priests and the scribes, and be put to death, and after  
 32 three days rise again. And he spoke these words quite openly. And Peter took him aside and began to re-  
 33 buke him. But he, turning and seeing his disciples, rebuked Peter and saith, 'Get thee behind me, Satan; for thou heedest not the things of God, but the things of men'.

34 And calling unto him the multitude together with his disciples, he said to them:

'If any man will come after me, let him deny him-

29. The fuller confession and the answer it elicited are given in Matt. xvi. 16—19. St. Matthew tells us a certain amount about St. Peter that the latter evidently forbore to tell about himself. Normally St. Mark is more concerned to set forth Christ as 'Lord of all' than as Messiah. Cf. *Introd.* pp. xi—xii, xiv—xv.

VIII. 31—IX. 1. *First Prediction of Passion and Resurrection:* Matt. xvi. 21—28: Luke ix. 22—27.

31. 'after three days', equivalent to 'on the third day': cf. Matt. xxvii. 63—64. 'openly', without reserve.

33. In principle St. Peter was renewing Satan's temptation, and so shared his rebuke (Matt. iv. 10). Peter's view of the cross was not God's view; he saw neither the 'power' nor the 'wisdom' thereof: cf. I Cor. i. 22—25.

34. 'deny himself', not *primarily* implying what we call 'self-denial', but negation or renunciation, in this case of one's own self or personality, because one has put on another's. For this meaning of the verb cf. xiv. 30—31; for St. Paul's fulfilment of the precept cf. Gal. ii. 19—20, etc.



self, and take up his cross, and follow me. For who- 35  
 soever would save his life shall lose it; and whosoever  
 shall lose his life for my sake and for the gospel shall  
 save it. For what doth it profit a man to gain the 36  
 whole world and lose his soul? What is a man to 37  
 give as a price for his soul? For whosoever shall be 38  
 ashamed of me and of my words amid this adulterous  
 and sinful generation, of him the Son of Man too shall  
 be ashamed, when he cometh in the glory of his  
 Father with the holy angels'.

IX.

And he said to them, 'Amen I say to you, there are 1  
 some of those standing here who shall not taste death  
 until they see the kingdom of God present in power'.

And after six days Jesus taketh Peter 2  
 and James and John, and leadeth them  
 on to a high mountain by themselves  
 apart. And he was transfigured before them; and 3  
 his garments became a dazzling white, whiter far than  
 fuller on earth could make them. And there appeared 4

The  
 Transfiguration

36—37. 'soul', in the Greek the same word as 'life' in viii. 35  
 ( $\psi\upsilon\chi\eta$ ). Hence the saying has a rather wider meaning than might  
 appear from the English; a man may throw away his true soul-life long  
 before he die, and no external wealth can ever balance such a loss.

38. 'adulterous': the Jewish people, whom God had espoused, had  
 proved faithless: cf. Ezech. xvi. etc.

IX. 1. To confirm the assertion that He will one day come in glory  
 as supreme Judge of men, Our Lord predicts that, even in the lifetime  
 of some standing there, He will manifest Himself and His Kingdom in  
 power. He appears to refer to the destruction of Jerusalem and its  
 Temple (A.D. 70)—at once the final closing in awful judgment of the  
 former dispensation, and a type of the similar closing of the New (cf.  
 xiii. 4, note).

2—13. *The Transfiguration*: Matt. xvii. 1—13: Luke ix. 28—36.

2. The traditional claim of Thabor to be the 'high mountain' of  
 the Transfiguration probably holds good (cf. Meistermann, *Le Mont  
 Thabor*). It stands a few miles south-east of Nazareth, and overlooks  
 the plain of Esdraelon.

4. The Law and the Prophets, in the persons of Moses and Elias,  
 bear testimony to Christ: cf. Luke ix. 31: xxiv. 44.

to them Elias with Moses, and they were conversing with Jesus.

5 And Peter answering saith to Jesus, 'Rabbi, it is good for us to be here; and let us make three tents, one for thee and one for Moses and one for  
6 Elias'—for he knew not what to answer, for they were  
7 sore afraid. And there appeared a cloud overshadowing them; and there came a voice from the cloud, 'This is my beloved Son; hear ye him'.

8 And suddenly, on looking around, they no longer saw any one with them, save Jesus alone.

9 And as they came down from the mountain he charged them not to tell anyone what they had seen, save when the Son of Man should be risen from the  
10 dead. And they held fast what he had said, discussing the while among themselves, 'what meaneth this rising from the dead?'

11 And they asked him saying, 'Why do the scribes say that Elias must come first?'

12 And he said to them, 'Elias indeed is to come first and restore all things; and how then is it written of the Son of Man that he is to suffer many things and  
13 to be set at naught? But I tell you, Elias hath come and they have done to him all they would, as it is written of him'.

5. St. Peter may possibly have been thinking of the approaching Feast of Booths or Tabernacles: *cf.* Levit. xxiii. 42—43: Nehem. viii. 14—17: John vii. 2.

11—13. The teaching of the scribes was an inference from Mal. iv. 5. Christ assents to this, but asks how Elias' preliminary work of restoration can be compatible with His own Passion. In His answer He lets it be understood (1) that before His *first* coming, not Elias in person, but his type (or anti-type), the Baptist, had come: (2) that, as in His own case and in that of Elias at His second coming (*cf.* Apoc. xi. 1—14, with notes), the great mission of the Baptist was not incompatible with an ignominious end. 'as it is written of him', not literally but typically: *cf.* III (1) Kings xix. 2, 10.

And as they came towards the disciples, 14  
 The Possessed they saw a great crowd around them, and 15  
 Boy scribes disputing with them. And  
 straightway the whole crowd on seeing him were 16  
 struck with amazement, and running unto him they  
 saluted him. And he asked them, 'What is it that 16  
 ye dispute with them?'

And one from the crowd answered him, 'Master, I 17  
 brought unto thee my son, who hath a dumb spirit;  
 and wheresoever it seizeth him, it casteth him down, 18  
 and he foameth at the mouth and gnasheth his teeth,  
 and becometh rigid. And I asked thy disciples to  
 cast it out, and they were not able'.

And answering he saith to them, 'O unbelieving 19  
 generation, how long shall I be with you? How long  
 shall I bear with you? Bring him unto me'.

And they brought him unto him. And the spirit 20  
 on seeing Jesus straightway threw the boy into convul-  
 sions; and he fell to the ground and rolled about  
 foaming at the mouth. And he asked his father, 21  
 'From what time hath this befallen him?'

And he said, 'From childhood, and often it hath 22  
 cast him into fire and into water to destroy him. But,  
 if thou canst do aught, take pity on us and help us'.

And Jesus said to him, 'If thou canst! All things 23  
 are possible to him that believeth'.

Straightway the father of the boy cried out, say- 24  
 ing, 'I do believe; help thou my unbelief'.

14—29. *The Possessed Boy*: Matt. xvii. 14—20: Luke ix. 37—43 a.

15. 'were struck with amazement', caused perhaps by the sudden and unexpected appearance of Our Lord; possibly, too, His face had not wholly lost its radiance (*cf.* Exod. xxxiv. 29).

16. 'with them', *i.e.*, with the disciples: *cf.* ix. 14.

24. 'help (*βοήθει*) my unbelief', *i.e.*, 'come to the assistance of my unbelief by granting my prayer, and so supplying in thy mercy yet another motive for my faith'.

25 And Jesus, seeing that a crowd was running up, rebuked the unclean spirit, saying to him, 'Thou deaf and dumb spirit, I command thee, go out of him and never more enter him'.

26 Then, after yelling and throwing the boy into repeated convulsions, it went out. And he became like  
27 a corpse, so that most of them said, 'He is dead'. But Jesus took him by the hand and raised him up; and he arose.

28 And when he was come indoors his disciples asked him privately, 'Why could not we cast it out?'

29 And he said to them, 'This kind can be cast out by naught save prayer'.

30 **Second** And on their departure thence they  
**Prediction of** passed through Galilee; and he wished  
**Passion and** none to know; for he was teaching his  
31 **Resurrection** disciples and saying to them, 'The Son of Man is to be delivered into the hands of men; and they shall put him to death, and three days after being put to death he shall rise again'.

32 But they understood not the saying, and were afraid to ask him.

33 **Lessons from** And they came to Capharnaum. And  
**Children** when he was come indoors he asked them, 'What were ye debating on the way?'

29. 'save prayer': the majority of ancient authorities add, 'and fasting': but the omission of these words by two most important MSS., the Vatican and Sinaitic, supported by the Latin *Codex Bezae Cantabrigiae*, causes most editors to reject them. The symptoms manifested by the boy appear to be substantially those of epilepsy; but Christ's words leave no doubt that they resulted ultimately from possession: cf. i. 23, note.

30—32. *Second Prediction of Passion and Resurrection*: Matt. xvii. 22—23: Luke ix. 43 b—45.

33—50. *Lessons from Children*: Matt. xviii: Luke ix. 46—50: xiv. 34:

But they held their peace ; for on the way they had 34  
discussed with one another which of them was great-  
est. And sitting down he called the Twelve and saith 35  
to them, ' If any man would be first, he should be last  
of all and minister of all '.

And taking a little child he set it in their midst, 36  
and putting his arm around it he said to them, ' Who- 37  
soever receiveth one such little child in my name, re-  
ceiveth me ; and whosoever receiveth me, receiveth,  
not me, but him who sent me '.

' Master', said John to him, ' we saw a man cast- 38  
ing out devils in thy name, and we forbad him, be-  
cause he was not following us '.

But Jesus said, ' Forbid him not ; for there is no 39  
man that shall work a miracle in my name and shall  
be able soon to speak ill of me ; for he that is not 40  
against us is for us. Yea, whosoever shall give you a 41  
cup of water to drink because ye are Christ's, amen I  
say to you, he shall not lose his reward.

' And whosoever shall scandalize one of these lit- 42  
tle ones that believe in me, it were better for him if  
a millstone were hung around his neck and he were  
cast into the sea. If thy hand scandalize thee, cut it 43  
off ; it is better for thee to enter into life maimed,

xvii. 1—4. Christ holds up for a model the humility and docility of children, and speaks of the danger of 'scandalizing' them, *i.e.*, of causing them to sin ; thence he proceeds to speak of 'scandal', in the widest sense, from our own members.

35. 'he should be', lit. 'shall be', but the words are probably an exhortation to take the last place : *cf.* x. 43, 44 : Luke xiv. 7—11 : etc.

38. 'in thy name': Our Lord's use of the phrase (*ix.* 37) may have recalled to St. John's mind the incident here related.

40. In the face of the person and claims of Christ there can be no neutrality : *cf.* Matt. xii. 30 : Luke xi. 23. But He recognizes that one using His name in good faith is rather to be reckoned on His side.

43—47. Verses 44 and 46 (identical with 48) are not found in the best authorities.

45 than with two hands to depart into hell, into the un-  
 47 quenched fire. And if thy foot scandalize thee, cut  
 it off; it is better for thee to enter into life lame,  
 48 than with two feet to be cast into hell. And if thine  
 49 eye scandalize thee, cast it away; it is better for thee  
 50 to enter into the kingdom of God one-eyed, than with  
 two eyes to be cast into hell, where 'their worm dieth  
 not and the fire is not quenched'. For with fire shall  
 every man be salted. Salt is good; but if salt lose its  
 saltness, wherewith shall ye season it? Have salt in  
 yourselves, and be at peace with one another'.

## X.

## II. Jerusalem. (cc. X—XIII.)

1

Divorce :  
 Blessing the  
 Children

And rising up thence he cometh into the  
 country of Judaea and beyond Jordan;  
 and multitudes again flock unto him, and  
 again he taught them, as was his wont.

2

And Pharisees came up and asked him, tempt-  
 ing him, 'Is it lawful for a man to put away his wife?'

3

But he answered and said to them, 'What did  
 Moses command you?'

48. Isai. lxvi. 24. The prophet pictures God's enemies cast out of the Holy City into the valley of Hinnom (Hebrew *gehinnom*, hence *gehenna*, ix. 43, 45, 47), and left unburied, a prey to unending corruption and fire: *cf. Isaie*, by Père Condamin, S.J.: *ad loc.*

49. In keeping with the context (ix. 43, 45, 47) we may interpret 'fire' here to be the fire of self-sacrifice wherewith all must be 'salted', *i.e.*, rendered acceptable to God and preserved from spiritual corruption, and its consummation in the fire of hell: *cf. Levit. ii. 13*, from which the Vulgate with some other authorities actually introduces an extract here.

X. 1—16. *Divorce: Blessing the Children.* Matt. xix. 1—15: Luke xviii. 15—17. The significance of Christ's joining the blessing of children to his pronouncement against divorce is clear. The mention of the latter is a natural link with the preceding chapter; we infer, however, from St. Luke and St. John that in x. 1 St. Mark is summarizing much work in Peraea and Jerusalem: *cf. Harmony at end*, and notes on those gospels.

And they said, 'Moses permitted us to "write a bill of divorce and to put her away"'. 4

Jesus said to them, 'Because of your stubbornness of heart he wrote you this commandment. But from the beginning of creation "male and female He made them: therefore shall a man leave his father and mother, and the two shall become one flesh": so that they are no longer two but one flesh. What God, then, hath joined together let no man put asunder'. 5 6 7 8 9

And on coming indoors the disciples questioned him again on this matter; and he saith to them, 'Whosoever putteth away his wife and marrieth another, committeth adultery against her: and she, if she put away her husband and marry another, committeth adultery'. 10 11 12

And they were bringing little children unto him in order that he might touch them; and the disciples rebuked them. But Jesus, seeing it, was moved to indignation, and said to them, 'Suffer the little children to come unto me, hinder them not; for of such is the kingdom of God. Amen I say to you, whosoever shall not receive the kingdom of God like a little child shall never enter it'. 13 14 15

And he took them into his arms, and laying his hands upon them he blessed them. 16

4. Deut. xxiv. 1. Mosaic legislation 'permitted' divorce and re-marriage in certain cases, without formally approving of the custom. All who sought release were to 'write a bill of divorce'. This regulation limited the operation of the concession, by checking abuses among men too stubborn to submit to a higher law.

6--8. Gen. i. 27: ii. 24.

9--12. Christ, greater than Moses, restores the indissolubility of the marriage bond.

11. 'against her', *i.e.*, his first wife.

15. The attitude required by Christ is evidently far removed from what is called the 'critical' attitude.





Jesus answering saith to them again, 'Children, how difficult it is to enter the kingdom of God! It is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God.'

And they were all the more astounded, and said to him, 'And who then can be saved?'

Jesus looked on them and saith,  
'With men it is impossible, but not with God; for "all things are possible with God".'

Peter began to say to him, 'Behold, we have left all things and have followed thee.'

Jesus said, 'Amen I say to you, no one hath left home, or brothers, or sisters, or mother, or father, or children, or lands, for my sake and for the sake of the gospel, but shall receive a hundred-fold now in this time, houses, and brothers, and sisters, and mothers, and children, and lands—together with persecutions—and in the world to come life everlasting. And many that are first shall be last, and many that are last shall be first.'

*trust in riches* to enter': but the balance of probability appears to be in favour of omission.

27. *Cf.* Gen. xviii. 14, etc. The salvation of the wealthy, their external and internal adhesion to the kingdom of God, is as great a wonder in the supernatural order as is the passing of a camel through the eye of a needle in the natural order; and even for others salvation is in itself a difficult task (x. 24: *cf.* Matt. vii. 14). Yet 'all things are possible with God', 'who giveth us the victory through our Lord Jesus Christ' (I Cor. xv. 57). God lays upon man a stern combat; the abundance of divine grace, and that only, gives confidence of victory (*cf.* Rom. viii. 31—39, etc.).

30. The Kingdom of God offers all these even here below: God works in everything for the sake of them that love Him (*cf.* Rom. viii. 28: I Cor. iii. 21—23, etc.), and they reflect in their own conduct His divine charity (*cf.* I Tim. v. 2: Rom. xvi. 13: Acts iv. 32, etc.).

31. The saying (*cf.* Matt. xix. 30: xx. 16: Luke xiii. 30) is here uttered in warning: renunciation and sacrifice are much, but not everything; perseverance in well-doing is necessary.

32            **Third**            Now they were on their way going up to  
               **Prediction of**            Jerusalem, and Jesus was walking in  
               **Passion and**            front of them; and they were bewil-  
               **Resurrection**            dered, whilst those who followed were afraid. And  
 he again took the Twelve, and began to tell them what  
 33 things were about to befall him: 'Behold, we are go-  
 ing up to Jerusalem, and the Son of Man shall be de-  
 livered to the high priests and to the scribes. And  
 they shall condemn him to death and shall deliver  
 34 him up to the gentiles, and they shall mock him and  
 spit upon him, and they shall scourge him and put  
 him to death; and after three days he shall rise  
 again'.

35            **The Sons of**            And James and John, the two sons of  
               **Zebedee:**            Zebedee, approach him and say to him,  
               **Blind**  
               **Bartimaeus**            'Master, we desire that thou do for us  
 whatsoever we ask of thee'.

36            But he said to them, 'What would ye have me do  
 for you?'

37            And they said to him, 'Grant us that we may sit

32—34. *Third Prediction of Passion and Resurrection:* Matt. xx. 17—19: Luke xviii. 31—34.

32. Christ's return to Jerusalem (*cf.* John vii. 1, etc.) and His resolute manner alike gave cause for alarm.

34. Nothing is so deeply imbedded in the gospel text as the prophecy of the resurrection; it is thrice repeated and, except that St. Luke does not give it the second time, it is narrated each time in all three Synoptics. St. John gives the prophecy as it was made at a different time (John ii. 19—22).

35—52. *The Sons of Zebedee: Blind Bartimaeus:* Matt. xx. 20—34: Luke xviii. 35—43: xxii. 25—26. We naturally contrast the spirit of the two petitions. St. Luke's narrative of the cure of the blind man is similar in language to the other two, but need not necessarily refer to the same fact: *cf.* Appendix, p. 81. We gather from St. Matthew that the sons of Zebedee persuaded their mother (probably Salome, Christ's aunt by His Mother: *cf.* Matt. xxvii. 56: Mark xv. 40: John xix. 25) to approach Christ in the first instance.

37. The two apparently associate the resurrection (x. 34) with the inauguration of the glorious Messianic kingdom, which they did not yet realize was 'not of this world': *cf.* Matt. xix. 28: Acts i. 6.

one on thy right hand and one on thy left, in thy glory'.

Jesus said to them, 'Ye know not what ye ask for. Can ye drink of the cup whereof I am to drink; or be baptized with the baptism wherewith I am to be baptized?' 38

They say to him, 'We can'. 39

Jesus said to them, 'Of the cup whereof I am to drink, ye shall drink, and with the baptism wherewith I am to be baptized, ye shall be baptized; but to sit on my right hand or on my left is not mine to give, but it is for those for whom it is prepared'. 40

And when the ten heard they began to be indignant about James and John. And Jesus called them unto him and saith to them, 'Ye know that they that pass as rulers of the gentiles lord it over them, and their great ones domineer over them. But with you it is not so. Nay, whosoever would become great among you shall be your servant; and whosoever would be first among you should be the slave of all. For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many'. 41 42 43 44 45

And they come to Jericho. And as he was going out of Jericho with his disciples and a large crowd, the son of Timaeus, Bartimaeus, a blind beggar, was sitting by the wayside. And on hearing that it was Jesus of Nazareth he began to cry out and say, 'Son of David, Jesus, have pity on me'. 46 47

38. The imagery was familiar: *cf.* xiv. 36: Luke xii. 50.

40. Christ here declares that it does not belong to Him to assign this or that place in the Kingdom of God arbitrarily to whomsoever He wills. All places are already assigned, for from eternity His Father has predestined the recipients to the graces that shall freely but infallibly lead thereto: *cf.* Rom. viii. 28—30. Yet it is through Christ that the actual award is made (*cf.* II Tim. iv. 8: Apoc. xxii. 12).

47. 'Son of David', a recognized name for the Messiah: *cf.* Matt. xxii. 42, etc. For its source *cf.* II Sam. (II Kings) vii. 12—16, etc.

48 And many sharply bade him hold his peace. But he cried out so much the more, 'Son of David, have pity on me'.

49 And Jesus stopped and said, 'Call him'.

And they call the blind man, saying to him, 'Be of good heart; arise, he calleth thee'.

50 And casting off his cloak he leaped up and came to Jesus. And Jesus answered him and said, 'What wilt thou that I do for thee?'

The blind man said to him, 'Rabboni, that I may see'.

52 And Jesus said to him, 'Go, thy faith hath healed thee'.

And straightway he saw, and followed him on the way.

## XI.

1 And when they come nigh to Jerusalem,  
     Triumphal  
     Entry (Sunday) as far as Bethphage and Bethany, to-  
     wards the Mount of Olives, he sendeth  
 2 two of his disciples and saith to them, 'Go ye into the  
 village which is over against you, and straightway  
 upon entering it ye shall find a colt tethered, where-  
 3 on no man hath yet sat; loose it and bring it. And  
 if any man say to you, "Why do ye this?" say ye, "The  
 Lord hath need hereof, and will straightway send it  
 back hither".'

4 And they departed and found a colt tethered out-  
 5 side a door, in the street; and they loose it. And

51. 'answered' *cf.* xi. 14, with note. 'The form *rabboni* cannot have been materially distinguished from the form of address *rabbi*' (Dalman, *Words of Jesus*, p. 340). It occurs again, John xx. 16: the meaning is, 'my master, teacher'.

52. 'Thy faith hath healed thee': *cf.* v. 34, note.

XI. 1—11. *Sunday: Triumphal Entry*: Matt. xxi. 1—11: Luke xix. 29—44: John xii. 12—19.

some of the bystanders said<sup>d</sup> to them, 'What do ye, loosing the colt?'

They answered as Jesus had said; and they let them go. And they bring the colt unto Jesus, and they cast their cloaks upon it, and he sat thereon. And many spread their cloaks upon the road, and others branches, which they had cut from the fields. And they that went before and they that followed cried out:

'Hosanna!

Blessed is he that cometh in the name of the Lord!

Blessed the kingdom of our father David that cometh!

Hosanna in the highest!

And he came into Jerusalem, into the temple; and after looking around upon everything, as it was now late, he went out to Bethany with the Twelve.

The Fig-tree :  
the Temple  
(Monday)

And the next day, when they had left Bethany, he was hungry. And perceiving in the distance a fig-tree in leaf, he went to see if he could find aught thereon. And when he came to it he found naught save leaves;

9. Ps. cxviii (cxvii). 25—26. The Aramaic *Hosha'na* originally meant 'save now', 'save, we pray'; but probably the word had lost its primary meaning and was nothing more than a joyful acclamation.

11. Our Lord stood 'looking around' upon the trafficking that moved Him to action on the morrow: cf. xi. 15.

12—19. Monday: the Fig-tree: the Temple: Matt. xxi. 12—19 a: Luke xix. 45—48: John ii. 13—17. Some difficulties in harmony occur here, but belong rather to the consideration of the other gospels.

13. As 'it was not the season for figs', Jesus found none. But the premature foliage proved that this tree was blessed above its fellows, and so there was reason to look for fruit thereon. The tree was a symbol of the nation, which Christ also found without fruit.

14 for it was not the season for figs. And he answered  
and said to it, 'Never more may any man eat fruit of  
thee!'

And his disciples heard.

15 And they come to Jerusalem. And entering the  
temple he began to cast out those who were selling  
and those who were buying in the temple; and he  
16 overturned the tables of the money-changers and the  
seats of them that sold the doves. And he suffered  
17 no one to carry a vessel through the temple; and he  
taught them and said, 'Is it not written, "My house  
shall be called a house of prayer for all the nations"?  
But ye have made it "a den of thieves".'

18 And the high priests and the scribes heard of this,  
and they sought how they might destroy him; for they  
were afraid of him, because all the multitude were  
struck with wonder at his teaching.

19 And when evening fell, they went forth outside  
the city.

20 And in the morning, as they passed by,  
Fig-tree and  
Temple again  
(Tuesday)
 they saw the fig-tree withered from the  
21 roots. Then Peter remembered and  
saith to him, 'Rabbi, see, the fig-tree which thou didst  
curse is withered'.

14. 'answered', used in the wide Semitic sense, of words in some way called for by a situation, as in xii. 35: Matt. xxviii. 5: Dan. ii. 14—15.

15. The trafficking was in Temple requisites, victims for the sacrifices, etc.; the money-changers supplied the Jewish half-shekel, due yearly for the support of the Temple (*cf.* Matt. xvii. 24), in exchange for the Greek or Roman money brought by many of the Passover pilgrims.

16. 'a vessel': the Greek word (*σκεῦος*) is in reality of wider signification, including furniture, tools, etc. Those thus laden were wont to use the Temple enclosure as a short cut from east to west, or the reverse.

17. Isai. lvi. 7: Jerem. vii. 11.

20—33. *Tuesday: Fig-tree and Temple again:* Matt. xxi. 19 b—27: Luke xx. 1—8.

And Jesus answering saith to them, ‘Have faith 22  
 in God. Amen I say to you, whosoever saith to 23  
 this mountain, “Be thou lifted up and cast into the  
 sea”, and doubteth not in his heart, but believeth that  
 what he saith is to come to pass, it shall be done for  
 him. Wherefore I say to you, whatsoever things ye 24  
 ask for in prayer, believe that ye have received them,  
 and they shall come unto you. And whensoever ye 25  
 stand at prayer, forgive if ye have aught against any  
 man, that your Father who is in heaven may likewise  
 forgive you your transgressions’.

And they come again to Jerusalem. And as he 27  
 was walking in the temple the high priests and the  
 scribes and the elders come unto him, and they said to 28  
 him, ‘By what authority dost thou these things? Or  
 who gave thee this authority to do these things?’

But Jesus said to them, ‘I will ask you one ques- 29  
 tion; answer me, and I will tell you by what authority  
 I do these things. The baptism of John—was it of 30  
 heaven or of men? Answer me’.

And they reasoned among themselves, saying, ‘If 31  
 we say, “Of heaven”, he will say, “Why then did ye  
 not believe him?” But are we to say, “of men”?’— 32

They feared the crowd, for all held that John was  
 truly a prophet. And answering they said to Jesus, 33  
 ‘We know not’.

And Jesus saith to them, ‘Neither do I tell you  
 by what authority I do these things’.

24. Cf. Isai. lxx. 24. Our Lord's words point to a standard of  
 faith and earnestness which we are too apt to regard as a monopoly  
 of the saints: cf. Rom. viii. 14, 26—27: Matt. vi. 33: James iv. 3.

25. Cf. Matt. v. 23—24: vi. 14—15.

26. ‘But if ye forgive not, neither will your Father Who is in  
 heaven forgive your transgressions’: this verse, though found in most  
 authorities, is omitted by the best. It is perhaps a gloss from Matt.  
 vi. 15.

## XII.

1

The  
Husbandmen  
and the Heir

And he began to speak to them in parables:

‘A man planted a vineyard, and he fenced it round and dug a wine-vat and built a tower; and he let it out to husbandmen and went abroad. And in due time he sent a servant unto the husbandmen to receive from the husbandmen of the fruits of the vineyard. And they laid hold of him, and beat him, and sent him away empty. And again he sent unto them another servant; and him they wounded in the head and shamefully ill-treated. And he sent another; and him they slew, and many besides, beating some and slaying others. One he yet had, a beloved son; him he sent unto them last, saying, “They will reverence my son”. But those husbandmen said to one another, “This is the heir; come, let us kill him, and the inheritance shall be ours”. And laying hold of him they killed him, and cast the corpse out of the vineyard.

‘What will the lord of the vineyard do? He will come and destroy the husbandmen, and give the vineyard to others. And have ye not read this scripture:

The stone which the builders rejected,  
The same is become the corner-stone;

This is the Lord’s doing,  
And it is wonderful in our eyes?’

**XII.** 1—12. *The Husbandmen and the Heir*: Matt. xxi. 33—46: Luke xx. 9—19.

1. Cf. Isai. v. 1—2: Jerem. ii. 21: Ps. lxxx (lxxix). 8—16. ‘let it’: God lets, but does not give, the earth to men.

2. ‘in due time’: if the lord of the vineyard let it out immediately after planting it, several years might elapse before he could claim any part of the fruit in payment of the rent (cf. Fonck, *Parables*, p. 343-4).

6. Cf. Hebr. i. 1—2.

10—11. Ps. cxviii (cxvii). 22—23.



And they sought to seize him, yet were afraid of the crowd; for they knew that he had spoken the parable of them. And they left him and went their way. 12

Insidious  
Questions

And they send unto him certain of the 13

Pharisees and Herodians to ensnare him

in speech. And they came and say to 14

him, 'Master, we know that thou art truthful, and carest naught for any man, for thou regardest not the person of men, but teachest the way of God with truth: is it lawful to give tribute to Caesar or not? Should we give it or should we not give it?'

But he, knowing their hypocrisy, said to them, 15  
'Why do ye tempt me? Bring me a shilling and let me see it'.

And they brought one; and he saith to them, 16  
'Whose is this image and inscription?'

They said to him, 'Caesar's'.

And Jesus said, 'Render to Caesar the things that 17  
are Caesar's, and to God the things that are God's'.

And they marvelled at him.

And there come unto him Sadducees, men who 18  
say that there is no resurrection; and they asked him,

'Master, Moses prescribed for us that "if a man's 19

13—34. *Insidious Questions*: Matt. xxii. 15—40: Luke xx. 20—40.

15. 'shilling', lit. *denarius*: cf. vi. 37, with note.

16. The obverse bore the head of the Emperor Tiberius, with the 'inscription', TI.(berius) CAESAR . DIVI. AUG.(usti) F.(ilius). AUGUSTUS.

17. The two spheres of authority, the temporal and the spiritual, which latter is more immediately concerned with things divine, are distinct, and there need be no clashing. The very coinage which they were using showed that the established government was in the hands of the Romans, and Christ would not countenance revolution. Nevertheless this accusation was brought against Him, even with reference to the tribute (Luke xxiii. 2).

18. For the religious opinions of the Sadducees, see Acts xxiii. 8.

19. Deut. xxv. 5—6. This was the so-called levirate marriage-law (from the Latin *levir*, a brother-in-law).

brother die and leave a widow but no child, his brother should marry the widow and should raise up issue to his brother". There were seven brothers. And the first took a wife, and at his death left no issue; and the second took her and died without leaving issue; and the third. In like manner the seven left no issue. Last of all the woman also died. In the resurrection, of which of them shall she be wife? for the seven had her to wife'.

24 Jesus saith to them:

25 'Is it not because of this that ye err—that ye know not the scriptures, neither the power of God? For when they rise from the dead, they are neither to marry nor to be given in marriage but they shall be like angels in heaven.

26 'And as for the dead—that they indeed rise—have ye not read in the Book of Moses, at the Bush, how God spoke to him saying, "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not a God of dead men but of living. Greatly do ye err'.

28 And one of the scribes, who had heard them disputing, recognizing that he had answered them well, came forward and asked him, 'What is the first commandment of all?'

29 Jesus answered, 'The first is: "Hear, O Israel!

24—27. They had failed to recognize that 'the power of God' alters in heaven the conditions of life on earth, and that the continued relationship between God and the dead, so clearly implied in 'the scriptures', is not possible if the dead cease to exist. The argument proves directly the immortality of the soul; but the denial of this truth lay at the root of the Sadducean error as to the resurrection of the body. Incidentally Our Lord impugns their denial of angels (*cf.* Acts xxiii. 8). 'at the Bush' *i.e.*, in that part of the Pentateuch (Exod. iii) which relates the incident of the burning bush: *cf.* Rom. xi. 2.

29—33. Deut. vi. 4—5: iv. 35: Lev. xix. 18: I Sam. (I Kings) xv. 22.

The Lord our God is one Lord. And thou shalt love 30  
 the Lord thy God with thy whole heart, and with thy  
 whole soul, and with thy whole mind, and with thy  
 whole strength". The second is this: "Thou shalt 31  
 love thy neighbour as thyself". No other command-  
 ment is greater than these'.

And the scribe said to him, 'Well spoken, master! 32  
 With truth hast thou said that "He is one and that  
 there is no other but He", and that to "love Him with 33  
 the whole heart, and with the whole understanding,  
 and with one's whole strength", and to "love one's  
 neighbour as oneself", is far more than all "the holo-  
 causts and sacrifices"'. .

And Jesus, seeing that he had answered wisely, 34  
 said to him, 'Thou art not far from the kingdom of  
 God'.

And thenceforth no one dared to question him.

And while he was teaching in the tem- 35  
 ple Jesus answered and said, 'How say  
 the scribes that the Christ is son of  
 David? David himself said, in the Holy Spirit, 36

The Lord said to my Lord, Sit thou on my right  
 hand,

Until I put thine enemies beneath thy feet.

34. The good dispositions of the scribe are evident; nevertheless we may infer from St. Mark's concluding remark, and from the parallel account in St. Matthew, that there were Pharisees standing by who were hoping that Our Lord's answer might in some way give them a handle against Him.

35—40. *Christ is Divine*: Matt. xxii. 41—xxiii. 12: Luke xx. 41—47. Christ retorts upon their captious questions with one of His own, of deepest import.

35. 'answered': cf. xi. 14, with note. The Scribes drew their teaching (and rightly) from such passages as II Sam. (II Kings) vii. 12—17: Ps. lxxxix (lxxxviii). 3—4: Isai. xi. 1—10: Jerem. xxiii. 5—6.

36—37. Ps. cx (cix). 1. The reply that Jesus sought to elicit was that the Messiah was David's 'son' by carnal descent, and David's 'Lord' in virtue of His divinity.

37 David himself calleth him "Lord"; how then is he his son?'

And the mass of the people listened to him gladly.

38 And in the course of his teaching he said, 'Beware of the scribes, who love to walk about in long robes, and to be saluted in the market-places, and to have the first seats in the synagogues and the first  
39 couches at dinners, men who devour the houses of  
40 widows and make pretence of long prayers. These shall receive a heavier judgement'.

41 And he sat down over against the treasury and watched the multitude casting money into the treasury. And many rich  
42 were casting in large sums. And there came one poor  
43 widow, who cast in two mites, that is, a farthing. And he called unto him his disciples and said to them, 'Amen I say to you, this poor widow hath cast in more  
44 than all who were casting into the treasury; for all they cast in out of their abundance, but she out of her want hath cast in all that she had, her whole livelihood'.

### XIII.

1

The End of  
Jerusalem

And as he was going out of the temple one of his disciples saith to him, 'Master, look, what stones, and what buildings!'

41—44. *The Widow's Mite*: Luke xxi. 1—4. In the poor widow Christ finds the true ideal, that piety and trust in God to which His opponents are strangers.

42. The 'mite' (λεπτόν) was Greek money, the smallest copper coin in circulation. For the benefit of his Roman readers, St. Mark adds that 'two mites' make a Roman *quadrans* (κοδράντης), even less than our 'farthing'.

XIII. 1—23. *The End of Jerusalem*: Matt. x. 17—22: xxiv. 1—25: Luke xxi. 5—24.

And Jesus said to him, 'Seest thou these great buildings? There shall not be left here a stone upon a stone, that shall not be thrown down'.

And when he was seated upon the Mount of Olives, over against the temple, Peter and James and John and Andrew asked him privately, 'Tell us when these things shall be, and what shall be the sign that they are all about to be accomplished?'

And Jesus began to say to them, 'Look to it that no man lead you astray. Many shall come in my name, saying, "I am he", and they shall lead many astray. And when ye hear of wars and rumours of wars, be not alarmed; these things "must befall",

4. In the following chapter it is difficult at times to distinguish what refers to the end of Jerusalem and what to the end of the world. Nor would it be right to insist on a clear-cut distinction throughout. In the first place, the former is the type of the latter, and it has been said, though the words are not strictly applicable to our Lord, that 'when there is question of *prophecy by fact* or of types, the prophet sees the unity which exists in the divine mind between the event signifying and the event signified, and therefore speaks of type and anti-type without discriminating between them; moreover as these two, in the intention of God, are part of one and the same design of providence, the prophet assigns to the type itself that complete accomplishment of the divine promises which belongs to the anti-type alone' (Pesch, *De Inspiratione*, p. 506, note). And again, it is not perfectly clear that Our Lord's words to the apostles are necessarily to be taken of their own personal experiences in the future; here, as often elsewhere, He may also be addressing them as the then representatives of the Church. Nevertheless it is a recognized principle of exegesis that the more literal interpretation is not to be abandoned without a grave cause; and in the present case the difficulties do not appear of sufficient weight to justify the rejection of such an interpretation. On the same principle, although 'the sympathy of nature' with spiritual issues is vividly portrayed in Holy Writ (*e.g.*, Isai. xi. 6—8: Ps. cxiv (cxiii). 4—6: Rom. viii. 19—22), it has not seemed necessary to invoke it to explain such a passage as xiii. 24—25.

6—7. Many raised false messianic hopes before the fall of Jerusalem (for instance, *cf.* Acts viii. 9: Josephus, *Bell. Iud.* ii. 13. 4), and there were considerable disturbances, both in Palestine and the Roman Empire in general.

7. Dan. ii. 28.

8 but the end is not yet. For "nation shall rise against nation, and kingdom against kingdom"; there shall be earthquakes in places, there shall be famines—these things are but the beginning of sorrows.

9 'Look ye to yourselves. They shall deliver you up to sanhedrins and ye shall be beaten in synagogues, and shall be brought before governors and kings for my sake, for a witness unto them. And unto all the nations must the gospel first be preached. And when they lead you away to deliver you up, have no care beforehand as to what ye shall say, but whatsoever is given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. Brother shall deliver up brother to death, and a father his child; and "children shall rise up against their parents" and shall put them to death. And ye shall be hated of all because of my name. But he that persevereth to the end, he shall be saved.

14 'Now when ye see "the abomination of desolation" standing where he ought not—let him that readeth understand—then let those in Judaea flee to the mountains; let not him that is upon the house-top

8. II Chron. (Paral.) xv. 6: Isai. xix. 2. 'these are . . . sorrows' (*ᾠδίνων*): "these things are the first death-throes of the old order, or the first birth-pangs of the new" (Swete, *ad loc.*).

9. 'sanhedrins', the local courts of the Jews, as well as the central one at Jerusalem: an Aramaic word from the Greek *συνέδριον*, which is here used in the text. For examples of the treatment here prophesied *cf.* Acts v. 25—40: xiii. 4: xvi. 23: II Cor. xi. 23—25.

10. *Cf.* Rom. i. 8: x. 18: Col. i. 6, 23. St. Paul appears to be speaking of the Greco-Roman world of his own time, with the nations known to border upon it; and we can take this verse in the same sense.

12. Mich. vii. 6.

14. Dan. ix. 27: xii. 11. In the light of the parallel verse Luke xxi. 20, the 'desolating abomination', here personified, consists of the destroying heathen legions of Rome, encompassing the holy city. The parenthetic 'let him that readeth understand' is probably our Lord's own (not St. Mark's), calling attention to the words of Daniel.

15. An outer staircase is implied; the man must take the shortest and readiest way to safety (*cf.* ii. 1, note).

come down and enter to take aught from his house,  
neither let him that is in the field turn back to fetch  
his cloak. 16

'Woe to them that are with child and to them that  
give suck in those days! Pray that it befall not in  
the winter; for those shall be days of "affliction such  
as hath not been from the beginning of the crea-  
tion" which God created "until now", and never  
shall be. And unless the Lord had shortened the  
days, no flesh had been saved. But because of the  
elect whom he hath chosen he hath shortened the  
days. 20

'And then if any man say to you, "lo, here is the  
Christ", "lo, there", believe it not. For there shall  
arise false christs and "false prophets, and they shall  
work signs and wonders" so as to mislead, if possible,  
the elect. But do ye be on your guard; I have fore-  
told you all. 23

'But in those days, after that affliction, 24  
The End  
of the World "the sun shall be darkened, and the  
moon shall not give her light, and stars 25  
shall be falling from heaven, and the powers in heaven  
shall be shaken". And then shall they see "the Son 26

19. Dan. xii. 1.

20. The siege of Jerusalem lasted five months; but for God's inter-  
vention in favour of 'the elect', *i.e.*, the Christian Jews left in it,  
including perhaps those thereafter to become such, not a soul would  
have escaped.

22. Deut. xiii. 1.

24—27. *The End of the World*: Matt. xxiv. 29—31: Luke xxi.  
25—28.

24—25. Isai. xiii. 10: xxxiv. 4: 'the powers in heaven' are the  
heavenly bodies in general. 'after that affliction', and therefore as  
something distinct from it: *cf.* xiii. 32, with note. On the interpreta-  
tion of these verses *cf.* xiii. 4, note.

26. Dan. vii. 13: *cf.* Mark xiv. 62.

of Man coming in the clouds" with great power and  
 27 glory. And then shall he send forth the angels and  
 "gather together" his elect "from the four winds,  
 from the ends of the earth unto the ends of the  
 heavens".

28 ' Now from the fig-tree learn her para-  
       **Signs and** ble. As soon as the branch thereof  
       **Warnings** cometh to be tender and putteth forth the  
 29 leaves, ye know that summer is nigh. So in like man-  
 30 ner ye, when ye behold these things coming to pass,  
 know that it is nigh, at the door. Amen I say to you,  
 this generation shall not pass away until all these  
 31 things be accomplished. Heaven and earth shall pass  
 away, but my words shall not pass away.

32 ' But about that day or that hour no man knoweth,  
 not even the angels in heaven, nor yet the Son, but only  
 33 the Father. Take heed, watch; for ye know not when  
 34 is the time. It is as if a man on his travels should  
 leave his house and give authority to his servants, to  
 each one his work, and had commanded the porter to  
 35 keep watch. Watch ye, therefore, for ye know not  
 when the master of the house cometh, whether at even-  
 tide or at midnight or at cock-crow or in the morning,  
 36, 37 lest he come suddenly and find you sleeping. And  
 what I say to you, I say to all, watch '.

27. Zach. ii. 6 : Deut. xxx. 4 : cf. I Thess. iv. 16—17.

28—37. *Signs and Warnings* : Matt. xxiv. 32—42 : Luke xxi. 29—36.

32. ' that day ' harking back to xiii. 24—27, and clearly indicating an utterly uncertain time, other than that which is certainly to fall within the lifetime of Christ's hearers (xiii. 30). For this latter crisis the apostles are also to watch, but all Christians are to do so likewise (xiii. 37 : cf. xiii. 4, note). ' no man knoweth . . . nor yet the Son ' : Jesus knew ' that hour ', but not with knowledge that He was commissioned to reveal : cf. Acts i. 7 : John xv. 15.

35. The four watches of the night are alluded to ; cf. vi. 48, with note.



## D

**The Passion and Resurrection.** (cc. XIV—XVI.)**I. The Last Supper and the Sanhedrin.** (Chap. XIV.)

XIV.

Supper at Bethany: Betrayal (Wednesday)	Now it was two days before the passover and the feast of the unleavened bread. And the high priests and the scribes sought how they might seize him by guile and put him to death. For they said, ' Not during the fes- tival, lest there be a tumult of the people '.	1      2
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And whilst he was in Bethany, in the house of Simon the leper, at table, there came a woman with an alabaster jar of ointment—pure nard of great value; and she brake the jar and poured it over his head. And some were indignant among themselves: ' Wherefore hath this waste of the ointment been made? This ointment could have been sold for more than three hundred shillings and given to the poor '.	3      4  5
--	-------------------------------------

And they upbraided her. But Jesus said, ' Let her be; why do ye trouble her? She hath wrought a good work upon me. For the poor ye have with you al- ways, and whensoever ye will ye can do good to them; but me ye have not always. What she could, she hath	6      7  8
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**XIV. 1—11.** *Wednesday: Supper at Bethany: Betrayal:* Matt. xxvi. 1—16: Luke xxiii. 1—6: John xii. 1—11.

1. The 'passover', distinguished here from the feast of 'unleavened bread' which followed immediately upon it, refers to the supper at which the paschal lamb was eaten (*cf.* Exod. xii: xxxiv. 18: etc.).

3. The incident appears to have occurred on the day before Palm Sunday (*cf.* John xii); St. Mark's arrangement emphasizes its relation to the passion. 'a woman', Mary the sister of Martha (John xii. 3), most likely to be identified with the Magdalene (*cf.* *Expositor*, July, 1909: 'The Sinner in the City', by C. Lattey, S.J.).

8. The anointing is a presage of His death, and is to supply for the incompleteness of the anointing that followed that death, an incompleteness due to the sabbath and the resurrection (*cf.* xvi. 1: John xix. 39—42).

done; she hath anointed my body beforehand for  
 9 burial. Amen I say to you, wheresoever the gospel  
 is preached throughout the world, that also which she  
 hath done shall be told for a memorial of her '.

10 And Judas Iscariot, one of the Twelve, went off  
 11 unto the high priests to betray him to them. And  
 when they heard, they were glad, and promised to  
 give him money. And he sought how he might con-  
 veniently betray him.

12 And on the first day of the unleavened  
 The Last Supper  
 (Thursday) bread, when they were wont to sacrifice  
 the passover, his disciples say to him,  
 ' Where wilt thou that we go and prepare for thee to  
 eat the passover?'

13 And he sendeth two of his disciples and saith to  
 them, ' Go ye into the city, and there shall meet you  
 14 a man carrying a pitcher of water; follow him, and  
 wheresoever he entereth, say ye to the master of the  
 house, " The master saith, Where is my guest-cham-  
 ber, wherein I may eat the passover with my dis-  
 15 ciples?"' And he will show you a large upper room,  
 furnished and ready; and there prepare ye for us '.

16 And the disciples went forth and came into the  
 city, and found as he had told them. And they pre-  
 pared the passover.

12—31. *Thursday: the Last Supper*: Matt. xxvi. 17—35: Luke xxii.  
 7—39: John xiii—xvii.

12. 'when they were wont to sacrifice the passover': these words  
 are a well-known crux, as they can only refer to the sacrifice of the  
 lamb on the afternoon of Nisan 14th, whereas the overwhelming weight  
 of evidence goes to show that the Last Supper was on the evening pre-  
 ceding that afternoon. In the Appendix (pp. 76—77) it is suggested that  
 the evangelist may be reckoning Nisan 14th in the Jewish way, from  
 sunset to sunset, and that everything here narrated may have happened  
 after sunset. 'on the first day of the unleavened bread': this expres-  
 sion is in any case a somewhat surprising, but not impossible one  
 (cf. Appendix, p. 79).

And when evening had fallen he cometh with the 17  
Twelve. And whilst they were at table eating, Jesus 18  
said, 'Amen I say to you, one of you will betray me,  
even "he that eateth with me" '.

They began to be sad and to say to him, one by 19  
one, 'Is it I?'

He said to them, 'One of the Twelve, he that dip- 20  
peth with me into the bowl. For the Son of Man go- 21  
eth, as it is written of him; but woe to that man  
through whom the Son of Man is betrayed! It were  
good for that man if he had not been born '.

And whilst they were eating he took bread, and 22  
blessed and brake, and gave to them. And he said,  
'Take ye, this is my body '.

And he took a cup, and giving thanks gave to 23  
them, and all drank thereof. And he said to them, 24  
'This is my blood, of the covenant, which is being  
shed on behalf of many. Amen I say to you, that 25  
henceforth I shall not drink of the fruit of the vine

18. Ps. xli (xl). 10.

19. 'Is it I?' 'not I?' expecting a negative reply.

20. 'he that dippeth with me into the bowl', emphasising the close intimacy in which the betrayer lived with Him. Others gather from John xiii. 24—26 that this detail clearly indicated the betrayer, but was spoken privately to St. John.

21. 'as it is written': the Scriptures foreshadow Christ's betrayal (cf. Ps., xli [xl]. 9; John xiii. 18) and death (e.g., Isai. liii).

22—23. 'blessing' (εὐλογίας) is the equivalent of 'giving thanks': cf. vi. 41, with note. 'This is my body': 'Since Christ our Redeemer said that what He offered under the appearance of bread was truly His Body, therefore it has ever been the belief of the Church of God—and this holy Council now declares it anew—that by the consecration of the bread and wine the whole substance of the bread is converted into the substance of the Body of Christ Our Lord, and the whole substance of the wine into the substance of His Blood' (Council of Trent, session xiii. chap. 4). Thus Our Lord fulfils the promise given in John vi. 51.

24. As Moses dedicated the Old Covenant with the blood of the sacrifice (Exod. xxiv. 8), so Christ dedicates the New.

25. Cf. Luke xxii. 29—30.

until that day when I drink it new in the kingdom of God'.

26 And after a hymn they went forth unto the Mount  
27 of Olives. And Jesus saith to them, 'All ye shall  
be scandalized, for it is written, "I will smite the  
28 shepherd, and the sheep shall be dispersed;" but after  
I am risen, I will go before you into Galilee'.

29 Peter said to him, 'Even if all shall be scandal-  
ized, yet not I'.

30 And Jesus saith to him, 'Amen I say to thee, to-  
day, this very night, before the cock crow twice, thou  
shalt deny me thrice'.

31 But he spoke all the more vehemently, 'Though  
I should have to die with thee, I will not deny thee'.  
And in like manner said they all.

32 And they come to a plot of land called  
**The Prayer  
in the  
Garden** Gethsemane; and he saith to his dis-  
ciples, 'Sit ye here, whilst I pray'.

33 And he taketh with him Peter and James and  
34 John; and he began to be dismayed and distressed.  
And he saith to them: 'My soul is sorrowful unto  
death. Stay ye here and watch'.

35 And going forward a little he fell upon the  
ground, and prayed that if it were possible the hour  
36 might pass away from him. And he said, '*Abba*,  
Father, all things are possible to thee, turn aside this  
cup from me; yet not what I will, but what thou  
wilt'.

27. Zach. xiii. 7.

32—42. *The Prayer*: Matt. xxvi. 36—46: Luke xxii. 40—46: John xviii. 1.

34. Ps. xliii (xlii). 5.

36. '*Abba*', the Aramaic for 'Father'. Christ gives expression to His human 'dismay and distress' (xiv. 34), yet His human will remains in perfect harmony with the divine.

And he cometh and findeth them asleep, and he saith to Peter, 'Simon, sleepest thou? Couldst thou not watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit indeed is willing, but the flesh is weak'.

And again he departed and prayed, saying the same words. And again he came and found them asleep, for their eyes were heavy; and they knew not what to answer him. And he cometh the third time, and saith to them, 'Sleep on now, and rest! Enough! The hour is come; behold, the Son of Man is to be betrayed into the hands of sinners. Arise, let us go; behold, he that betrayeth me is at hand'.

The  
Betrayal

And straightway, whilst he was yet speaking, cometh Judas, one of the Twelve, and with him a multitude with swords and clubs, from the high priests and the scribes and the elders. Now he that betrayed him had given them a sign, saying, 'Whomsoever I shall kiss, that is he; seize him and lead him away carefully'.

And when he was come, straightway he went up to him and saith, 'Rabbi!' And he kissed him.

And they laid hands on him and seized him. But one of the bystanders, drawing his sword, struck the servant of the high priest and cut off his ear. And Jesus answering said to them: 'Are ye come out, as against a robber, with swords and clubs to arrest me? Day after day I was with you in the temple teaching, and ye seized me not. But that the scriptures may be fulfilled'.

41. 'Sleep on now, and rest!' Doubtless said in irony.

43—52. *The Betrayal*: Matt. xxvi. 47—56: Luke xxii. 47—53: John xviii. 2—11.

47. 'one of the bystanders', Simon Peter (John xviii. 10).

50, 51 And all left him and fled. And a certain young  
man followed him, with a linen wrap thrown about  
52 his naked body. And they seize him; but he left the  
wrap behind and fled naked.

53 Before  
Caiaphas :  
St. Peter's  
Denials And they led Jesus away unto the high  
priest; and all the high priests and the  
elders and the scribes gather together.

54 And Peter followed him at a distance, as far as the  
courtyard of the high priest, and sat with the attend-  
ants, warming himself at the fire.

55 Now the high priests and the whole sanhedrin  
sought evidence against Jesus, in order to put him to  
56 death, and they found none; for many bore false wit-  
ness against him, and their evidence did not agree.  
57 And some arose and bore false witness against him,  
58 saying, 'We heard him say, "I will overthrow this  
temple made with hands, and after three days I will  
build up another not made with hands"'.  
59, 60

And even so, their evidence agreed not. And the  
high priest arose in their midst and asked Jesus, say-  
ing, 'Answerest thou naught? What is it that these  
men allege against thee?'

51. 'a wrap', either for summer wear or as a night-dress. The young man was well-to-do. He can scarcely have been St. Mark himself (*cf.* *Intro.* p. vii).

53—72. *Caiaphas: St. Peter's denials*: Matt. xxvi. 57—75: Luke xxii. 54—71: John xviii. 12—27. An arrangement of these narratives is attempted in the harmony at the end.

53. 'They led Jesus' before the Great Council or Sanhedrin, composed of seventy-one members, high priests and scribes (or doctors of the law). 'Elder', like 'councillor' (xv. 43), was apparently the title of the Sanhedrist as such: *cf.* Schürer, *History of Jewish People*, ii. 1, p. 167. It was the supreme court of justice among the Jews, and gave decisions in all religious and civil matters not reserved to the Roman authority.

58. The saying here perverted in 'false witness' is doubtless that reported and explained in John ii. 19—21.

60. 'What is it?' *i.e.*, 'What are we to think of it?'

But he held his peace and made no reply. 61

Again the high priest asked him, saying to him,  
'Art thou the Christ, the Son of the Blessed One?'

Jesus said, 'I am; and "ye shall see the Son of  
man seated on the right of the Power and coming with  
the clouds of heaven"'. 62

And the high priest rent his robes and saith,  
'What further need have we of witnesses? Ye have  
heard the blasphemy; what think ye?' 63 64

And they all condemned him to be worthy of  
death. And some began to spit upon him, and to  
cover his face and buffet him, saying, 'Prophesy!'  
And the attendants dealt him blows. 65

And whilst Peter was below in the courtyard, there  
cometh one of the maid-servants of the high priest;  
and seeing Peter warming himself, she looked closely  
at him and saith, 'Thou also wast with the Nazarene,  
Jesus'. 66 67

But he denied it, saying, 'I neither know nor un-  
derstand what thou sayest'. 68

And he went out into the vestibule. And the  
maid-servant saw him and again began to say to the  
bystanders, 'This man is one of them'. 69

61. 'the Son of the Blessed One', *i.e.*, of God: *cf.* Matt. xxvi. 63; Rom. ix. 5. Caiaphas, like many others (*cf.* John x. 33), apparently realized that Jesus claimed to be Son of God by nature. It is even probable that 'the high priest admits the Divine Sonship of Messiah; . . . the alternative to this inference is that Caiaphas is quoting words which were attributed to Jesus (*cf.* Matt. xxvii. 43), . . . but the form of the sentence favours the view that Caiaphas himself identified the Messiah with the Son' (Swete, *St. Mark*, p. 358).

62. *Cf.* Dan. vii. 13; Ps. cx (cix). 1; Mark viii. 38; xiii. 26. 'the Power': St. Luke adds, 'of God'. Already in the apocryphal Book of Enoch, in passages generally admitted to have been written before the time of Christ, Dan. vii. 13 receives a messianic interpretation (*Book of Enoch*, esp. lxix. 29). The Messiah sums up the Chosen People, as Nebuchadnezzar does Babylon (Dan. ii. 38). The title 'Son of man' is probably to be explained mainly by Dan. vii.

70 But again he denied it. And a little later the by-standers again said to Peter, 'Truly, thou art one of them, for thou art a Galilæan'.

71 But he began to curse and swear, 'I know not this man of whom ye speak'.

72 And straightway, for the second time, the cock crew. And Peter remembered the word that Jesus had said to him, 'Before the cock crow twice, thou wilt deny me thrice'. And reflecting thereon, he wept.

## XV.

## II. Pilate and the Crucifixion. (Chap. XV.)

1 And straightway in the morning the high  
     Before Pilate  
     (Friday)  
 2 priests with the elders and scribes—the whole sanhedrin—after taking counsel together, bound Jesus and took him and delivered him to Pilate. And Pilate asked him, 'Art thou the King of the Jews?'

He answered and saith to him, 'Thou sayest it'.

3 And the high priests brought many charges  
 4 against him. And Pilate again asked him, saying, 'Answerest thou naught? See how many charges they bring against thee!'

5 But Jesus made no further answer, so that Pilate marvelled.

72. 'reflecting thereon', *ἐπιβαλὼν*: the rendering is doubtful and suggestions are many: cf. Field, *Notes on the Translation of N.T.* p. 41: Moulton, *Prolegomena to Grammar of N.T. Greek*, p. 131: etc.

XV. 1—20. *Friday: before Pilate*: Matt. xxvii. 1—31: Luke xxiii. 1—25: John xviii. 28—xix. 16.

1. 'Pilate' was the fifth of the Roman procurators who since the deposition of Archelaus (for whom cf. Matt. ii. 22) had governed Judæa (Luke iii. 1), subject to the jurisdiction of the proconsul of Syria.

2. 'Thou sayest it': *i.e.*, "you say so yourself, not I", which always to some extent implies that one would not have made this particular statement spontaneously if the question had not been asked' (Blass, *Grammar of N.T. Greek*, p. 260). In the Greek the words of the question, taken in themselves and apart from the tone in which they were spoken, also form the *assertion*, 'Thou art. . .'. In this sense Pilate 'has said it'.



Now at the feast he was wont to release to them 6  
 one prisoner, whomsoever they asked. And there was 7  
 the man called Barabbas, imprisoned with certain 8  
 rioters, men who in the riot had committed murder. 8  
 And when the multitude came up, they began to ask 9  
 him to do to them as he was wont. But Pilate an- 9  
 swered and said to them, 'Will you that I release to 9  
 you the King of the Jews?'

For he knew that it was out of envy that the high 10  
 priests had delivered him up. But the high priests 11  
 stirred up the crowd to ask him rather to release to 11  
 them Barabbas. And Pilate again answered and said 12  
 to them, 'What then shall I do with him whom ye 12  
 call the King of the Jews?'

Again they cried out, 'Crucify him!' 13

Pilate said to them, 'Why, what evil hath he 14  
 done?'

But they cried out all the more vehemently, 'Cru-  
 cify him!'

And Pilate, wishing to satisfy the crowd, released 15  
 to them Barabbas, and delivered up Jesus, after 15  
 scourging him, to be crucified.

And the soldiers led him away into the courtyard, 16  
 that is, the praetorium; and they call together the 16  
 whole cohort. And they clothe him in purple, and 17  
 plait a crown of thorns and put it on him. And they 18  
 began to salute him, 'Hail, king of the Jews!' And 18  
 they struck his head with a reed, and spat upon him, 19  
 and bending their knees they worshipped him. And 20

16. The 'Praetorium', the Latin name of the official residence of the procurator (Acts xxiii. 35), at this time probably the tower Antonia, to the north of the Temple. In this verse, however, it seems to refer only to the most public part of the building, the open courtyard.

17. 'purple', probably a faded military cloak, originally scarlet: cf. Matt. xxvii. 28.

when they had mocked him, they stripped him of the purple and clad him in his own garments.

21                    <sup>The</sup>  
                         <sup>Crucifixion</sup>      And they lead him forth to crucify him ;  
                                            and they compel a certain passer-by,  
                                            Simon of Cyrene, who was coming from  
the country, the father of Alexander and of Rufus,  
to take up his cross.

22                    'And they bring him unto the place of Golgotha,  
23                    which translated is ' the place of the skull '. And they  
                         offered him wine, drugged with myrrh, but he took  
24                    it not. And they crucify him, and ' divide his gar-  
                         ments, casting lots for them ', to decide what each  
25                    should take. Now it was the third hour when they  
26                    crucified him. And the inscription recording the  
charge against him ran thus,

#### THE KING OF THE JEWS.

27                    And with him they crucify two robbers, one on his  
29                    right hand and one on his left. And the passers-  
by railed at him, tossing their heads and saying,  
' Ha, thou that overthrowest the temple and in three

21—32. *The Crucifixion*: Matt. xxvii. 32—44: Luke xxiii. 26—43: John xix. 17—27.

21. 'Cyrene', the chief city of the Cyrenaica, N. Africa, had received an important Jewish settlement even in the time of the Ptolemies: cf. Josephus, *Contra Ap.*, ii. 4: I Mach. xv. 23: Acts ii. 10: vi. 9. 'Rufus', perhaps the Rufus mentioned in Rom. xvi. 13.

22. 'Golgotha', the Aramaic form of the Hebrew *gulgoth*, 'a skull' (in Latin *calvaria*, whence our 'Calvary'), probably refers to the skull-shaped knoll which was the scene of the crucifixion.

23. The 'drugged wine' was a narcotic compassionately offered to the condemned in order to deaden the sense of pain.

24. Ps. xxii (xxi). 18.

25. 'the third hour', about 9 a.m.; the difficulty raised by John xix. 14 is considered in the note on that verse.

28. This verse ('and the scripture was fulfilled, which saith: and he was reckoned among the wicked': Isai. liii. 12), is omitted by the best authorities, and is probably a gloss from Luke xxii. 37.

29. Ps. xxii (xxi). 7.

days buildest it up! Save thyself! Come down from the cross!’ 30

In like manner the high priests with the scribes spoke in mockery to one another, ‘Others he saved, himself he cannot save. Let the Christ, the King of Israel, come down now from the cross, that we may see and believe’. 31 32

And they that were crucified along with him reproached him.

And at the sixth hour darkness fell over the whole land until the ninth hour. 33

And at the ninth hour Jesus cried with a loud voice, ‘*Eloi, Eloi, lama sabachthani*’, which translated is, ‘My God, my God, why hast thou forsaken me?’ 34

And some of the bystanders hearing this said, ‘Lo, he calleth Elias’. 35

And one of them ran, and soaking a sponge with vinegar put it upon a reed, and offered it to him to drink, saying, ‘Let be, let us see whether Elias be coming to take him down’. 36

But Jesus uttered a loud cry and gave up the ghost. 37

And the veil of the temple was rent in twain from top to bottom. And when the centurion, who was 38 39

33—47. *Christ's Death and Burial*: Matt. xxvii. 45—61: Luke xxiii. 44—56: John xix. 28—42.

34. Ps. xxii (xxi). 1, in Aramaic (*cf.* Dalman, *Words of Jesus*, p. 54). Our Lord was perhaps passing over in His mind the whole of this psalm, which foreshadowed so truly the extremity of His human desolation.

35. ‘vinegar’, apparently *posca*, the mixture of water and vinegar drunk by soldiers and labourers: *cf.* Ps. lxix (lxviii). 21.

38. ‘the veil of the temple’, lit. ‘of the sanctuary’: not the outer veil which hung before the entrance to the Holy Place, but the inner veil separating the Holy Place from the Holy of Holies: *cf.* Hebr. ix. 3. The symbolism is indicated in Hebr. ix. 6—8: x. 19—20.

standing over against him, had seen him thus give up the ghost, he said, 'Truly this man was Son of God'.

40 And there were also women looking on from afar, among whom were Mary Magdalene, and Mary the mother of James the Less and of Joses, and Salome.  
41 These were wont to follow him about and minister to him when he was in Galilee. And many others were there who had come up with him to Jerusalem.

42 And when evening had already fallen, because it was the day of preparation, that is, the eve of the sabbath,  
43 there came Joseph of Arimathaea, a councillor of good position, who himself also was awaiting the kingdom of God, and he went in boldly unto Pilate and asked for the body of Jesus. But Pilate marvelled that he should be already dead. And he sent for the centurion and asked him whether he were already dead; and on being informed by the centurion  
44 he granted the body to Joseph. And he bought a linen sheet, and took him down and swathed him in the sheet, and laid him in a tomb, which had been hewn out of the rock. And he rolled a stone to the entrance of the tomb. And Mary Magdalene and Mary  
45 the mother of Joses beheld where he was laid.  
46

## XVI.

## III. The Resurrection. (Chap. XVI.)

1 And when the sabbath was over, Mary Magdalene, and Mary the mother of James, and Salome, bought spices that  
2 they might go and anoint him. And very early in the

42. 'the day of preparation', *i.e.*, for the sabbath, which began at sunset.

43. 'councillor' or member of the Great Sanhedrin: *cf.* xiv. 53, with note: Luke xxiii. 51. 'awaiting the Kingdom of God', as Simeon and others: *cf.* Luke ii. 25, 38.

XVI. 1—8. *The Empty Tomb*: Matt. xxviii. 1—8: Luke xxiv. 1—11: John xx. 1—10. A possible arrangement of the narratives of the four gospels is given at the end.

1. 'when the sabbath was over', *i.e.*, after sunset on the Saturday.

morning on the first day of the week they come to the tomb, the sun being now risen. And they began to say to one another, 'Who will roll us away the stone from the entrance of the tomb?' 3

And on looking up they see that the stone hath been rolled back. For it was very great. And on entering the tomb they saw a young man seated on the right side, clad in a white robe; and they were terrified. But he saith to them, 'Be not terrified. Ye seek Jesus of Nazareth, who was crucified. He is risen, he is not here. Behold the place where they laid him! But go, tell his disciples and Peter that he goeth before you into Galilee; there ye shall see him, as he told you'. 4 5 6 7

And going forth they fled from the tomb, for they were seized with trembling and amazement. And they told naught to any man, for they were afraid. 8

And after his resurrection early on the first day of the week, he first appeared to Mary Magdalene, out of whom he had cast seven devils. She went and told it to those who had been with him, who were mourning and weeping. And they, when they heard that he was alive and had been seen by her, believed it not. 9 10 11

The Risen Lord

After this he appeared in another form to two of them, as they were walking along on their way to the 12

7. Cf. xiv. 28.

8. 'they told naught to any man'. These words are at first sight difficult to reconcile with the other gospel narratives, and with xvi. 10; but we need not suppose that their silence outlasted their return home.

9—20. *The Risen Lord*: Matt. xxviii. 9—20: Luke xxiv. 13—53: John xx. 11—25. On the authenticity of these verses cf. *Introd.* pp. xii—xiv. The fact that they add something to what we are told in the other gospels sufficiently shows their independence of them.

9—11. Cf. John xx. 1—18: Luke viii. 2.

12—13. Cf. Luke xxiv. 13—35.

13 country. And they went back and told it to the rest ;  
and even them they believed not.

14 Later he appeared to the eleven themselves whilst  
they were at table, and he reproved their want of  
faith and stubbornness of heart, in that they had not  
believed those who had seen him risen from the dead.

15 And he said to them, 'Go ye into all the world  
16 and preach the gospel to the whole creation. He that  
believeth and is baptized shall be saved: he that be-  
17 lieveth not shall be condemned. And these signs  
shall follow them that believe: in my name they shall  
cast out devils, they shall speak with new tongues,  
18 and they shall take up serpents in their hands, and if  
they drink any deadly thing it shall not harm them:  
they shall lay hands upon the sick and they shall re-  
cover'.

19 So the Lord Jesus, after speaking to them, was  
taken up into heaven and 'took his seat at the right  
20 hand of God'. But they went forth and preached  
everywhere, the Lord working with them and confirm-  
ing the word by the signs that followed thereupon.

14. *Cf.* Luke xxiv. 36—43 : John xx. 19—23.

15. The charge was probably given in Galilee: *cf.* Matt. xxviii, 16—20.

17. 'new tongues': *cf.* Acts ii. 3—11 : I Cor. xiv. 2, with note.

18. Neither the 'taking up serpents' nor the 'drinking any deadly thing' can be illustrated from the New Testament itself: yet *cf.* Acts xxviii. 3—4.

19. For forty days Jesus was appearing and speaking to them of the Church: *cf.* Acts i. 3. 'The Lord Jesus': doubtless the word 'Lord' (*κύριος*) is here a confession of Christ's divinity: *cf.* Philip. ii. 9—11, with note. Thus, at the close of the gospel, we are once more reminded of Acts x. 36—42, where St. Peter outlines St. Mark's gospel, and proclaims Jesus 'Lord of all', *πάντων κύριος*.

## APPENDIX.

### THE CHRONOLOGY AND HARMONY OF THE LIFE OF CHRIST.

By the Rev. C. LATTEY, S.J.

The mention of the census in Luke ii. 2 has long presented a formidable difficulty to commentators, but now, thanks very largely to the researches of Sir W. Ramsay,<sup>1</sup> it seems to afford us the means of dating accurately the birth of Christ. Evidence has gradually come to light which points conclusively to the holding of an imperial census every fourteen years. This was first certainly established in the case of Egypt,<sup>2</sup> but it soon became clear that the system extended to the whole empire.<sup>3</sup> Into this system falls quite naturally and in its proper place the enrolment of 5—6 A.D., which is known to have been conducted by Quirinius as governor of Syria, and to have included Palestine;<sup>4</sup> and the conclusion is obvious that Christ was born during the preceding enrolment, viz., if we may be allowed the convenient paradox, that of B.C. 9—8, the year *for* which the census held good being, as usual, the preceding.<sup>5</sup> Clement of Alexandria, who must have been quite familiar with the whole system, was thus right when he said that Christ was born 'when first they ordered enrolments to be made',<sup>6</sup> and the actual date is strongly confirmed by Tertullian,<sup>7</sup> who, in obvious independence of St. Luke, writes that the census at which Christ was enrolled was held by Sentius Saturninus, who is known, chiefly from Josephus, to have been proconsul of Syria about 9—6 B.C.

But here a difficulty arises from St. Luke's mention of Quirinius. In Sir W. Ramsay's view, Quirinius was also gover-

<sup>1</sup> *Was Christ born at Bethlehem?* (1898), and articles in the *Expositor* for 1897 and 1912. The whole question has recently been summed up by Sir W. Ramsay in his work, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, cc. xix—xxi.

<sup>2</sup> *Bearing of Recent Discovery, etc.*, p. 255.      <sup>3</sup> *ibid.*, pp. 240-1.

<sup>4</sup> Josephus, *Antq.* xvii. 13.5—xviii. 1. 1: xviii. 2. 1.

<sup>5</sup> *Bearing of Recent Discovery, etc.*, pp. 255-6. The current computation of the Christian era 'was introduced about the year 527 by Dionysius Exiguus, a Scythian monk resident at Rome' (*Cath. Encyclop.* Vol. III. p. 738: art. "Chronology," by John Gerard, S.J.). That he had fixed the starting-point some years too late was already certain, since Herod the Great died not later than B.C. 3, probably in B.C. 4 (*cf.* Matt. ii. 19: Hastings' *Dict. Bib.* Vol. I. pp. 403-4: art. "Chronology of the New Test.," by C. H. Turner).

<sup>6</sup> *Strom.* Bk. I. chap. 21.

<sup>7</sup> *Adv Marcionem* iv. 7, 19.

nor at this earlier date, along with Saturninus, the latter presiding over the regular administration of the province, while the former was given command of the armies for the Homonadensian war. The sense of Luke ii. 2 would then be, 'This was the first of the two census which were held with Quirinius as governor of Syria.' But a double governorship of this sort would be almost, if not quite, unparalleled, and an alternative explanation of Luke ii. 2 has been put forward by Père Lagrange, O.P.<sup>1</sup> He takes *πρώτη* in the sense of 'before', as in John i. 30: xv. 18, and some other passages. The sense would be, 'This was the census taken *before* Quirinius was governor of Syria', meaning that it was the census before that of Quirinius in 5-6 A.D., which was rendered notorious by a popular rising. This divergence of view we need not here attempt to resolve, but we may be content to accept B.C. 9-8 for the probable date of the Nativity, that is, B.C. 8, with the last months of B.C. 9.

The evidence for the date of Christ's death is rather more complicated. The day of the week, it should be noted, is practically beyond dispute. Christ was crucified on the Friday, the day before the sabbath (Mark xv. 42: Luke xxiii. 54: John xix. 31: St. Matthew is possibly not quite so clear), and the Last Supper took place on the evening of the Thursday. As regards the day of the month, that Christ was crucified on Nisan 14th, on the evening of which the passover was to be eaten, seems clear from several verses in St. John (John xiii. 1, 29: xviii. 28: xix. 14, 31); but there are also passages in the Synoptics which point in the same direction. Nisan 15th was the one of the most solemn days of the whole year, and all but necessary work was forbidden (Exod. xii. 16): if we were to suppose that Christ was crucified on that day, as the Synoptics might lead us at first sight to suppose, we should be face to face with grave difficulties. To begin with, it was the very day which the high priests wished to avoid (Matt. xxvi. 5, 16: Mark xiv. 2, 11); and there are incidents which it is difficult to imagine taking place on such a day, for example, the whole burial of Christ, the return of Simon the Cyrenaean, apparently from work in the fields (Mark xv. 21: Luke xxiii. 26), and the preparation of spices, apparently in contrast to what might be done on the sabbath (Luke xxiii. 56).

If Christ was crucified on Nisan 14th, the Last Supper must be placed on the preceding evening. But here a serious difficulty presents itself from the Synoptics (Matt. xxvi. 17: Mark xiv. 12: Luke xxii. 7). The sacrifice of the lambs in the Temple began, as we shall see, in the early part of the afternoon of Nisan

<sup>1</sup> *Revue Biblique*, Jan. 1911: *Où en est la question du recensement de Quirinius.*



14th: hence, this being (according to the passages just cited) the day on which Christ sends His apostles to prepare the Last Supper, must not the Last Supper have taken place on Nisan 14th? The best answer appears to be, that both the sending and the Supper did take place on Nisan 14th, not, however, as we should reckon it, but as the Jews reckoned it, *i.e.*, from sunset on the previous day. Christ, that is to say, sent His apostles to prepare the passover after sunset on the day that *we* should call Nisan 13th, but the evangelists, following their common source and the earliest Jewish-Christian reckoning, might reckon it, in Jewish fashion, the 14th. The Passover meal itself would not be due till the sunset following.

A natural inference from the foregoing would be that Christ did not eat the Jewish Passover, and this is the view that we here venture tentatively to follow: there does not seem to be any clear sign that He ate it, either in what is related of the Last Supper or elsewhere. Luke xxii. 15 evidently refers to the Holy Eucharist, however the apostles may have been inclined to take it at the time. What is apparently a more serious difficulty arises from Matt. xxvi. 19: Mark xiv. 16: Luke xxii. 13. But since, as Dr. Edersheim tells us,<sup>1</sup> 'the special preparations for the Passover commenced on [what *we* should reckon] the evening of the 13th of Nisan', these passages in reality appear to make for the view here preferred at least as much as they tell against it. The Council of Trent, it should be noted, says *celebrato vetere Pascha . . . novum instituit Pascha*;<sup>2</sup> but a parenthetical remark of this kind need not be strictly adhered to where there are weighty reasons to the contrary, and Fr. Sydney Smith, S.J., has shown that the view here put forward represents the tradition of the Early Church,<sup>3</sup> and several other Catholic writers of late have favoured it. At the same time in a subject of such complexity, where every view is beset with difficulties, our solution is only, as we have said, a tentative one; it appears to square best with such evidence as we possess, and the sacred symbolism of the passover is in any case not merely indicated by Our Lord when speaking of the Holy Eucharist (Luke xxii. 15), but also by St. John when describing His death. In John xix. 36 there is a reference to the Jewish celebration, which had already been begun in the Temple.

The chief among various rival theories is that of Prof. Chwol-

<sup>1</sup> *The Temple and its Services*, pp. 187-9.

<sup>2</sup> 'Having celebrated the old Passover . . . He instituted the new Passover' (Sess. xxii. cap. 1).

<sup>3</sup> *Month*, Vol. 71, March, 1891: 'Our Lord's Pasch on Holy Thursday': pp. 372-5.

son, a convert from Judaism to the Russian Church.<sup>1</sup> Put briefly, his view is, that the killing and offering of the Paschal lambs on Fridays (*i.e.*, when Nisan 14th was a Friday) had been abandoned, and transferred to the Thursday, on account of the sabbath; that while the Pharisees and Christ ate the passover on the Thursday itself, the Sadducees put it off till the Friday. Dr. Chwolson puts forth his view with a wealth of rabbinical lore, into which it does not appear necessary to follow him; we may notice, however, that there does not appear to be any serious proof, whether in the gospels or out of them, of this great divergence in practice and principle between Pharisees and Sadducees. But, even apart from this, his theory lies open to two very grave objections, which appear sufficient of themselves to warrant its rejection.

In the first place we have to ask, why should the killing and offering be transferred to the preceding day? In Exod. xii. 6 we have the rule that the lamb is to be killed 'between the two evenings', a Hebrew phrase which in Deut. xvi. 6 is interpreted to mean 'at even, at the going down of the sun'. Now Dr. Chwolson supposes that in Our Lord's own time the lambs were not killed till twilight, whereas the whole of the available evidence goes to show that they were killed in the afternoon. However, according to him the time covered by 'the two evenings', between the first coming of twilight and final darkness, was sufficient both for the killing and offering of the lambs, but when Nisan 14th fell on a Friday, the Paschal lamb had also to be roasted before the sabbath, and the time did not suffice for that. Hence, when Nisan 14th was a Friday, the killing and offering had to be put on the preceding day (*op. cit.* p. 43). The eating was a private matter; some ate on the Thursday, and some on the Friday, as explained above.

It must be evident that this hypothesis simply collapses if it can be demonstrated that the lambs were really slain in the afternoon, since the reason for the transference would disappear. Now all the evidence, as we have said, and strong evidence at that, goes to furnish us with such a demonstration. The Mishna (*Passover* v. 1) is supported by Josephus (*Bell. Iud.* vi. 9. 3), Philo (*De Septenario* 18), and even, as Chwolson himself confesses (p. 40), by the Book of Jubilees (xlix. 19), which latter, like the rabbis, does violence to the sense of Exodus, which obviously prescribes the evening. These authorities cannot be held to speak merely of the last years of the Temple.

In the second place, Dr. Chwolson insists strongly and re-

<sup>1</sup> Cf. *Das letzte Passamahl Christi*, Leipzig, 1908.

peatedly that the phrase, 'the first day of the unleavened bread' (Matt. xxvi. 17) cannot signify Nisan 14th. But since there was a prohibition to eat leavened bread after midday on Nisan 14th—a prohibition referred by Chwolson, along with some other inconvenient evidence, to the last years of the Temple (pp. 135-6)—it appears rash to reject the possibility of such a term *a priori*, and all the more so because Chwolson himself admits that its use even for Nisan 15th would be 'utterly barbarous' (*höchst barbarisch*, p. 169). He himself supposes that the usual reading in Matt. xxvi. 17 (πρώτη τῶν ἀζύμων) is due to corruption of a mistranslation of the Aramaic (p. 180), and that the usual and very strongly supported readings in the parallel passages of Mark and Luke are also corrupt (pp. 178, 180). As they stand, these two latter clearly ruin his theory; if Nisan 14th, according to him, cannot be 'the first day (or, with St. Luke, 'the day' simply) of the unleavened bread', still less can Nisan 13th, the day on which he supposes the lambs to be slain. Indeed, if the gospels are to be so roughly handled, there are other ways of eliminating the difficulty as good as Chwolson's; the view which we have actually preferred does not require us to tamper with the evidence, but merely to take it as it stands. How far, indeed, he is prepared to go in the way of emendation may be judged from the fact that he aims at disproving the existence of any serious hostility between the main body of the Pharisees and Christ, in some cases by the simple means of removing the word 'Pharisees' from the gospel text (pp. 87, 113, 120-1).

Another view is that the Jews postponed the Passover. Fr. Knabenbauer, S.J.,<sup>1</sup> while rightly rejecting as untenable the view that they did this expressly to kill Christ (*St. John Chrysostom, Eusebius*), has no better to suggest, nor can he explain how Christ could have secured a paschal lamb. His suggestion that this was unnecessary is due to a misunderstanding of some passages in Philo, which merely refer to the people *killing* the animals themselves, but of course at the liturgical function in the Temple (cf. *Mishna, Passover*, v. 6). Fr. Power, S.J., in his *Anglo-Jewish Calendar*, has proposed an explanation based on the 'Badhû' rule, a Jewish calendar regulation according to which Nisan 15th was not to be a Friday, to avoid the inconvenience of two days of rest in succession; but the *Mishna* (e.g. *Passover* vii. 10) expressly contemplates Nisan 15th being a Friday, and the regulation is therefore much later than Christ.

As regards the year of the crucifixion, the early evidence is

<sup>1</sup> Knabenbauer in *Matt.* Vol. II. pp. 412-6.

of a somewhat intricate character, but rather favours 29 A.D.<sup>1</sup> More reliable data, however, are furnished by the visibility of the moon, which determined the opening of the month Nisan.<sup>2</sup> Nisan 14th in 29 A.D. cannot have been a Friday, but either Saturday, March 19th, or Monday, April 18th. But in 30 A.D. the moon was visible on March 24th; and this makes Nisan 14th to be Friday, April 7th. In 27 and 33 A.D. Nisan 14th would also be a Friday, but these years are less easy to reconcile with the historical data mentioned above.

The implications of the above dates are as follows. Reckoning Christ's public ministry at two full years and a little over (passovers, John ii. 23 : vi. 4 : xiii. 1), we would suppose the Baptist to have begun his preaching early in 28 A.D. In the course of that year Christ would complete his 35th year (Luke iii. 23). Augustus died on Aug. 19th, 14 A.D., and therefore the beginning of 28 A.D. would fall within the 15th year of Tiberius. '[St. Luke] was Greek, and it seems improbable that he used any kind of year other than the Macedonian, Anatolian, and North Syrian, beginning at or near the autumn equinox. If we may start from this strong presumption, the fifteenth year of Tiberius began in autumn A.D. 25 or A.D. 27 (in the latter case year 1 of Tiberius would last only from 19 Aug. to 22 or 30 Sept. A.D. 14). . . . The ancient customs of reckoning seem to leave only two possibilities: Jesus was baptized by John either in the beginning of A.D. 26 or in the beginning of A.D. 28, according as Tiberius' reign is counted as beginning from his collegiate power or dynastically from the death of Augustus'.<sup>3</sup> But the year 26 A.D. has already been ruled out on other grounds. With regard to John ii. 20, it seems quite a legitimate interpretation to suppose that 46 full years had elapsed since the beginning of the Temple: 'if the 46 years are treated as already past, this brings us to A.D. 28'.<sup>4</sup>

<sup>1</sup> Hastings' *Dict. of the Bible*, Vol. I. p. 413 : art. *Chronology of the New Test.*, by C. H. Turner.

<sup>2</sup> Cf. *The Journal of Theological Studies*, Vol. XII : *Astronomical Evidence for the Date of the Crucifixion*, by J. K. Fotheringham.

<sup>3</sup> Hastings' *D.B.*, Extra Vol. p. 481 : art. *Numbers, Hours and Years*, by Sir W. Ramsay.

<sup>4</sup> *Encyclopaedia Biblica*, Vol. I. col. 804 : art. *Chronology*, by von Soden : cf. Hastings' *D.B.*, Vol. I. p. 405.

## II. Harmony.

The following harmony has been made as short as possible consistently with offering a clear outline of what appears to have been the main sequence of events. The parallels are shown more fully in the notes on the gospels, where various points are also discussed. Brackets indicate a doubt as to the better place for a verse; in some of the earlier cases the evangelist may be summarising a repeated incident under a single mention. It is probable that in the discourses given by St. Matthew the arrangement followed is at times rather logical than chronological (*cf.* Introduction to that gospel); it may be, for example, that he has gathered into the Sermon on the Mount what St. Luke on purely historical grounds has put elsewhere. Yet at times St. Luke himself may be jotting down sayings without committing himself as to their historical context. In any case no attempt has been made to work out parallels of this kind in detail. It should be remembered, however, that verbal parallelism does not always and necessarily imply identity in the saying or incident; not merely may there have been repetition, but an almost identical form of words may have been used to cover different, but similar, events. Thus, the resemblance in the language in the accounts of the cure of the blind man or men at Jericho (Matt. xx. 29—34: Mark x. 46—52: Luke xviii. 35—43) does not of itself prove identity of incident, but the story of two diverse incidents may have been cast in the same mould; it must further be considered whether the facts themselves as related are at once so unusual and so strikingly similar as to make strongly for identity, and indeed whether they are compatible at all.

	MATT.	MARK	LUKE	JOHN	
1.			i.		Birth of Baptist.
2.	i. 1-17		iii. 23-38		The generations.
3.	i 18-25				St. Joseph's doubt.
4.			ii. 1-38		Nativity, Circumcision, Presentation.
5.	ii.		ii. 39-40		The Magi, the Flight into Egypt, the Innocents, the Return to Nazareth.
6.			ii. 41-52		The Tarrying in the Temple.
7.	iii. 1-iv. 11	i. 1-13	iii. 1-18, 21-22 : iv. 1-13		The Baptist, the Baptism and Temptation of Christ.
8.				i.	The Word. The Baptist and Christ.
9.	(iv. 12)		(iv. 14 a)	ii. 1-11	1st Return to Galilee. Cana.
10.	iv. 13-16		(iv. 16 a, 31)	ii. 12	The Move from Nazareth to Capharnaum.
11.	(xxi. 12-13)	(xi. 15-17)	(xix. 45-46)	ii. 13-22	1st <i>Passover</i> . The Purging of the Temple.
12.				ii. 23-iii. 36	Jerusalem and Judaea.
13.	xiv. 3-5	vi. 17-20	iii. 19-20		The Baptist arrested.
14.	iv. (12,) 17	i. 14-15	iv. (14-15)	iv.	2nd Return to Galilee, through Samaria. Cana once more.
15.	iv. 18-22	i. 16-20	v. 1-11		The Call of the Brothers.
16.	viii. (5 a,) 14-17	i. 21-34	iv. (31,) 32-41		The Sabbath at Capharnaum.
17.	iv. 23	i. 35-39	iv. 42-44	v.	Preaching in Galilee (Matt. Mark) and Judaea (Luke). Pente- cost at Jerusalem (John)?
18.	viii. 2-4	i. 40-45	v. 12-16		The Leper cured.
19.	ix. 1 b-17	ii. 1-22	v. 17-39		A Day at Capharnaum.
20.	xii. 1-14	ii. 23-iii. 6	vi. 1-11		Two Sabbaths.
21.	iv. 24-25 : x. 2-4 : xii. 15-21	iii. 7-19 a	vi. 12-19		Crowds and Cures by Lake of Galilee. The Call of the Apostles.
22.	v. 1-vii. 27		vi. 20-49		<i>The Sermon on the Mount</i> . (Many parallels elsewhere in Luke, especially in cc. xi-xii.)
23.	vii. 28-viii. 1 : viii. (5 a,) 5 b-13	iii. 19 b	vii. 1-10		Capharnaum again. The Cen- turion.
24.			vii. 11-17		Nain.
25.	xi. 2-19		vii. 18-35		The Baptist's Deputation.
26.			vii. 36-viii. 3		The Sinner. Missionary Tour.
27.	xii. 22-50	iii. 20-35	xi. 14-32 : viii. 19-21 : xii. 10		Beelzebub accusation. Christ's Mother and Brethren.
28.	xiii. 1-53	iv. 1-34	viii. 4-18		<i>The Parables</i> .
29.	viii. 18-ix. 1b	iv. 35-v. 20	viii. 22-39		The Gerasenes.
30.	ix. 18-34	v. 21-43	viii. 40-56		Jairus' daughter.
31.	ix. 35-38 : xiii. 54-58	vi. 1-6	iv. (14-16 a,) : 16 b-30		In Nazareth and about Galilee.
32.	x. 1 : x. 5-xi. 1	vi. 7-13	ix. 1-6		Despatch of the Twelve.
33.	xiv. 1-2, 6-12	vi. 14-16, 21-29	ix. 7-9		Herod hears of Christ. The Baptist's death.
34.	xiv. 13-36	vi. 30-56	ix. 10-17	vi.	2nd <i>Passover</i> . <i>Feeding of 5,000</i> .
35.	xv. 1-20	vii. 1-23			What defiles a man.

	MATT.	MARK	LUKE	JOHN	
36.	xv. 21- xvi. 12	vii. 24- viii. 26			Phoenicia, Decapolis, Galilee, Bethsaida.
37.	xvi. 13- xvii. 27	viii. 27- ix. 32	ix. 18-45		St. Peter's Confession at Caesarea Philippi. The Cross. The Transfiguration. A cure. Galilee. The Tribute.
38.	xviii.	ix. 33-50	ix. 46-50		Discourse on mutual relations.
39.	xix. 1-2	x. 1	ix. 51 (xvii. 11)		<i>Final departure from Galilee for Perea.</i>
40.	xi. 20-30: xxiii. 37-39		ix. 52- xviii. 14		'Great Intercalation' of St. Luke (Many parallels in Matthew, in Sermon on the Mount and elsewhere. Luke xi. 14-32 is in No. 27).
41.				vii-xi.	Feast of Booths (Sept.-Oct.), of Lights (Dec.): Lazarus. In Ephraim. (Perhaps Luke ix. 51-x. 42 in- dicates a journey to Jerusalem for the Feast of Booths). The final journey to Jerusalem?
42.	xix. 3-xx. 34, (xxv. 14-30)	x. 2-52	xviii. 15- xix. 10: (xix. 11-28)		
43.	xxvi. 6-13	xiv. 3-9		xii. 1-11	Supper at Bethany.
44.	xxi. 1-11, (12-13,) 14-22	xi. 1-14, (15-17,) 18-25	xix. 29-44, (45-46,) 47-48: xxi. 37-38	xii. 12-50	<i>Triumphal entry into Jerusalem.</i> Temple, Bethany, the fig-tree.
45.	xxi. 23- xxiii. 36	xi. 27- xii. 44	xx, xxi. 1-4		Disputes with high priests and others. The widow's mite.
46.	xxiv-xxv. 13: (xxv. 14-30): xxv. 31-46: (x. 17-22)	xiii.	xxi. 5-36: (xii. 35-46): xvii. 23-37: xix. 11-28)		The end of Jerusalem and of the world.
47.	xxvi. 1-5, 14-16	xiv. 1-2, 10-11	xxii. 1-6		Christ prophesies His death, which is plotted.
48.	xxvi. 17-19	xiv. 12-16	xxii. 7-13		Preparations for the Passover.
49.	xxvi. 20	xiv. 17	xxii. 14		<i>The Last Supper begins.</i>
50.			xxii. 24-30		Who is the greatest?
51.				xiii. 1-20	Washing of the feet.
52.	xxvi. 21-25	xiv. 18-21	xxii. 21-23	xiii. 21-30	The betrayer.
53.				xiii. 31-35	Christ departing: the new com- mandment.
54.	xxvi. 26-29	xiv. 22-25	xxii. 15-20	(I Cor. xi. 23-25)	The Institution of the Blessed Eucharist.
55.	xxvi. 31-35	xiv. 27-31	xxii. 31-34	xiii. 36-38	The apostles' flight and St. Peter's denial prophesied.
56.			xxii. 35-38		Need of a sword, etc.
57.				xiv-xvii.	Dialogue, discourse, prayer.
58.	xxvi. 30, 36-56	xiv. 26, 32-52	xxii. 39-53	xviii. 1-11	They go out. Gethsemane. Christ is seized.
59.	xxvi. 57 a, 69-71 a	xiv. 53 a, 66-68	xxii. 54 a, 56-57	xviii. 12- 24 a	<i>Christ before Annas.</i> Peter denies Him to the portress, and goes out to the porch (Matt.) or vestibule (Mark).

	MATT.	MARK	LUKE	JOHN	
60.	xxvi. 57b-68, 71 b-72	xiv. 53 b- 65, 69-70 a	xxii. 54 b-55, 58, 63-65, (66 b-71)	xviii. 24 b- 25	Christ before Caiaphas. Peter again denies Him (in Caiaphas' courtyard, which is apparently Annas' also), to another maid-servant (Matt.), to the same one (Mark), to a man (Luke), in fact to several (John).
61.	xxvi. 73-75	xiv. 70 b-72	xxii. 59-62	xviii. 26-27	After about an hour (Luke), Peter, pressed by many, again denies Him with cursing and swearing. Christ is outside, the trial apparently over; He looks on Peter (Luke), who goes out and weeps.
62.	xxvii. 1-2	xv. 1	xxii. 66 a, (66 b-71), xxiii. 1	xviii. 28	<i>Christ delivered to Pilate.</i>
63.	xxvii. 3-10				Judas' end.
64.	xvii. 11-14	xv. 2-5	xxiii. 2-12	xviii. 29-38	Christ before Pilate (1st time): sent to Herod.
65.	xxvii. 15-30	xv. 6-19	xxiii. 13-25	xviii. 39- xix. 3	Christ before Pilate (2nd time): Barabbas: the scourging and crowning with thorns.
66.				xix. 4-16	Christ before Pilate (3rd time): final sentence.
67.	xxvii. 31-38	xv. 20-27	xxiii. 26- 34, 38	xix. 17-24	The Way of the Cross and Crucifixion.
68.	xxvii. 39-44	xv. 29-32	xxiii. 35-37, 39-43	xix. 25-27	Beneath the Cross.
69.	xxvii. 45-66	xv. 33-47	xxiii. 44-56	xix. 28-42	<i>Christ's Death and Burial.</i>
70.	xxviii. 1-8	xvi. 1-8	xxiv. 1-11	xx. 1-10	The Angels: the empty tomb.
71.	xxviii. 9-15	xvi. 9-11		xx. 11-18	The apparition to St. Mary Magdalene, and to one of the returning parties of women. The guards.
72.		xvi. 12-13	xxiv. 13-35		The Emmaus disciples leave and return. Christ has appeared to St. Peter (I Cor. xv. 5 a).
73.		xvi. 14	xxiv. 36-43	xx. 19-31	<i>Christ appears to the Apostles</i> , and again after 8 days (I Cor. xv. 5 b).
74.	xxviii. 16-20	xvi. 15-18	xxiv. 44-47	xxi.	Two apparitions in Galilee (I Cor. xv. 6).
75.		xvi. 19-20	xxiv. 48-53		The Ascension (Acts i. 4-14: I Cor. xv. 7, which also gives a special apparition to St. James).







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THE NEW TESTAMENT

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# THE NEW TESTAMENT

VOL. I.

THE SYNOPTIC GOSPELS

PART III.

THE GOSPEL ACCORDING TO ST. LUKE

BY

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## INTRODUCTION

### I. AUTHORSHIP: THE EXTERNAL EVIDENCE.

This Introduction to the Gospel of St. Luke is intended to be complete in itself; nevertheless most of the important issues have been dealt with in the Introduction to the Acts of the Apostles, or to the Gospel of St. Matthew,<sup>1</sup> and can therefore be summed up more briefly here.

That St. Luke wrote the third gospel is a fact which has never seriously been called in question. The tradition affirming it goes back well into the second century, and with the authorship of the gospel it often couples that of the Acts of the Apostles. This, indeed, was to be expected, since the author of the latter work begins by a plain allusion to his gospel, dedicated to the same Theophilus; but with this common authorship confirmed as it is by internal evidence, we are justified in claiming as evidence for the Lucan authorship of the gospel all that makes for the Lucan authorship of the Acts.

It will be enough to make a brief review of the early evidence (*Introd. Acts*, chap. 2). Before the end of the second century St. Irenaeus mentions St. Luke as the author of the Gospel and of the Acts (*Adv. Haer.* III. 14), and in an earlier passage (*Adv. Haer.* III. 1. 1) names him third among the evangelists, as having written down the gospel preached by Paul. St. Irenaeus' testimony carries great weight, owing to his early date, his position as bishop of Lyons, and his intimate connexion with Asia Minor and Rome, as well as with Gaul. About the same time the Muratorian canon, a Roman fragment of uncertain authorship, assigns both gospel and Acts to Luke. In Africa Tertullian, at the end of the second

<sup>1</sup> The references *Introd. Matt.* or *Introd. Acts* indicate a fuller treatment in those Introductions. Father Lattey is directly responsible for the present introduction, as for the other two.

century and beginning of the third, does the same (for the gospel, *Adversus Marcionem*, Bk. 4, chap. 5: for the Acts, *De Ieiunio*, chap. 10). In Egypt Clement of Alexandria about the beginning of the third century and Origen towards the middle of it bear similar witness (*gospel*, Clem. Al., *Stromata*, Bk. 1, chap. 21: Origen in Eusebius, *Hist. Eccl.*, Bk. 6, chap. 25, no. 6: *Acts*, Clem. Al., *Stromata*, Bk. 5, chap. 12: Origen, *Contra Celsum*, Bk. 6, chap. 11). We may conclude with Eusebius in the fourth century, a careful student of the tradition of the New Testament canon, who names St. Luke as the author alike of gospel and Acts (*Hist. Eccl.*, Bk. 3, chap. 4, no. 6).

As usual, this explicit and universal mention of authorship in the more reflective and prolific writers of the late second century and after is linked up with the New Testament by the actual practice of the earlier writers, who show the book to be in ecclesiastical usage. It does not come within their scope to name authors, but from the unanimous witness of their successors we know that they were handing down a sure tradition. Thus, to take a reasonably certain example from the last years of the first century itself, we find St. Clement of Rome (xlvi. 4) quoting from Luke i. 75.

## 2. AUTHORSHIP: THE INTERNAL EVIDENCE.

Internal evidence is here adduced in order to confirm the conclusion that gospel and Acts are due to one and the same author. It has already been pointed out (p. xiii) that the author of the Acts may practically be said to begin the work by claiming to have already written the gospel. We may suppose the former to have been composed during St. Paul's first Roman captivity (c. 59—61 A.D.), and the latter during the preceding captivity at Caesarea (c. 56—58 A.D.). The internal evidence also comprises the indirect witness of style and outlook.

*Style.* It may be enough here to quote the emphatic testimony of Sir John Hawkins (*Horae Synopticae*, ed.

2, Oxford, 1909), based upon carefully compiled statistics of language, that 'this similarity' of gospel and Acts 'is so strong that it is generally admitted to establish the fact that the two books in their present shape come from one author or editor' (p. 174). Even of the first two chapters of the gospel, which evidently differ somewhat in style from the rest, Prof. Harnack writes (*Luke the Physician*, Engl. Transl., London, 1911: p. 104) that 'in style and characteristics [they] are modelled with admirable skill upon the Greek of the Septuagint, and yet verse by verse disclose a second element in the characteristic style and vocabulary of the author himself—the hypothesis of written Greek sources is here excluded'. St. Luke appears to display a similar plastic and sensitive quality of style, corresponding to the part of the story which he is narrating, in the first part of the Acts, where Prof. Harnack likewise finds a style more nearly allied to that of the Septuagint (*ibid.*, p. 106).

*Outlook.* Under the heading of outlook or mentality may be mentioned in the first place that the author both of gospel and of Acts displays a strong *medical* interest, thus confirming the tradition that he was a doctor (*Introd. Acts*, pp. xxiii, xxv). The medical interest is more easily seen in the gospel, by reason of the comparison which can there be made with the other gospels, and may be illustrated from Luke v. 12, 17—19: vi. 17—19: viii. 43—44. In the Acts we recognize the same interest in the story of the lame man (iii. 2—8: iv. 22) and of the stay in Malta (xxviii. 1—10).

Another marked feature common to gospel and Acts is the writer's *sympathetic* nature (*Introd. Acts*, pp. xxvi—xxvii); in the gospel it is significant, for example, that he alone records the raising of the widow's son (vii. 11—15) and the parables of the good Samaritan (x. 30—37) and of the prodigal son (xv. 11—32). Akin to this is that *universalism* (*Introd. Acts*, p. xxvii) which we should expect from a disciple of St. Paul, to which

the two parables already mentioned bear witness, together with that of the Pharisee and Publican (xviii. 9—14), and two early quotations from Isaiah (Luke ii. 32 from Isai. xlii. 6: Luke iii. 6 from Isai. xl. 5). This same universal sympathy inspires his attitude towards *women* (*Introd. Acts*, pp. xxvii—xxviii); the first two chapters of the gospel bear eloquent witness to his intimacy with Our Lady, and other noteworthy passages in it are Luke viii. 2—3: xxiii. 27—31, 55—56: xxiv. 1—11.

Doubtless the great Apostle of the Gentiles had helped to make of him a faithful and willing witness to their common Master's desire for the salvation of mankind (*cf.* I Tim. ii. 4). It has been noted (*Introd. Mark*, chap. 3, *ad init.*) that 'the distinct purpose of the second gospel is to portray Jesus as *Lord of all*', as proving His Divinity to the gentiles, and perhaps most of all to the matter-of-fact Romans, by His very lordship over creatures. St. Matthew's gospel, on the other hand, is 'the book of the coming of Jesus Christ, son of David, son of Abraham' (Matt. i. 1), the Messiah who more than fulfilled all that the Jews had a right to expect from the Old Testament. But Luke we best conceive as proclaiming with something of the tender compassion of the Sacred Heart to the whole mass of suffering mankind, 'There hath been born to you a Saviour' (Luke ii. 11).

### 3. HISTORICAL CHARACTER.

Presupposing as we now may that gospel and Acts were written by the same author, we may legitimately appeal to the historical trustworthiness of the Acts (*Introd. Acts*, chap. 4) as affording at the least a strong presumption that the gospel is historically trustworthy likewise.

It is also clear from his prologue (i. 1—4) that St. Luke purports to write in his gospel what is historically reliable, this being essential for the object which he sets before himself. And it is evident that he realizes



the importance of deriving his information about the events from the eyewitnesses and actors themselves; in fact, in ranging himself with other narrators ('me also'), he implies indirectly that he follows likewise their sound method. He does not say that he used their work, nor indeed can he be proved to mean that they set down anything in writing; they may possibly have done so, but tradition is silent about such writings and no trace of them remains. Nor again does he pledge himself always to follow the chronological sequence of events; for to write 'in order' (*καθεξῆς*) is not necessarily to do this, and in actual fact St. Luke does not appear always to do so (*cf. Gospel according to St. Matthew*, p. 142). If, however, as will be clear from the notes, there are sayings and doings to which we cannot assign time and place with certainty, this need not diminish our confidence in St. Luke's general purpose and method, but rather teach us to respect his reticence, a fresh evidence of honesty.

Moreover this prologue applies to the whole work, for it is generally admitted that it is not to be attached to any partial source or division of the work. Nor indeed does there appear to be any serious attack upon the unity of the gospel; so that whatever view be taken of the sources, we may claim at once to have in this prologue the considered claim of the final author for the entire gospel. In support of this claim a few remarks may be added in regard of the several parts into which the gospel may be analysed.

The first two chapters deal with Our Lord's infancy and hidden life, up to the opening of the public ministry.<sup>1</sup> It has already been noted (p. xv) that while they are written in a style somewhat different from that of the other chapters, it can still be seen that they come from

<sup>1</sup> The present writer has recently treated these two chapters more fully in his lecture on 'Our Lady's Gospel (Luke i—ii)' in *Our Blessed Lady*, the Cambridge Summer School lecture-book for 1933 (Burns, Oates and Washbourne, 1934).

the same hand. They constitute 'Mary's gospel'; they are generally recognized to be founded on the Mother's own memory of her Child. They record the annunciation and the birth, first of the Forerunner, and then of the Saviour Himself, both stories being blended together in the meeting of the mothers, the visit paid by Our Lady to her aged kinswoman. Then we have the progressive consecration (so to speak) of the Child to God, indicated in the Circumcision, Presentation and Tarrying in the Temple. These are the events upon which the Mother's thoughts would most dwell, and they make of St. Luke's opening chapters a different tale from that told on his own lines in his first two chapters by St. Matthew, and based upon facts supplied mainly by St. Joseph (*Introd. Matt.*, chap. 6). Thus we have two independent testimonies to the fact of the Virgin Birth, in narratives widely differing in other respects for reasons not difficult to explain.

Of the matter common to Luke with Matthew or Mark it can only be said that these sources, whether they be regarded as oral or written, are the most reliable from a purely historical point of view that can be found. 'To reject even the Synoptic sources is to fall into a general scepticism, and ultimately to subvert history itself' (*Introd. Matt.*, p. xxiii). But it has also been argued in the appendix to Matthew that as a matter of fact the Synoptists appear to have relied chiefly upon tradition and memory in the composition of their gospels, rather than upon written sources, and the conclusion was finally reached (p. 150) that 'memory explains both the likenesses and the differences in the Synoptic gospels, but the hypothesis of documents does not sufficiently explain the differences, such as we have them in the concrete'. Thus we are warranted in saying that the common sources represent substantially the common apostolic tradition. To the editorial matter, added to the common sources, the argument from the historical trustworthiness of the Acts (*Introd. Acts*, chap. 4) applies

with peculiar force, and we may take once more as an example of St. Luke's accuracy the references to the ruling authorities in Palestine which run through gospel and Acts alike (*Introd. Acts*, pp. xxxi—xxxii: *cf.* Luke iii. 1—2: xiii. 31). But in the case of these, as of all other works, final judgment must be given upon the text as a whole, and upon the greater or less ease with which it can be explained historically in the commentary. This test the third gospel stands well, if it be studied in a reasonable way, and most of all without false presuppositions and prejudices against miracles and the supernatural order generally. . . . But such issues as these last cannot be discussed here.

One further point may be touched upon briefly in the present chapter. The hypothesis of 'Proto-Luke' is worked out at some length by Canon Streeter in his book, *The Four Gospels* (London, 1924), to which it may be enough here to refer as the most authoritative statement of the theory. He works out a 'four-document hypothesis', against which it is evident that the arguments and objections indicated in the appendix to St. Matthew's gospel would have force, no less than against the previous 'two-document hypothesis'. As he merely supposes two stages in the composition of the gospel, both of them due to St. Luke (*cf. The Four Gospels*, chap. 8: 'Proto-Luke': p. 219), this new hypothesis need not necessarily tell against the historical character of the gospel; nevertheless the very little that we are told of 'Deutero-Luke' (so to call him) does not inspire confidence. It would require but little to transform him into an ultimate redactor of the ignorant and unprincipled kind desiderated by so much of the 'higher' criticism. Canon Streeter protests (p. 229) against the 'misleading assumption . . . that antecedent probability is in favour of a hypothesis which so far as possible reduces the number of sources used by Matthew and Luke', *etc.* But surely there is a sense in which this assumption is sound. Modern critics have so come to

look upon it as an essential part of the game—if not the whole game—to distinguish and multiply sources, that they are apt to forget that it necessarily adds to the improbability of a view to postulate a document of which there is absolutely no surviving trace or mention; and the more numerous are the documents of this kind that are postulated, the more improbable the view becomes.

#### 4. THE AUTHOR.

What little we know of St. Luke is mainly gathered by way of inference from the Acts (*Introd. Acts*, chap. 3). The name 'Luke' stands for the Greek *Loukas* (Λουκᾶς), which appears to be a familiar form of Λούκιος, the Latin *Lucius*. Sir W. Ramsay thinks that St. Luke was neither a Roman nor a mere slave, but either a freedman or 'a Hellene bearing the simple name Loukios, which was often adopted in Greek from the Latin' (*The Bearing of Recent Discovery on the Trustworthiness of the New Testament*, London, 1915: p. 382). 'Upon the analogy of Silas, however, and upon the general ground of Paul's, and even of Luke's own mentality, so far as we can detect them, it seems rather more likely that Luke was a Roman citizen' (*Introd. Acts*, pp. xxii—xxiii).

The use of the first person in the *Codex Bezae* in Acts xi. 28 ('when we were gathered together'), joined with St. Jerome's statement (*De viris illust.* vii) that Luke was a physician of Antioch, and with Eusebius' description of him (*Hist. Eccl.* iii. 4. 6) as of Antiochene descent, all lead us to suppose that St. Luke was present at Antioch at the time of Acts xi. 28, and that he set out thence with Paul upon the second missionary journey; from the absence of any 'we-section' we infer that he did not accompany him upon the first. Following the guidance of the 'we-sections',<sup>1</sup> we may suppose that

<sup>1</sup> That is, the passages where the first person plural is used in the main narrative of the Acts; apart from the doubtful case just mentioned (xi. 28) they are, xvi. 10—17: xx. 5—xxi. 18: xxvii. 1—xxviii. 16.

St. Paul left Luke behind at Philippi to develop the church there, and picked him up again on his way to Jerusalem at the close of the third missionary journey. Reckoning by the chronology contained in the appendix to the Acts, St. Luke would have stayed at Philippi from the early summer of 50 A.D. (Acts xvi) till the spring of 56 A.D. (xx. 6). The 'we-sections' also shew him with St. Paul on his Roman journey, so that we may suppose him to have been in touch with the Apostle during the intervening time. He is with him in his first Roman captivity (59—61 A.D.), being mentioned as 'the beloved physician' (Col. iv. 14), and one of 'my fellow-workers' (Philem. 24). Finally in II Tim. iv. 11 the Apostle writes that 'Luke alone is with me'; it is in keeping with all we know that when the Apostle is now only awaiting his martyrdom, when 'the time of my departure is at hand' (II Tim. iv. 6), his beloved physician and fellow-worker, the companion of all his captivity, should alone be with him, faithful to the end. Fittingly also this last word of the great master is the last news of the disciple.

#### 5. THE TEXT.

The question of text has been touched upon in the Introduction to the Acts (pp. xvii—xviii) where the problem of 'Western' readings and the *Codex Bezae* likewise arises in an acute form, and it need only be said here by way of general remark that the principles followed in this gospel and elsewhere are those of Westcott and Hort, with some modifications that are usually indicated. The chief exception is to be found in what Westcott and Hort called the 'Western non-interpolations'. These consist of a series of omissions in the last chapter of the gospel, found mainly in the *Codex Bezae* and the allied Old Latin manuscripts, occasionally with some Syriac support. The verses mainly in question are Luke xxiv. 3, 6, 9, 12, 36, 40, 51, 52. A somewhat similar problem is raised by Luke xxii. 19—20.

The notes on the several verses may be consulted; it may be enough to say here that it seems unwise to trust in its omissions a group of authorities unreliable in other respects. These omissions may be due to carelessness, to a scribe hurrying to the end of his manuscript, possibly even with some anxiety as to whether he could get all this rather long work into it: we cannot tell: but Westcott and Hort seem to find in omission itself some ground for confidence, and this is going too far. The 'Western' omissions are not such as to justify us in reversing for a single chapter a verdict upon the manuscripts based on all the other evidence. It has already been remarked in the note on Acts xvii. 18 that the *Codex Bezae* 'is addicted to omissions as well as to insertions'.

So much may be premised in general. Special (though brief) account, however, must here be taken of the learned and important work recently published by Professor Clark, *The Acts of the Apostles: a critical edition with introduction and notes on selected passages* (Clarendon Press, 1933). What is here said will naturally cover the Acts of the Apostles as well, in regard of which he defends the view that (to put it roughly but clearly), the Westcott-Hort text is derived from the text of the *Codex Bezae* and its allies (*cf.* pp. xix, xxiv, *etc.*). And almost at the end of the book (pp. 393—408) he offers a study of the language of St. Luke's gospel and the Acts which leads him to conclude to a diversity of authorship.

To take the latter point first. Canon Streeter, in his article on the work in *The Journal of Theological Studies* for July, 1933, has urged (p. 241) that the reasons for maintaining the common authorship go deeper than mere vocabulary and remain valid. Indeed, Professor Clark's own remark (p. 396) that 'similarities between the language of Acts and that of Rom. and Cor. are especially frequent' is itself an argument for allowing a certain latitude to Luke as to Paul (not to mention the learned

professor's own special study, Cicero) in writings of different scope: always presuming that he does not think Romans and I—II Corinthians the only genuine Pauline epistles. But a study of his statistics betrays a fallacy of a more obvious kind; possibly from want of familiarity with Synoptic studies, he has made no distinction between the words in the gospel which occur in passages peculiar to Luke, and words which evidently go back to a source (of whatever kind we may consider it) common to Luke with one or with two of the other gospels. These words, not of St. Luke's own choosing, cannot be brought into the argument without vitiating it. Moreover the use of the common source or sources has generally been admitted to exercise a restraining influence upon St. Luke's style in his gospel, so that it cannot be expected to be quite the same as that of the Acts, even apart from Luke i—ii. The argument for common authorship must always be proposed in such a way as to allow for the plastic character of the writer's style; the unity must be sought and found in admitted diversity.

In regard of the other issue, a vital point may here be taken up from a careful review of the book by Dom Christopher Butler, O.S.B., in *The Downside Review* for July, 1933. The problem of the *Codex Bezae* and its allies cannot be confined to the Acts; and most of all after the Acts it is felt in St. Luke's gospel. Now the objection to Professor Clark's view from 'cross-harmonization', strong in the Acts, is almost overwhelming in the gospels. By 'cross-harmonization' is meant what is evidently (upon comparison with the readings of the same text in other manuscripts) the 'squaring' of a passage with parallel passages elsewhere, passages consciously or unconsciously present to the mind of the scribe. Thus in Acts ix. 4 and again (but this time in brackets) in Acts xxii. 7 Professor Clark prints in the text upon very slight authority the words, 'It is hard for thee to kick against the goad', evidently im-

ported from xxvi. 14. Both the Greek and the Latin text of the *Codex Bezae* is wanting in ix. 4 and xxvi. 14; in xxii. 7 we only have the Greek text, which omits the words. Similarly 'Jesus of Nazareth' (ὁ Ναζωραῖος) is certainly the right text in xxii. 8, but Professor Clark prints the words ὁ Ναζωραῖος also in xxvi. 15 upon the slightest evidence, and again upon stronger evidence in ix. 5, but editors are agreed that even in this last passage the words are a 'cross-harmonization'. The *Codex Bezae* is altogether wanting both in ix. 5 and xxvi. 15. Other examples could be given from the Acts; and no one is likely to question Dom Christopher Butler's assertion that in St. Luke's gospel such examples of 'cross-harmonization' in the *Codex Bezae* and its allies are abundant. This really appears to be enough to settle of itself the main textual question, since (as he rightly points out) it cannot be decided from the study of the Acts alone, but the whole of the New Testament must be taken into account, and most of all St. Luke's gospel.





## SUMMARY OF TEXT

- A. THE COMING OF THE SAVIOUR.** (cc. I. 1—IV. 13.)
- I. THE FORERUNNER. (Chap. I.)
  - II. THE BIRTH, INFANCY AND BOYHOOD. (Chap. II.)
  - III. THE OPENING OF THE MINISTRY. (cc. III. 1—IV. 13.)
- B. THE FIRST YEAR OF MINISTRY.** (cc. IV. 14—IX. 17.)
- I. THE EARLY PERIOD. (cc. IV. 14—VII. 1.)
  - II. THE LATER PERIOD. (cc. VII. 2—IX. 17.)
- C. THE SECOND YEAR OF MINISTRY.** (cc. IX. 18—XXI.)
- I. GALILEE AND THE NORTH. (Chap. IX. 18—50.)
  - II. JOURNEYS TO JERUSALEM. (cc. IX. 51—XIX. 28.)
    - (1) The First Journey. (ix. 51—x.)
    - (2) The Second Journey. (xi—xiii.)
    - (3) The Third Journey. (xiv—xix. 28.)
  - III. JERUSALEM. (cc. XIX. 29—XXI.)
- D. THE PASSION AND RESURRECTION.** (cc. XXII—XXIV.)
- I. THE LAST SUPPER AND THE SANHEDRIN. (Chap. XXII.)
  - II. PILATE AND THE CRUCIFIXION. (Chap. XXIII.)
  - III. THE RESURRECTION. (Chap. XXIV.)

## THE GOSPEL OF ST. LUKE

### A

#### The Coming of the Saviour. (cc. I—IV. 13.)

##### I. The Forerunner. (Chap. I.)

I.

**The Prologue** Inasmuch as many have attempted to put together an account of the things that have been fulfilled amongst us, even as the original eyewitnesses and ministers of the word delivered them to us, it hath seemed good to me also, who have followed up all things carefully from the beginning, to write for thee an orderly account thereof, Excellent Theophilus, in order that thou mayest realize the certainty of the words wherein thou wast instructed.

1

2

3

4

**The Annunciation of the Baptist** In the days of Herod, King of Judaea, there was a certain priest named Zachary, of the course of Abijah; and he had a wife who came of the daughters of Aaron,

5

I. 1—4. *The Prologue.* In a single, well-balanced classical Greek period, without parallel in the synoptic gospels, St. Luke states the occasion, sources, method and purpose of his history: cf. *Introd.*, pp. xvi—xvii: *Acts*, *Introd.*, p. xxix. He points unmistakably to the evidence of eye-witnesses as the primary source of his information—not excluding certain, probably fragmentary, writings—out of which others had already essayed to construct a record of Our Lord's life.

3. 'have followed up', implying intimate and familiar knowledge: cf. Moulton and Milligan, *Vocabulary of the Greek Testament*, s.v. παρακολουθέω. 'Theophilus', whose name makes a Jewish origin seem likely, and to whom St. Luke likewise addressed the companion volume of the *Acts* (cf. *Acts* i. 1, with note), would doubtless welcome written proof to supplement and confirm the oral instruction he had already received. 'an orderly account', *lit.*, 'in order' (καθεξῆς, cf. *Acts* xi. 4), not necessarily in strictly chronological order.

5—25. *The Annunciation of the Baptist:* Luke only.

5. For the genealogy of the Herods, cf. *Acts*, Appendix IV. Herod

6 and whose name was Elizabeth. Both were just be-  
 fore God, walking without blame in all the com-  
 7 mandments and ordinances of the Lord. And they  
 had no child, for Elizabeth was barren; and they  
 were both advanced in age.

8 Now when he was exercising his priestly office in  
 9 the turn of his course before God, it came to pass  
 that he was chosen by lot, as was the practice of the  
 priestly service, to enter the sanctuary of the Lord  
 10 and to burn the incense. And the whole multitude of  
 the people was praying without at the hour of the  
 11 incensation. And there appeared to him an angel  
 of the Lord, standing at the right of the altar of  
 12 incense. And Zachary was troubled at the sight, and  
 13 fear fell upon him. But the angel said unto him,  
 'Fear not, Zachary, for thy petition hath been  
 heard. And thy wife Elizabeth shall bear thee a son,

the Great's kingdom comprised Galilee, Samaria, Judaea proper, and part of Peraea. Hence Judaea, here as in iv. 44 : vi. 17 : vii. 17 : xxiii. 5, denotes Palestine in general; elsewhere (i. 65 : ii. 4 : iii. 1 : v. 17 : xxi. 21) it refers only to the southern portion. 'The course of Abijah' was the eighth of the twenty-four courses into which David divided the priests to serve in turn in the House of God: *cf.* I Chron. (Paral.) xxiv. Though only a few of the priestly families returned after the Babylonian Captivity, the old divisions and names were retained. Twice a year each 'course' served for one week.

9. Lots were cast daily in the Temple for the distribution of the various functions. St. Luke always (Gospel and Acts) carefully distinguishes 'the sanctuary' (*ναός*) or innermost building, comprising the Holy Place and the Holy of Holies, from the Temple (*ἱερόν*) or sacred precincts in general with their courts and colonnades.

10. 'the whole multitude': a somewhat free use of 'all' (*πᾶς*) is characteristic of St. Luke: *cf.* ii. 38 : xv. 1 : xxi. 38 : xxiv. 27 (twice): Acts ii. 5 : iv. 32 : x. 43 : *etc.*

11. 'the altar of incense' stood in the Holy Place before 'the curtain' (*cf.* xxiii. 45, with note), and incense was burnt thereon twice daily, before the morning and after the evening sacrifice: *cf.* Exod. xxx. 1—10.

13. Zachary's petition was for the Messiah; Elizabeth's child-bearing (which he did not even believe when told of it) was to be a sign that it was granted.

and thou shalt call his name John. And thou shalt 14  
 have joy and gladness, and many shall rejoice in  
 his coming, for he shall be great before the Lord. 15  
 And "he shall take no wine or strong drink", and  
 shall be filled with the Holy Spirit even from his  
 mother's womb; and many of the children of Israel 16  
 shall he turn to the Lord their God. And himself 17  
 shall go before him in the spirit and power of Elias,  
 "to turn the hearts of fathers to their children" and  
 the disobedient to the wisdom of the just, to prepare  
 for the Lord a ready people'.

And Zachary said unto the angel, 'Whereby shall 18  
 I know this? For myself am an old man and my  
 wife is advanced in age'.

And the angel answered and said to him, 'I am 19  
 Gabriel, who stand before God; and I have been sent  
 to speak unto thee and to bring thee these glad 20  
 tidings. And behold thou shalt be dumb and unable  
 to speak until what day these things have come to  
 pass, because thou hast not believed my words, which  
 shall be fulfilled in their time'.

And the people was waiting for Zachary and 21

15. Num. vi. 3: I Sam. (Kings) i. 11 (LXX). John was probably a Nazirite for life, but abstinence from wine and 'strong drink', *i.e.*, every intoxicant not of the grape, marks the ascetic, not, of itself, the Nazirite: *cf.* Num. vi, which however legislates only for temporary Nazirite vows: *cf.* Acts xviii. 18, note. Though not conceived without sin, St. John was sanctified in his mother's womb before birth: *cf.* i. 44.

17. 'before him', *i.e.*, 'the Lord God'; but as John was to be the precursor of Jesus, the implication is significant. The quotation is from Mal. iii. 1: iv. 5—6 (iii. 23—24). *Cf.* Matt. xvii. 12, with note.

19. 'Gabriel': 'the angel of the Incarnation': *cf.* i. 26: Dan. viii. 16: ix. 21. By revealing his name, office, and mission he presents his credentials.

21. 'the people' (*ὁ λαός*): in Luke and Acts, far more frequently than elsewhere, the word is used of 'the people' *par excellence*, 'of God', 'of Israel' (*cf.* Acts xxvi. 17, 23), and in such cases is perhaps best treated as a singular: *cf.* i. 10: iii. 15: xx. 6.

22 wondering that he tarried in the sanctuary. But when he came forth he was unable to speak to them; and they realized that he had seen a vision in the sanctuary. And he kept making signs to them and remained dumb.

23 And it came to pass that when the days of his service were completed, he departed to his home.

24 Now after these days Elizabeth his wife conceived; and for five months she hid herself away, saying,  
25 ' Thus hath the Lord dealt with me in the days wherein he hath seen to the removal of my reproach among men '.

26 The  
Annunciation of  
the Saviour Now in the sixth month the angel Gabriel  
27 was sent from God to a town of Galilee  
called Nazareth, unto a virgin betrothed  
to a man named Joseph, of the house of David; and  
28 the virgin's name was Mary. And he went in unto her

26—38. *The Annunciation of the Saviour*: Luke only.

26. 'Galilee' in Our Lord's time comprised roughly the territory of the four northernmost tribes of Asher (wherein Tyre, x. 13), Naphtali (wherein Capharnaum, iv. 23), Zebulun (wherein Nazareth, i. 26), and Issachar (wherein Nain, vii. 11).

27. 'betrothed'. Mary and Joseph were as yet unmarried: the bride had not been conducted to the home of the bridegroom: *cf.* Matt. i. 18, with note. 'of the house of David': the reference is probably to Joseph, through whom Jesus Himself inherits the title of 'Son of David': *cf.* Matt. i. 16, note. There is no certain and explicit mention in Scripture of the Davidic descent of Mary as there is of that of Jesus and of Joseph, though it may reasonably be inferred from several passages in Matthew, Luke, and Paul, and from Old Testament prophecies. *Cf.* Durand, *L'Enfance de Jésus-Christ*, pp. 116—123; Fillion, *Life of Christ*, Vol. I, Appendix XI.

28. In the context, 'full of grace' seems the most apt and felicitous translation—though somewhat free—even as it is the earliest English rendering (Tyndale, Coverdale, and Cranmer) of *κεχαριτωμένη*, *lit.*, 'endued with grace' (Rhemes annotation) or 'highly favoured' (*χάρις*, grace, favour). So too 'full of sores' is the universally recognized English rendering of *εἰλωμένος* to describe the surpassingly afflicted Lazarus (xvi. 20).

The closing words of the salutation in the Latin Vulgate and other authorities ('Blessed art thou among women') are omitted by the two

and said, 'Hail, full of grace, the Lord is with thee'.

And she was troubled at his word and asked herself what manner of salutation this might be. And the angel said to her, 'Fear not, Mary, for thou hast found favour before God. And behold, thou shalt conceive in thy womb and shalt bring forth a son; and thou shalt call his name Jesus. He shall be great, and shall be called Son of the Most High; and the Lord God shall give to him the throne of David his father, and he shall reign over the house of Jacob for ever, and of his reign there shall be no end'.

And Mary said unto the angel, 'How shall this be, seeing that I know not man?'

oldest Greek MSS., the Vatican and the Sinaitic, and are probably a gloss from i. 42. They are bracketed by Father Merk, S.J., in his *Novum Testamentum graece et latine*, published by the Pontifical Biblical Institute (Rome, 1933).

29—30. Mary was troubled 'at his word', not—as Zachary—'at the sight' (i. 12); her humility recoiled, her faculties remained serene and unclouded, and calmly she asked herself (διελογί(ε)στο) what such a salutation portended. Likewise, 'fear not' is not an exhortation to calm, but to courage and confidence; as God is with her, she is not to shrink from her destined dignity and responsibility. 'favour', implying 'grace' in the recipient: cf. i. 28, note.

31—33. The angel's message is impregnated with phrases from the messianic prophecies: cf. II Sam. (Kings) vii. 12—17; I Chron. (Paral.) xvii. 11—15; Isai. vii. 14 (quoted in Matt. i. 22—23); ix. 6—7; Dan. vii. 13—14. Verse 31 is an expression of God's will rather than a prediction; 'Jesus' signifies 'Jehovah is salvation'. 'Most High', one of the oldest (cf. Gen. xiv. 18—22) and most popular of God's names: cf. i. 76; vi. 35; viii. 28. The title 'Son of the Most High' was not as yet of itself decisive of Christ's divinity. Its full meaning was understood and acknowledged by the faithful at the period of writing (cf. Mark i. 1, with note), and was doubtless revealed first to Mary herself, even as in due course it was revealed to the Baptist, to the apostles, and to Peter: cf. John i. 34; Matt. xiv. 33; xvi. 16, all with notes. But St. Luke, as historian, is not concerned here with the precise extent of Mary's penetration into the mystery of the Incarnation.

34. Zachary, incredulous, asks for a sign (i. 18); Mary believes (i. 45), and prudently enquires as to the manner of accomplishment, 'seeing that I know not man', i.e., 'I am a virgin' (cf. Gen. xix. 8). The validity of the reason is dependent not merely on her own actual virginity, but on her implied intention of persevering therein.

35 And the angel answered and said to her, 'The Holy Spirit shall come upon thee, and the might of the Most High shall overshadow thee. Therefore the holy one to be begotten shall be called Son of God.

36 'And behold Elizabeth, thy kinswoman, she also hath conceived a son in her old age, and she who was called barren is in her sixth month; for "naught shall be impossible with God" '.

38 And Mary said, 'Behold the handmaid of the Lord; be it done to me according to thy word!'

And the angel departed from her.

39 Now in these days Mary arose and went  
 40 The  
Visitation with haste into the hill-country, to a town  
 41 of Judah. And she entered the home of Zachary, and saluted Elizabeth. And it came to pass that when Elizabeth heard the salutation of Mary, the babe in her womb leapt and Elizabeth was filled  
 42 with the Holy Spirit, and she lifted up her voice with a loud cry and said, 'Blessed art thou among women,  
 43 and blessed the fruit of thy womb! And whence this to me, that the mother of my Lord should come  
 44 unto me? For behold, when the sound of thy salutation fell on mine ears, the babe in my womb leapt  
 45 with gladness. And blessed art thou who hast believed, for what the Lord hath promised thee shall be accomplished'.

35. 'The two expressions "Holy Spirit" and "power of the Most High" are undoubtedly equivalent' (Lebreton, *Histoire du Dogme de la Trinité*, ed. 5, p. 317).

37. Cf. Gen. xviii. 14.

39—56. *The Visitation*: Luke only.

42. 'Blessed' (*εὐλογημένη*), i. e., by God. In i. 45, 'blessed' (*μακαρία*) is the Hebrew form of felicitation (cf. Matt. v. 3, note). In i. 68, 'blessed' (*εὐλογητός*) or 'praised' is used of God by men.



And Mary said: 46  
 My soul doth magnify the Lord,  
 and my spirit hath exulted in God my Saviour, 47  
 Because he hath regarded the lowliness of his 48  
 handmaid:  
 yea, behold, henceforth all generations shall  
 call me blessed:  
 Because he who is mighty hath wrought great 49  
 things for me,  
 and holy is his name:  
 And for generation upon generation is his mercy, 50  
 unto them that fear him.  
 He hath put forth his arm powerfully: 51  
 he hath scattered the proud in their heart's  
 conceit:

46—55. The *Magnificat* is Mary's incomparable canticle of the Incarnation. The recurrence of 'my' and 'me' points to the personal character of the canticle—the outpouring of one exulting in what God has done for her, and through her for all Israel. The accent is that of the Old Testament, the spirit is that of the New. The type is to be found in the canticles of Miriam (Exod. xv. 1—21) and of Hannah (I Sam. [Kings] ii. 1—10), upon which latter it is chiefly based. Cf. i. 68—79, summary.

46—47. Cf. I Sam. (Kings) ii. 1: Ps. xxxv (xxxiv). 9: Habac. iii. 18. The poetic parallelism suggests that 'soul' (*ψυχή*) and 'spirit' (*πνεῦμα*) as also 'Lord' (Jehovah) and 'Saviour', are here synonymous terms. Mary accepts her beatification (i. 45) but refers the glory thereof to God.

48. Cf. Gen. xxx. 13: I Sam. (Kings) i. 11: Ps. xxxi. 7 (xxx. 8). 'lowliness', i.e., nothingness: cf. James i. 9—10, with note.

49—50. Cf. Ps. c (xcix). 5: ciii (cii). 17: cxi (cx). 9. Mary refers primarily to her virginal conception of the Son of God, wrought in her by 'the Holy Spirit' and 'the *might* of the most High' (i. 35) and far reaching in its effects.

51—53. An expansion—by contrast—of the preceding lines: the Incarnation marks the triumph of God's power, holiness, and goodness, over the proud, the high and mighty, and the self-satisfied. The six aorists ('hath put forth', etc.) point probably not to God's triumphs in the past, but rather to a new series already begun in Mary.

51. Cf. Ps. lxxxix (lxxxviii). 11: cxviii (cxvii). 16. 'conceit' goes with 'proud', which it serves to define as the 'proud-minded' or 'proud-hearted'.

52 He hath cast down monarchs from their thrones,  
and the lowly he hath exalted.  
53 He hath filled the hungry with good things,  
and the rich he hath sent away empty.  
54 He hath come to the aid of Israel, his servant,  
mindful of his mercy  
55 (Even as he promised unto our fathers)  
to Abraham and to his seed for ever.  
56 And Mary stayed with her about three months, and  
returned to her own home.

57 Now Elizabeth completed the time of  
58 The  
Birth of the  
Baptist her delivery and bore a son. And her  
neighbours and kinsfolk heard that the  
Lord had magnified his mercy towards her and they  
59 rejoiced with her. And it befell that on the eighth  
day they came for the circumcision of the child, and  
were for calling him by his father's name, Zachary.  
60 And his mother answered and said, ' Not so, he shall  
be called John '.

52. Cf. Job xii. 19 : v. 11 : I Sam. (Kings) ii. 7—8 : Ecclus. x. 14 (17).

53. Cf. I Sam. (Kings) ii. 5 : Ps. xxxiv (xxxiii). 11 : cvii (cvi). 9.

54—55. In praise of God's fidelity to that primal promise (Gen. xii. 1—4 : xvii) whose fulfilment marks the turning-point of the world's history.

54. Cf. Isai. xli. 8—9 : Ps. xcvi (xcvii). 3.

55. Cf. Gen. xxii. 16—18 : xxvi. 24 : xxviii. 4 : Mic. vii. 20.

56. Probably 'Mary stayed' till after the birth of the Baptist; for St. Luke may here be following a practice of his (cf. Acts xi. 19—30, summary) of completing and rounding off the immediate episode even by chronologically anticipating the final incident thereof : cf. i. 65—66, 80 : iii. 19, with notes.

57—80. *The Birth of the Baptist*: Luke only.

59. For the origin and significance of the rite of circumcision among the Jews, cf. Gen. xvii. By it the child was solemnly segregated from the gentiles and became formally a member of God's chosen people, purified, and pledged to the observance of God's law. The ceremony was not reserved to the priests; the father himself was often minister, and the home or the synagogue—never the Temple—was the usual scene of the ceremony : cf. *Verbum Domini*, Vol. V, pp. 5 ff.

And they said unto her, 'Not one of thy kin is  
called by this name'.

And they beckoned to the father to know what he  
would have him called. And he asked for a writing-  
tablet and wrote the words, 'John is his name'.

And they all marvelled. And at once his mouth  
was opened, and his tongue loosed, and he spoke,  
blessing God. And fear fell upon all their neigh-  
bours; and throughout the hill-country of Judaea  
these things were all discussed, and all that heard  
laid them up in their heart, saying, 'What then is  
this child to be?'

For indeed the hand of the Lord was with him.

And Zachary his father was filled with the Holy  
Spirit, and he prophesied, saying:

Blessed be the Lord God of Israel,  
because he hath visited his people and  
wrought them redemption,

63. A wax-covered tablet and a 'style' (a small pointed rod for scratching letters) would probably be used. In Hebrew the name 'John' signifies 'Jehovah is gracious'.

64. 'loosed' is added for clearness; in the Greek 'was opened' applies also to 'tongue'. 'blessing God', possibly for the miraculous restoration of speech, but more likely it refers to the *Benedictus* (i. 68—79), the intervening verses completing the immediate story: cf. i. 56, note.

65. 'these things', *lit.*, 'these words', a hebraism used also in i. 37: ii. 15, 19, 51.

66. The closing line is St. Luke's own reflection, warranted by the series of wonders attendant upon John's coming.

67. 'prophesied', *i.e.*, 'spoke forth' under divine inspiration.

68—79. The *Benedictus*, like the *Magnificat*, is a canticle of the Incarnation, interwoven with the language of psalm and prophecy, but it is not as personal in character—note the recurrence of 'us', 'our', and 'people'. It is rather a song of praise for what the Incarnation implies for all Israel. In the *Magnificat*, again, the simple Jewish parallelism is plainly perceptible through the Greek; whereas the *Benedictus*, which consists roughly of two long sentences—the first ending with i. 75—is so complicated and obscure as to suggest a free handling of the original form, modelled apparently on the Prophets rather than on the Psalms.

68. Cf. vii. 16: Ps. xli (xl). 14: lxxii (lxxi). 18: cvi (cv). 48: cxi (cx). 9.

- 69           And hath raised up the horn of salvation for us,  
                   in the house of David his servant,  
 70           As he promised through the mouth of his holy  
                   ones,  
                   his prophets from of old:  
 71           To save us from our enemies,  
                   and from the hand of all that hate us:  
 72           Thus to show mercy towards our fathers,  
                   and to be mindful of his holy covenant,  
 73           Of the oath which he sware unto Abraham our  
                   father,  
 74           to grant us that, delivered from the hand of  
                   enemies,  
 75           We should serve without fear in holiness and  
                   justness  
                   before him, all our days.
- 76           And thou, my child, thou shalt be called prophet  
                   of the Most High,  
                   for thou shalt go before the Lord to prepare  
                   his ways,  
 77           To impart to his people knowledge of salvation  
                   through forgiveness of their sins,

69. 'the horn (the symbol of strength) of salvation', *i.e.*, 'the mighty Saviour': *cf.* Judges iii. 9, 15: I Sam. (Kings) ii. 10: II Sam. (Kings) vii. 12—17: Ps. cxxxii (cxxxii). 17: Ezech. xxix. 21.

70. *Cf.* Isai. ix. 6: Jerem. xxiii. 5—6: Amos ix. 11: Mic. v. 1 (2): John vii. 42: Acts iii. 21.

71. *Cf.* Ps. cvi. (cv). 10. 'To save us', *lit.*, 'salvation', in apposition with and explanatory of 'the horn' (i. 69).

72—73. *Cf.* Gen. xxii. 15—18: Exod. ii. 24: Lev. xxvi. 42: Ps. cv (civ). 8—10: cvi. (cv). 45: Mic. vii. 20. 'To show mercy' expresses the purpose of God in raising up 'the horn of salvation'.

74—75. *Cf.* Ps. xviii. 17 (xvii. 18): Ezech. xxxiv. 23—31.

76. Isai. xl. 3: Mal. iii. 1.

77. The 'salvation' (i. 71) is spiritual, not political: *cf.* Acts v. 31.

By reason of the loving mercy of our God, 78  
 wherewith he shall arise and visit us from on  
 high,

To shine upon them that sit in the darkness and 79  
 shadow of death,  
 to guide our feet into the path of peace.

And the child grew and was strengthened in spirit; 80  
 and he was in the wilderness till the day of his mani-  
 festation before Israel.

## II. The Birth, Infancy and Boyhood. (Chap. II.)

II.

The  
 Birth of the  
 Saviour

Now it came to pass that in those days 1  
 there went forth an edict from Caesar  
 Augustus for the registration of the  
 whole world. This first registration occurred when 2  
 Quirinius was governor of Syria. So all went to en- 3

78. 'he shall arise and visit us', *lit.*, 'the rising shall visit us'. *ἀνατολή*, commonly used both in the singular and plural to denote the 'east', is here used in its most literal sense of a 'rising' of sun, or star, or light—all scriptural images of the coming Saviour: *cf.* Mal. iii. 20 (iv. 2): Apoc. xxii. 16: Isai. xlix. 6: lx. 3.

79. *Cf.* Ps. cvii (cvi). 10: Isai. ix. 1—2 (quoted in Matt. iv. 15—16): xlii. 7.

80. The verse serves to round off the early life of the Baptist, who reappears in iii. 2—3: *cf.* i. 56, note.

### II. 1—20. *The Birth of the Saviour*: Luke only.

1. 'in those days', the days of King Herod: *cf.* i. 5. Caius Julius Caesar Octavianus, the first Roman Emperor (30 B.C.—14 A.D.), received the title of 'Augustus' in 27 B.C. 'the whole world', *i.e.*, the Roman Empire: *cf.* Matt. xxiv. 14: Acts xi. 28, with note.

2. On the historical difficulty arising out of this verse *cf.* Ramsay, *The Bearing of Recent Discovery on the Trustworthiness of the New Testament*: Mark, Appendix, pp. 75—76: *Verbum Domini*, Vol. I, pp. 206 ff: Fillion, *Life of Christ*, Appendix IX: *The Irish Eccles. Record*, Sept., 1931. 'first' probably means that 'this registration' (that of 9—8 B.C.) was the first of the imperial censuses which henceforth were held every fourteen years. The second (6—7 A.D.) is mentioned in Acts v. 37, where see note. The day and month of the Nativity are uncertain.

3. For a similar regulation in Egypt, obliging all to return to their homes for the census, *cf.* Milligan, *Selections from the Greek Papyri*, no. 28 (P. Brit. Mus. 904: 104 A.D.).

4 register themselves, every man to his own town. And  
 Joseph likewise went up from Galilee into Judaea,  
 from the town of Nazareth to the town of David  
 which is called Bethlehem—for he was of the house  
 5 and family of David—to enregister himself together  
 6 with Mary his betrothed, who was with child. And  
 it came to pass that whilst they were there she com-  
 7 pleted the days of her delivery and brought forth her  
 first-born son; and she swathed him round and laid  
 him in a manger, because there was no place for them  
 in the inn.

8 And in the same district were shepherds living out  
 in the fields and keeping the night-watches over their  
 9 flock. And an angel of the Lord stood by them, and  
 the glory of the Lord shone about them, and they  
 10 feared with a great fear. And the angel said to them,  
 'Fear not, for behold, I bring to you glad tidings  
 11 of a great joy which shall be to all the people; for  
 there hath been born to you this day a saviour, who  
 12 is the Christ the Lord, in the town of David. And

4. 'Bethlehem, the town of David' (I Sam. [Kings] xvii. 12), lay about five miles south of Jerusalem. The journey from Nazareth would take about four days.

5. Apparently Mary also had to be registered: *cf.* Ramsay, *Bearing of Recent Discovery, etc.*, p. 273. 'betrothed' emphasizes Mary's virginity: *cf.* Matt. i. 18, with note.

7. 'first-born' son does not necessarily imply later births; a first-born might well be the only-begotten (*cf.* Heb. i. 6), and would assume the rights of primogeniture: *cf.* ii. 22—24, note; Matt. i. 25, note.

11. *Cf.* Acts xiii. 22—25. 'Saviour' is an Old Testament name of God (*cf.* Isai. xlv. 15, 21; Luke i. 47); in the New Testament it is applied almost always to Christ: *cf.* Tit. ii. 13, with note. Significantly, Luke is the only evangelist to use it (but *cf.* John iv. 42), and with it he strikes the key-note of his Gospel: *cf.* Introd., p. xvi. 'The Christ, the Lord', *χριστὸς κύριος*, here only in the New Testament. The Christ (in Hebrew and Aramaic 'the Messiah') was 'the anointed one' *par excellence*: *cf.* Ps. ii. 2; Isai. lxi. 1; Dan. ix. 25—26. 'the Lord' here probably means the one supreme Lord, and therefore God, though the shepherds would hardly grasp its full significance: *cf.* i. 43; xx. 41—44; Acts ii. 36; ix. 10; I Cor. xii. 3; Philip. ii. 11; with notes.

this shall be to you a sign thereof: ye shall find a babe enswathed and lying in a manger'.

And suddenly there appeared with the angel a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and peace upon earth among men of his good pleasure!'

And it came to pass that when the angels had departed from them into heaven, the shepherds said one to another, 'Let us go, then, to Bethlehem and see this thing which is come to pass, which the Lord hath made known to us'.

So they went with haste and found Mary and Joseph, and the babe lying in the manger. And when they had seen, they made known what had been told them concerning this child. And all who heard marvelled at what was told them by the shepherds. But Mary stored up all these things in her heart and pondered them.

And the shepherds returned, glorifying and praising God for all that they had heard and had seen, even as had been told them.

And when eight days had been completed for his circumcision, his name was called Jesus, whereby he had been called by the angel before he was conceived in the womb.

The  
Circumcision

14. 'men of his good pleasure'. Nowhere in Scripture is *εὐδοκία* used of the 'good will' of men towards God. Cf. iii. 22: x. 21: Philip. ii. 13.

15. 'this thing', *lit.*, 'word': a hebraism.

21. *The Circumcision*: Luke only. Cf. i. 31—33, 59: with notes. Though the all-holy Author of the Law was not bound by the Law, it became Him 'to fulfil all justness' (Matt. iii. 15: cf. Gal. iv. 4). St. Luke significantly stresses, not the Jewish rite of circumcision, but the naming—of world-wide importance—of the Saviour. Cf. Gen. xvii. 5.





Because mine eyes have seen thy salvation, 30  
 which thou hast prepared before the face of 31  
 all the peoples:

A light of revelation unto the gentiles, 32  
 and of glory for thy people Israel.

And his father and mother marvelled at the things 33  
 that were said concerning him. And Symeon blessed 34  
 them, and he said unto Mary his mother, 'Behold,  
 this child is set for the fall and for the rise of many  
 in Israel, and for a sign that shall be contradicted—  
 yea, and thine own soul a sword shall pierce—that the 35  
 thoughts of many hearts may be revealed'.

And there was Anna, a prophetess, daughter of 36  
 Phanuel, of the tribe of Asher; she was far advanced  
 in age, and had lived with her husband seven years  
 from her maidenhood, and as a widow to eighty-four 37  
 years. She departed not from the temple, with fast-  
 ings and prayers worshipping day and night. And at 38  
 that same hour she came upon them and returned

30. *Cf.* Isai. xl. 5 (LXX), quoted in Luke iii. 6.

31. Salvation is available for all mankind: *cf.* Isai. lii. 10.

32. *Cf.* Acts xxvi. 23; Isai. xlii. 6; xlvi. 13; xlix. 6 (quoted in Acts xiii. 47). Possibly not 'light' only, but 'glory' also should be taken as in apposition to 'salvation'.

34—35. 'this child': the latter word is not expressed in the Greek. *Cf.* Isai. viii. 17—18. The attitude which men take towards Jesus shall determine their destiny: *cf.* John ix. 39; II Cor. ii. 16, with notes. 'a sign': Jesus, both in Himself and in His mystical body, the Church, is destined to be the unrecognized 'sign from heaven', God's most perfect yet most controverted manifestation of Himself.

36. 'a prophetess', not necessarily foretelling the future, but speaking (as here, ii. 38) under divine influence, for the instruction, exhortation and consolation of the faithful: *cf.* Exod. xv. 20; Judges iv. 4; Acts xxi. 9. 'of the tribe of Asher', as was Paul of Benjamin (Rom. xi. 1); the memory of the Twelve Tribes still lived, and the Messiah was expected to restore them: *cf.* Acts xxvi. 6—7.

38. 'of the child': the Greek reads 'of him', but it seems better here not to leave the reference ambiguous. 'all': *cf.* i. 10, note. 'awaiting the redemption': *cf.* ii. 25, note.

thanks to God, and she spoke of the child to all that were awaiting the redemption of Jerusalem.

39 And when they had fulfilled all things according to the Law of the Lord, they returned into Galilee to their own town Nazareth.

40 And the child grew and waxed strong, filled with wisdom, and the grace of God was upon him.

41 And his parents were wont to go every  
The  
Tarrying in the  
Temple  
 42 passover. And when he was twelve years  
 43 old, they went up according to the practice of the  
 44 feast; and when they had fulfilled the days and were  
 45 returning, the boy Jesus remained in Jerusalem, and  
 46 his parents knew it not. Thinking that he was in the caravan, they came a day's journey, and sought for him among their kinsfolk and acquaintance, and since they found him not, they returned to Jerusalem in search of him. And it came to pass that after three

39. 'fulfilled . . . the Law': *cf.* ii. 22—24. Probably soon after the Presentation and before the return to Nazareth, there occurred the events narrated in Matt. ii (the visit of the Magi, *etc.*).

40. Contrast this summary of Christ's earliest years with that of the Baptist's (i. 80). St. Luke notes simply and naturally Christ's physical development, but refers to His intellectual and moral gifts in arresting terms. Apparently even as a child Jesus manifested a fulness of wisdom beyond His years; and His conduct was evidence that divine benevolence had favoured Him above His fellows with outstanding spiritual gifts.

41—52. *The Tarrying in the Temple*: Luke only. The episode illustrates the singular 'wisdom' (i. 40) and knowledge of the boy Jesus.

41. 'parents': *cf.* Matt. i. 16, note. Doubtless Joseph at least went up thrice 'every year' as the Law prescribed: in the spring, at the beginning of the barley harvest, for the Passover; in the summer, at the end of the wheat harvest, for Pentecost; in the autumn, when all the fruits had been gathered in, for the Feast of Tabernacles or Booths: *cf.* Exod. xxiii. 14—17: xxxiv. 18—24: Lev. xxiii: Deut. xvi: Acts ii. 1, note.

42. 'twelve years old'. This is significant; in Jewish usage it marked a kind of coming of age.

46. It is significant that Jesus was not one of a group of children listening to a master, but Himself the centre of interest to a group of

days they found him in the temple, seated in the midst of the teachers, both listening to them and asking them questions. And all that heard him were amazed at his intelligence and his answers. And upon seeing him they were struck with wonder; and his mother said unto him, 'My child, why hast thou done so to us? Behold, thy father and I seek thee sorrowing'.

And he said unto them, 'How is it that ye sought me? Knew ye not that I must needs be in my Father's house?'

And they understood not the word which he spoke to them.

And he went down with them and came to Nazareth, and was subject to them. And his mother stored up all these things in her heart.

And Jesus advanced in wisdom and age and grace before God and men.

masters, among whom may have been such leading rabbis as Hillel and Shammai (*cf.* Matt. xix. 3, note), Gamaliel and Nicodemus (*cf.* Acts v. 34; John iii. 9—10).

49. 'in my Father's house': this early rendering (Syriac and Armenian) of Luke's *ἐν τοῖς τοῦ πατρὸς μου* (Vulgate, vaguely, *in his quae Patris mei sunt*) has not only the support of Christian antiquity (Origen, SS. Cyril of Jerusalem and Leo) and the example of the Septuagint (*cf.* Gen. xli. 51; Esth. vii. 9), but has recently received strong confirmation from the papyri, and seems preferable to the other possible and more familiar rendering, 'about my Father's business' (for which see Matt. xvi. 23; xx. 15; I Cor. vii. 32—34). Jesus, in these His first recorded words, calls God 'My Father', as henceforth—with an intimately personal meaning—throughout His life: *cf.* Matt. vii. 21, note.

52. 'advanced in wisdom': St. Luke, who has already noted (ii. 40) that Christ was 'filled with wisdom' in His early years, is probably here recording similar testimony to the years of His youth. There was possibility of real advance in one direction. As God, with His divine mind, Christ was omniscient (*cf.* x. 22, with note), and the hypostatic union called from the outset for the highest possible measure of infused knowledge in His human soul. But He was capable of real growth in *acquired* knowledge, which is gained only by experience through the medium of the senses; even as by one form of knowledge

III. III. The Opening of the Ministry. (cc. III. 1—IV. 13.)

1

The  
Baptist

2

Now in the fifteenth year of the reign of Tiberius Caesar, when Pontius Pilate was governor of Judaea, and Herod tetrarch of Galilee, and his brother Philip tetrarch of the district of Ituraea and Trachonitis, and Lysanias tetrarch of Abilene, during the high priesthood of

He was familiar with His passion and predicted it, yet by another knew not what it was to suffer until He actually experienced the suffering: cf. Heb. v. 8. Hence 'Jesus marvelled' (vii. 9) genuinely when a new experience aroused His admiration.

'age', ἡλικία, possibly 'stature'; but though the context here is not decisive, usage in the New Testament (xix. 3 is the sole exception) and in the papyri favours 'age': cf. Moulton and Milligan, *Vocabulary*, etc., s.v., and their *Introd.*, p. xvi. 'in grace before God and men'. The interior excellence of the soul of the Son, wherein the Father took complacency (cf. ii. 40, note, *ad fin.*), was incapable of increase. Christ's virtues (obedience, humility, etc.) were indeed real, and real likewise was their exercise, yet advance was not in increase of an already incalculable fullness, but in outward manifestation—in show of blossom and fruit.

III. 1—20. *The Baptist*: Matt. iii. 1—12: xiv. 3—4: Mark i. 2—8: vi. 17—18.

1. Augustus died August 19, 14 A.D.; 'the fifteenth year' of his successor 'Tiberius' probably points to the beginning of 28 A.D. Cf. Appendix to Mark, p. 80. 'Pilate': the fifth of the Roman procurators who since the deposition of Archelaus (Matt. ii. 22) in 6 A.D. had governed 'Judaea'. Herod 'Antipas' was the son of Herod the Great by Malthake; he married Herodias, wife of his brother Herod Philip (iii. 19), killed the Baptist (ix. 9), was a 'fox' (xiii. 32), and mocked Christ (xxiii. 11). Cf. Acts, p. 213. We infer from xiii. 31 that Peraea as well as 'Galilee' was subject to Antipas, as also Josephus expressly attests: *Antiq.*, xvii. 11. 4: *Jewish War*, ii. 6. 3. 'Philip', not mentioned elsewhere in the New Testament. 'Lysanias', of whom practically nothing more is known, has come to light in two recently discovered inscriptions, and the historicity of Luke is again confirmed: cf. *Introd.*, p. xix: Creed, *St. Luke*, p. 307. 'Ituraea', 'Trachonitis' and 'Abilene', heathen districts, lay beyond the Jordan, east and north-east of the Lake of Galilee. Cf. Arendzen, *Prophets, Priests and Publicans*, Chap. III.

2. Twice (here and in Acts iv. 6, where see note) Luke calls Annas 'the high priest'. Deposed from office in 15 A.D. by the Roman governor—his son-in-law, Caiaphas, was his fourth successor—he was doubtless regarded by the Jews as *de jure* the rightful holder of the office, and Caiaphas—who was high priest about 18—36 A.D.—to some extent as the Roman intruder. Moreover his age, power, and prestige would go to justify the retention of the title. A writer less informed than St. Luke

Annas and of Caiaphas, the word of the Lord came unto John, the son of Zachary, in the wilderness. And he went into all the neighbourhood of the Jordan, preaching a baptism of repentance unto forgiveness of sins, as it is written in the book of the words of Isaiah the prophet:

The voice of one crying in the wilderness,  
 ' Prepare ye the way of the Lord,  
 make straight his paths.  
 Every valley shall be filled,  
 every mountain and hill brought low;  
 And the crooked ways shall become straight,  
 and the rough ways smooth:  
 and all flesh shall see the salvation of God '.

He said therefore to the multitudes that went out to be baptized by him, ' Brood of vipers, who hath shewn you how to flee from the wrath to come? Bring forth then fit fruits of repentance: and begin not to say within yourselves, " We have Abraham for father " : for I say to you that God is able of these stones to raise up children to Abraham. Yea, even now the axe is laid unto the root of the trees; every tree therefore that is not bringing forth good fruit is to be cut down and cast into the fire '.

as to the real state of affairs would have omitted to mention Annas: *cf.* Matt. ii. 4: Mark ii. 26: John xviii. 13, with notes.

3. John's baptism was not a sacrament, but a symbolical rite—a sign of 'repentance' looking 'unto forgiveness': *cf.* Acts xix. 1—5.

4—6. Isai. xl. 3—5. 'John' and 'the voice' are identified: *cf.* John i. 23. Symeon (ii. 30) likewise adopted the last line—most dear to St. Luke—of this prophecy, and Zachary (i. 76) the first line.

7. 'therefore' resumes the narrative interrupted by iii. 4—6. 'Brood of vipers', also in Matt. iii. 7: xii. 34: xxiii. 33, but always of Pharisees, who, however, mingled with 'the multitudes' (*cf.* Matt. iii. 7) and had their own popular following (*cf.* v. 33). Their presence would explain the unexpected violence of John's invective, whose following words deal the first blow at Jewish exclusiveness. *Cf.* John viii. 37—44.

10 And the multitudes asked him, saying, 'What then are we to do?'

11 He answered and said to them, 'Let him that hath two tunics share with him that hath none; and let him that hath food do in like manner'.

12 And there came publicans likewise to be baptized, and they said unto him, 'Master, what are we to do?'

13 He said unto them, 'Exact no more than hath been appointed you'.

14 Soldiers too on service asked him, saying, 'And we—what are we to do?'

And he said to them, 'Avoid extortion and false accusation, and be content with your pay'.

15 Now as the people was in suspense, and all were wondering in their hearts whether he were himself  
16 the Christ, John made answer, saying to all, 'I indeed baptize you with water; but there cometh he who is mightier than I, the strap of whose sandals I am not worthy to loose. He shall baptize you with  
17 the Holy Spirit and with fire. His winnowing-fan is in his hand, that he may clean out his threshing-floor, and gather the wheat into his barn; but the chaff he will burn up with unquenchable fire'.

18 Thus with many other exhortations also he evangelized the people. But Herod the tetrarch, reproved

10—14. The matter of these verses is proper to Luke.

12. The 'publicans', *i.e.*, collectors of tolls, taxes, *etc.*, were notorious for their exorbitant exactions. In vi. 32 St. Luke uses 'sinners' as equivalent to 'publicans' in Matt. v. 46—47.

16. 'made answer': *cf.* xxii. 51, note. 'and with fire': *cf.* Acts i. 5: ii. 3—4: also Luke xii. 49—50, note.

18—20. 'Herod' Antipas: *cf.* iii. 1, with note. The second 'other' is not expressed in the Greek. St. Luke here closes his brief account of the ministry of Christ's forerunner, whose arrest actually took place only at the close of Christ's early ministry in Judaea (*cf.* John iv. 3, with note), and to whose death St. Luke refers only incidentally in ix. 7—9. *Cf.* i. 56, note.

by him because of Herodias, his brother's wife, and for all the other misdeeds which Herod had committed, crowned all by shutting up John in prison. 20

**The Baptism of Jesus** Now the whole people having been baptized, it came to pass, when Jesus also had been baptized and was praying, that the heaven was opened, and the Holy Spirit descended upon him in a bodily form as a dove, and a voice came from heaven, 'Thou art my beloved Son, in thee I am well pleased'. 21 22

**The Genealogy** And Jesus himself at the outset was about thirty years old, being—as was supposed—the son of Joseph, 23

21—22. *The Baptism of Jesus*: Matt. iii. 13—17: Mark i. 9—11. The solemnity of the event is manifest: John's ministry is crowned with the revelation of Christ's divinity (*cf.* John i. 32—34, with notes), Christ's own ministry is divinely inaugurated, and the doctrine of the Trinity is unveiled: *cf.* Lebreton, *Les Origines du Dogme de la Trinité*, ed. 5, pp. 256, 318.

23—38. *The Genealogy*: Matt. i. 2—17. The main purpose of the genealogy is to bring home to Jewish readers that Christ was of the seed of Abraham, of the tribe of Judah, of the family of David—as had been predicted of the Messiah (*cf.* Matt. i. 2—17, note, *ad init.*), and to gentile converts that the Second Adam and the world's Saviour was also one of themselves, a member of the older and greater family of the nations. The best Greek authorities give 77 names from Jesus to Adam. The Latin Vulgate (as also Matt. i. 3—4) omits Admin and reads Aram (Ram) in place of Arni (iii. 33). Matthat and Levi (iii. 24) are possibly interpolated from iii. 29, and Cainan (iii. 36) is found only in the Septuagint: *cf.* Gen. x. 24: xi. 12—15: I Chron. (Paral.) i. 18. In general, I Chron. (Paral.) i—iii provides all the names from Nathan (iii. 31) to Adam. The remaining ancestors, except Zerubbabel and Shealtiel (iii. 27), are unknown.

Comparing the two genealogies, we find that Matthew *descends* from Abraham to Jesus; Luke *ascends* from Jesus, beyond Abraham, to Adam, and thus the twenty names that follow Abraham (iii. 34) are peculiar to Luke. From David (iii. 31) to Abraham the two lists agree, except, as noted above, in iii. 33. Between Joseph (iii. 23) and David the lists have but two names in common (Zerubbabel and Shealtiel). Some explain that Matthew gives the genealogy of Joseph, and Luke that of Mary—a late solution unsupported and even discountenanced by the

- 24 son of Heli, son of Matthat,  
son of Levi, son of Melchi,  
son of Jannai, son of Joseph,  
25 son of Mattathias, son of Amos,  
son of Nahum, son of Esli,  
26 son of Naggai, son of Maath,  
son of Mattathias, son of Semein,  
son of Josech, son of Joda,  
27 son of Joanan, son of Rhesa,  
son of Zerubbabel, son of Shealtiel,  
28 son of Neri, son of Melchi,  
son of Addi, son of Cosam,  
son of Elmadam, son of Er,

wording of the texts and by the voice of tradition. More probably both evangelists, in obvious independence, give the genealogy of 'the father', for such is the implication of the wording of the text, such the witness of the Fathers, such was the one and only recognized semitic custom, and such procedure fulfilled the purpose of each evangelist: *cf.* Matt. i. 16, note. The  $\tau\omicron\upsilon$  (rendered 'son of' throughout Luke's list) belongs to the name which immediately precedes it and means 'who was of' (Vulgate, *qui fuit*), the precise relationship being nowhere determined. No Jew would have looked for a genealogy that ran strictly and straightly and consecutively along the line of *carnal* descent. Thus Joseph (iii. 23) is himself not the natural father of Jesus. Again, Heli (iii. 23) is said (Julian Africanus, 2nd cent.) to have been only the legal father of Joseph, and Jacob (Matt. i. 16) the real father. These two are supposed to have been half-brothers, and as such to have made a levirate marriage (*cf.* xx. 28, with note). The story of Ruth favours the possibility of an even wider extension of the levirate marriage. A similar marriage is invoked to explain different fathers being assigned to Shealtiel (iii. 27: Matt. i. 12), but it is more likely that the Davidic line through Solomon having terminated in Jechoniah, who was childless (Jerem. xxii. 30), an heir was found to him in the Davidic line of Nathan (*cf.* Plummer, *The Gospel according to St. Luke*, in the *International Critical Commentary*, *ad loc.* The use of 'son of' in Matt. i. 1, and of 'begot' in Matt. i. 8, reveals the latitude allowed to the historian in these matters. *Cf.* Matt. i. 2—17, note.

It is significant that the early Jewish Christians readily accepted both genealogies. The discrepancies were a source of difficulty, but not of doubt or denial of authenticity. *Cf.* Knabenbauer, *Com. in Lucam*, and Lagrange, *Saint Luc*, *ad loc.*

23. 'at the outset', *i.e.*, at the opening of his ministry. 'about



son of Jesus, son of Eliezer,	29
son of Jorim, son of Matthat,	
son of Levi, son of Symeon,	30
son of Judas, son of Joseph,	
son of Jonam, son of Eliakim,	
son of Melea, son of Menna,	31
son of Mattatha, son of Nathan,	
son of David, son of Jesse,	32
son of Obed, son of Boaz,	
son of Salmon, son of Nahshon,	
son of Amminadab, son of Admin,	33
son of Arni, son of Hezron,	
son of Perez, son of Judah,	
son of Jacob, son of Isaac,	34
son of Abraham, son of Terah,	
son of Nahor, son of Serug,	35
son of Reu, son of Peleg,	
son of Eber, son of Shelah,	
son of Cainan, son of Arphaxad,	36
son of Shem, son of Noah,	
son of Lamech, son of Methuselah,	37
son of Enoch, son of Jared,	
son of Mahalaleel, son of Cainan,	
son of Enos, son of Seth,	38
son of Adam, son of God.	

thirty', actually thirty-five—following the chronology adopted in the Appendix to Mark. Cf. C. Lattey, S.J., *The Month*, Nov., 1916 (Vol. CXXVIII, pp. 450 ff.). 'as was supposed', *i.e.*, in the popular estimation, which Luke has already rectified (i. 34—35). The phrase also explains why he proceeds to give the genealogy of Joseph, who—though not the natural father—was the real father of Christ, being the real 'husband of Mary, of whom was born Jesus': cf. Matt. i. 16, with note.

## IV.

1

The  
Temptation

Now Jesus returned from the Jordan full of the Holy Spirit, and was led about the wilderness in the Spirit for forty days, being tempted the while by the devil. And he ate naught in those days, and at the close thereof he was hungry. And the devil said to him, ' If thou art Son of God, command this stone to become bread '.

2

4

And Jesus made answer unto him, ' It is written, " Not by bread alone shall man live " '.

5

And he brought him to a height and showed him all the kingdoms of the world in an instant of time.

6

And the devil said to him, ' To thee will I give all this power and their glory, for to me it is delivered, and to whomsoever I will I give it. If therefore thou worship before me, the whole shall be thine '.

7

8

And Jesus answered and said to him, ' It is written,

**IV.** 1—13. *The Temptation:* Matt. iv. 1—11; Mark i. 12—13. To see in this nothing more than a futile attempt to lead Christ into sin is to miss the real historical and messianic significance of the event. Ever since the proclamation of the proto-evangel (Gen. iii. 15) Satan has waited and watched for his oft-prophesied opponent. The mystery of Christ's Person has been kept hid from him. The voice at the baptism (iii. 22) has aroused his fears. Now the Holy Spirit Himself brings the two protagonists face to face (Matt. iv. 1) for their first ' trial ' of strength; for in Scriptural usage (*cf.* viii. 13) such primarily is ' temptation '—a ' trying ' or ' testing ', Satan here seeking to induce Christ, not so much to sin, as to make a false step which would reveal the meaning of ' Son of God '.

The order of the temptations (from the sensual to the intellectual) suggests that St. Luke is following logical rather than (as St. Matthew) real sequence. The temptations themselves were objectively real and subjectively realized, but could awaken no evil response in One who was immune from the concupiscence of fallen nature.

1. ' in the Spirit ' : *cf.* ii. 27, with note.

3—4. A temptation, through the sensual appetite, to break away from the course of conduct prompted by the Holy Spirit (iv. 1). Christ replies, unfolding the deeper meaning of Deut. viii. 3, that God's will also is man's meat : *cf.* John iv. 34.

5—8. A temptation, through the imagination, to put the glory of the world and the empire of Satan (*cf.* John xii. 31 : xiv. 30 : xvi. 11) before the glory of God and ' the kingdom of God '. The reply is from Deut. vi. 13 (LXX) that God is first and ' only '.

“ The Lord thy God shalt thou worship, and him alone shalt thou serve ” ’.

And he brought him to Jerusalem and set him upon the pinnacle of the temple, and said to him, ‘ If thou art Son of God, cast thyself down hence ; for it is written,

He shall give his angels charge concerning thee,  
to guard thee,

and :

Upon their hands they shall bear thee,  
lest ever thou strike thy foot against a stone ’.

And Jesus answered and said to him, ‘ It is said, ‘ Thou shalt not tempt the Lord thy God ’ ’.

And having ended every temptation, the devil departed from him for a while.

9—12. A temptation of the intellect to pride and complacency in a striking display of confidence in God. Christ replies that while confidence in God’s providence is good, overweening presumption on His power is forbidden : Ps. xci (xc). 11—12 : Deut. vi. 16.

13. ‘ the devil departed ’ : Matthew adds, ‘ and angels came and ministered to Him ’ : *cf.* also Mark i. 13. Presumably these angels came and went in visible form, as did the tempter of the first Adam (Gen. iii. 1—7), and the angel Gabriel (Luke i. 26—28), and the angel of Peter (Acts xii. 7—11), though in none of these cases is it expressly said that the angel ‘ appeared ’. Always it is mainly the simple historical form of narrative which itself resists all attempts to class it with mere symbol, vision, or parable. ‘ for a while ’ : the time for Satan’s final onset was the hour of Christ’s betrayal and passion ; it proved to be the hour of the devil’s complete undoing. *Cf.* xxii. 3, 53 : John xii. 31 : xiii. 2, 27 : xiii. 31—32, with notes : xiv. 30.

## B

## The First Year of Ministry. (cc. IV. 14—IX. 17.)

## I. The Early Period. (cc. IV. 14—VII. 1.)

- 14                   And Jesus returned with power of the  
           The Return   Spirit into Galilee; and report concern-  
           to Galilee:   ing him spread throughout the neigh-  
           Nazareth       bourhood. And he taught in their synagogues, and  
 15                   was honoured by all.
- 16                   And he came to Nazareth, where he had been  
                       brought up; and according to his custom he entered  
                       the synagogue upon the sabbath day and rose to read.
- 17                   And the volume of the prophet Isaiah was handed  
                       to him. And he opened the volume and found the  
                       place where was written:
- 18                   The Spirit of the Lord is upon me,  
                       for he hath anointed me;

14—30. *The Return to Galilee: Nazareth*: Matt. iv. 12: xiii. 54—58: Mark i. 14—15: vi. 1—6a. 'The Early Period' of the first year of ministry comes to an end with the choice of twelve apostles and the Sermon on the Mount. A glance at the Harmony (*St. Mark*, Appendix) will show how closely Luke follows Mark's chronological sequence of events throughout this period. Cf. *St. Mark*, Introd., p. xvi.

14. 'returned': the reference may be to the first return to Galilee spoken of in John ii. 1—12, but more probably to the second return mentioned in John iv. 1—4. Cf. *St. Mark*, Appendix. 'with power of the Spirit', i.e., speaking now as the Envoy of God and exercising His power of miracles: cf. v. 17: vi. 19: Acts x. 38: I Cor. ii. 4: Rom. xv. 19.

16. Matthew and Mark place the visit to Nazareth (which Luke introduces without note of time) towards the close of the first year of ministry, and this probably is its true chronological position—in Luke after viii. 56. Luke himself knew that the visit did not coincide with the opening of the Galilaean ministry (cf. iv. 14—15: 23), but for one writing not a strictly chronological but 'an orderly account' (i. 3) with an eye to literary arrangement, the text of the discourse (iv. 18) and its development offered an effective starting-point for Jewish and gentile readers.

18—19. Isai. lviii. 6: lxi. 1—2 (LXX, quoted freely from memory; Christ doubtless *read* the Hebrew). The messianic character of the text would be fully realized by Christ's hearers. 'anointed': cf. Acts x. 38.

To evangelize the poor he hath sent me,  
to proclaim to the captives release,  
and sight to the blind ;

To set the oppressed at liberty,  
to proclaim the acceptable year of the Lord. 19

And he rolled up the volume and returned it to 20  
the attendant and sat down. And the eyes of all in  
the synagogue were gazing upon him. And he began 21  
to say unto them, 'Today in your hearing is this  
scripture fulfilled'.

And all bore witness to him and marvelled at the 22  
words of grace that came from his mouth. And they  
said, 'Is not this Joseph's son?'

And he said to them, 'Doubtless ye will quote me 23  
this proverb: "Physician, heal thyself!" All the  
things that we have heard were wrought at Caphar-  
naum, here also do in thine own country'.

But he said, 'Amen I say to you, no prophet is 24  
acceptable in his own country. Of a truth I tell 25  
you, many were the widows in Israel in the days of

'the poor': here, as in vi. 20, the underlying Aramaic word connotes poverty and affliction meekly accepted: *cf.* vii. 22. The 'captives', 'blind' and 'oppressed' are such spiritually. 'acceptable year': apparently a reference to the Jewish year of jubilee, when debts were remitted, captives freed and land restored (Lev. xxv. 10), but used here as a symbol of the messianic days of grace, favour and opportunity: *cf.* II Cor. vi. 2, quoting and applying Isai. xlix. 8.

23. 'heal thyself': clearly an allusion to the words 'to heal the broken of heart' (Isai. lxi. 1), which formed part of the passage read by Our Lord, and which are actually inserted there (iv. 18) by the Clementine Vulgate, but not by the best Greek MSS. or by St. Jerome's Vulgate. 'Luke, the beloved physician' (Col. iv. 14) has alone preserved this saying of Jesus.

24. 'his own country': *cf.* Matt. ix. 1, note.

25—27. *Cf.* I (III) Kings xvii: II (IV) Kings v. If Christ had favoured the outsiders of Capharnaum more than his own fellow-citizens, in like manner had the Lord God acted in the days of yore. He implies too that 'their want of faith' made them unworthy of divine favours; hence their anger. *Cf.* James v. 17.

26 Elias, when the heavens were shut for three years and  
 27 six months, and there came a great famine over all  
 the land; but unto none of them was Elias sent, save  
 only unto a widow of Zarephath in the region of  
 Sidon. And many were the lepers in Israel in the  
 time of Eliseus the prophet; but not one of them was  
 cleansed, save only Naaman the Syrian'.

28 And all in the synagogue were filled with wrath  
 29 upon hearing these things, and they rose up and cast  
 him out of the town; and they brought him unto a  
 ledge of the mountain whereon their town was built,  
 30 in order that they might hurl him down. But he  
 passed through their midst and went his way.

31 And he came down to Capharnaum, a  
 A Sabbath at  
 Capharnaum town of Galilee. And he was teaching  
 32 them on the sabbath; and they were  
 astounded at his teaching, for his word was with  
 33 authority. And in the synagogue was a man who was  
 possessed by an unclean devil, and he cried out with a  
 34 loud voice, 'Ah, what have we to do with thee, Jesus

29. 'mountain'. 'Before abruptly disappearing in the plain of Esdraelon, the last southern foot-hills of Lebanon separate themselves and form a sort of basin', and there Nazareth rests. 'It spreads out along the slope of the principal elevation . . . more than 300 feet above the plain' (Fillion, *Life of Christ*, Vol. 1., p. 369).

31—41. *A Sabbath at Capharnaum*: Matt. iv. 13: viii. 14—17: Mark i. 22—34. Cf. Matt. vii. 28—29.

32. This speaking 'with authority' was not a mere grace of oratory, but an essential attribute of His Person and mission, as it is likewise that of His mystical body, the Church: cf. Mark i. 22, note.

34. 'to destroy us': cf. viii. 31. The devil's cry is one of remonstrance: 'what is (common) to us and to thee?' or more freely, 'let us be': cf. Matt. viii. 29, with note. 'the Holy One of God': in the self-same terms Peter confessed Christ's Godhead (John vi. 69). Peter's acts of faith (Matt. xiv. 33: xvi. 16), manifestly free, loving, loyal and worthy of reward (cf. xii. 8) were due to the *supernatural* illumination of the Holy Spirit; the devil's knowledge of Christ—the extent of which we cannot gauge—would be the outcome of a spirit's *natural* gift of insight and intelligence, and his undesirable witness—for the moment

of Nazareth? Art thou come to destroy us? I know thee, who thou art—the holy one of God!’

And Jesus rebuked him, saying, ‘Hold thy peace and go out of him’.

And the devil flung him into the midst and went out of him, without having in any way harmed him. And amazement came upon all, and they debated one with another, saying, ‘What is this word? For with authority and power he commandeth unclean spirits, and they come forth!’

And rumour about him went abroad to every place of the neighbourhood.

And he rose up from the synagogue and entered the house of Simon. Now Simon’s mother-in-law was suffering from a great fever, and they asked him about her. And standing over her he rebuked the fever, and it left her; and at once she arose and ministered to them.

But at sunset all who had sick with various diseases brought them unto him; and he laid his hands upon each one of them and healed them. And devils likewise came forth from many, crying out and saying, ‘Thou art Son of God’. And he rebuked

permitted by God—was here as elsewhere (*e.g.*, viii. 28: Mark iii. 11: v. 7) obviously a confession, forced and involuntary, of mingled anger, dread and intuitive antipathy in the presence of a holiness essentially hostile to evil. Cf. I Cor. xii. 3, with note: and St. Thomas, *Summa*, I—II, 109. 1 ad 1.

37. ‘the neighbourhood’, not simply of Capharnaum but ‘of Galilee’ (Mark i. 28).

38. ‘the house of Simon’: cf. Matt. viii. 14, note. ‘great fever’: the combination in the Greek appears only in medical writers. Cf. *Introd.*, p. xv.

40. ‘at sunset’ the restriction of the sabbath regulations was withdrawn.

41. The unrestricted testimony of devils was not only in itself undesirable, but would also have tended to raise prematurely the question of Christ’s Person.

them and would not let them speak, because they knew him to be the Christ.

42 **Mission Tour: the Call of the First Disciples** Now when it was day he departed, and went to a desert place. And the multitudes made search for him and came to him, and they sought to keep him, that he might not depart from them. But he said unto them, 'To the other towns also must I proclaim the kingdom of God, for thereunto have I been sent'.

44 And he was preaching in the synagogues of Judaea.

**V. 1** And it came to pass that when the multitude was pressing upon him and listening to the word of God, 2 he was standing by the Lake of Gennesaret; and he saw two boats lying by the lake, but the fishermen had 3 disembarked and were cleaning the nets. And he went into one of the boats—it was Simon's—and asked him to launch forth a little from the land; and he sat down and taught the multitudes from the boat. 4 And when he had ceased discoursing he said unto Simon, 'Launch thou forth into the deep, and lower ye your nets for a catch'.

5 And Simon answered and said, 'Master, all night long we have toiled and have taken naught, but at thy word I will lower the nets'.

6 And when they had done so, they caught a great

42—V. 11. *Mission Tour: the Call of the First Disciples*: Matt. iv. 23: 18—22: Mark i. 35—39: 16—20. Luke's fuller account includes the miraculous draught of fish.

43. 'the kingdom of God': cf. xvii. 20—21, note. 'sent': cf. John viii. 42.

44. 'Judaea', i.e., Palestine in general: cf. i. 5, note.

**V. 1.** Luke alone, familiar with the Mediterranean, calls the 'Sea of Galilee' a 'lake' under the name of 'Gennesaret': cf. Matt. iv. 18, note.

5. 'at thy word': not 'relying on thy word', but 'at thy bidding': cf. iii. 2: vii. 7: Heb. xi. 3.



multitude of fish; and their nets were breaking. And they signalled to their comrades in the other boat to come and help them. And they came, and they so filled both their boats that they began to sink. And Simon Peter, seeing it, fell at Jesus' knees, saying, 'Depart from me, for I am a sinful man, O Lord'.

For he was seized with awe, and all who were with him, at the catch of fish which they had made; as were likewise James and John, the sons of Zebedee, who were Simon's partners. And Jesus said unto Simon, 'Fear not; henceforth thou shalt catch men'.

And after bringing their boats to land, they left all things and followed him.

And it came to pass that whilst he was in one of the towns, behold, there was a man full of leprosy; and on seeing Jesus he fell upon his face and besought him, saying, 'Lord, if thou wilt, thou canst make me clean'.

And stretching forth his hand he touched him, saying, 'I will; be thou made clean'.

And straightway the leprosy left him. And he bade him tell no man—'but get thee hence and show thyself to the priest, and make offering for thy purification even as Moses commanded, for a witness unto them'.

12—16. *The Leper*: Matt. viii. 2—4; Mark i. 40—45.

12—13. Luke has not lost sight of iv. 43. 'full of leprosy': in Greek medical writers *πλήρης* is frequently used of disease. 'The physician' alone notes this condition of the patient: cf. *Introd.*, p. xv. 'if thou wilt': the words mark the attribution and the natural acceptance of absolute power.

14. Cf. Lev. xiii. 49. The real leper was levitically unclean: cf. Lev. xiii. For the Law regarding his 'purification' and 'offering', cf. Lev. xiv. 'for a witness (of Christ's presence and power and regard for the Law) unto them', i.e., probably to the priests. Cf. xxi. 13.

15 And the tidings concerning him spread the more,  
and great multitudes gathered together to hear him  
16 and to be healed of their infirmities. But he retired  
to the wilderness and gave himself to prayer.

17 And it came to pass that one day he was  
     A Day at  
     Capharnaum teaching; and sitting by were Pharisees  
and doctors of the Law, who had come  
from every village of Galilee and Judaea and from  
Jerusalem. And the power of the Lord was with him  
to heal.

18 And behold, men were carrying upon a bed a man  
who was paralysed, whom they sought to bring in  
19 and to place before him. And as they found no way  
of bringing him in, because of the multitude, they  
went up to the housetop and lowered him—couch and  
all—through the tiling, into the midst before Jesus.  
20 And seeing their faith he said, ‘O man, thy sins are  
forgiven thee’.

21 And the scribes and the Pharisees began to reason  
saying, ‘Who is this that speaketh blasphemies?  
Who can forgive sins save God alone?’

17—39. *A Day at Capharnaum*: Matt. ix. 1b—17: Mark ii. 1—22.

17. For the time and place *cf.* Mark ii. 1, with note. ‘Pharisees’: *cf.* Matt. iii. 7, note. The ‘doctors of the Law’—here the equivalent of ‘scribes’ (v. 21) or ‘lawyers’ (vii. 30)—were the professional interpreters of the Law, the preachers and teachers of Judaism (Matt. vii. 29: xvii. 10). ‘Judaea’: *cf.* i. 5, note. ‘the power of the Lord . . . to heal’: *cf.* iv. 14. The meaning of this general statement seems to be that Jesus had begun to follow up His teaching with the usual series of cures: *cf.* v. 26. ‘the Lord’, *i.e.*, Jehovah, as in i. 11: ii. 9: iv. 18: *cf.* vii. 13, note.

19. ‘the housetop’ was reached by the usual outer staircase implied in xvii. 31.

20. ‘are forgiven’: in Greek the perfect tense is used here and in verse 23, not—as in Matthew and Mark—the more telling present: *cf.* Matt. ix. 2, note.

21—22. ‘their reasonings’ appear to have been merely mental, not spoken: *cf.* Mark ii. 6—8.

But Jesus, knowing their reasonings, answered and said to them, 'Why reason ye in your hearts? Which is easier—to say, "Thy sins are forgiven thee", or to say, "Arise, and walk"? But that ye may know that the Son of Man hath power on earth to forgive sins'—then said he to him who was paralysed—'I say to thee, arise take up thy couch, and go to thy home'.

And he rose at once before them, and took up that whereon he had lain and departed to his home, glorifying God. And all were seized with amazement, and they glorified God and were filled with fear, saying, 'We have seen wonderful things today'.

And after this he went forth, and he beheld a publican, named Levi, sitting at the place of toll, and he said to him, 'Follow me'.

And leaving all things he arose and followed him. And Levi gave a great feast for him at his own house; and there was a great gathering of publicans and of others, who were with them at table. And the Pharisees and their scribes murmured against his disciples, saying, 'Why do ye eat and drink with publicans and sinners?'

And Jesus answered and said unto them, 'They that are in health have no need of a physician, but they that are ill. I am come, not to call just men but sinners, unto repentance'.

23—24. To God the alternatives are equally easy; to mere man equally impossible, without the gift of power from above. Confronted with the miracle, the lawyers may draw their own conclusion. *Cf.* Matt. ix. 4—6, note.

24. 'Son of Man': a title of Christ probably derived mainly from Dan. vii. 13—14: *cf.* Matt. viii. 20, note: John i. 51, note.

29. 'publicans': *cf.* iii. 12, note. 'with them', *i.e.*, 'with Jesus and His disciples' (Matt. ix. 10).

31—32. Spoken with a touch of irony: *cf.* I John i. 10, with note.

33 Now they said unto him, ' John's disciples fast frequently and practise prayer, and so do those of the Pharisees, whereas thine do eat and drink '.

34 Jesus said unto them, ' Can ye make the children of the bride-chamber fast while the bridegroom is with them? But the days shall come—and when the bridegroom shall be taken from them, then shall they fast, in those days '.

36 He spoke likewise a parable unto them: ' No one putteth upon an old cloak a piece he hath torn from a new one, else not only will he have torn the new, but the piece from the new will not suit the old. And no one poureth fresh wine into old wineskins; else the fresh wine will burst the skins, and itself shall be spilt and the skins ruined. But fresh wine must be poured into new skins. And no one that drinketh the old desireth the new; for he saith, " The old is better " '.

## VI.

1

### Sabbath Questions

2

Now it came to pass that he was going through the cornfields on the sabbath; and his disciples were plucking and eating the ears, rubbing them with their hands. And

33. ' Now they said ' : reference to the parallel passages reveals that the speakers have changed, and that we must probably even allow for the lapse of a short interval of time. *Cf.* xi. 1 : xviii. 12.

34. ' the children of the bride-chamber ' are the wedding-guests : *cf.* Matt. xxii. 2, note : Mark ii. 19, note.

36—39. The wider question of the relation of the Old Law to the New seems to come into view. The Old is to go; the New is to replace it absolutely, not just to patch it up or be fitted into it. Attempts at any such union would be foolish and ruinous. And yet, alas, there are some determined to cling to the Old! *Cf.* Knabenbauer, *ad loc.* : Valensin-Huby, *Saint Luc, ad loc.*

VI. 1—11. *Sabbath Questions* : Matt. xii. 1—14 : Mark ii. 23—iii. 6.

1—2. According to the rabbis, the disciples were violating the sabbath rest by (equivalently) reaping, threshing and winnowing : *cf.* Mark ii. 23, note.

some of the Pharisees said, 'Why are ye doing what is not lawful on the sabbath?'

And Jesus answered and said unto them, 'Have ye 3  
not read even this, what David did when he and those 4  
with him were hungry—how he entered the house of  
God and took and ate the shew-bread, and gave  
thereof to them that were with him, which it is not  
lawful for any to eat save only the priests?'

And he said to them, 'The Son of Man is lord of 5  
the sabbath'.

And it came to pass that on another sabbath he 6  
entered the synagogue and taught. And a man was 7  
there whose right hand was withered. Now the scribes  
and the Pharisees were watching him, to see whether  
he healed on the sabbath, in order to find whereof to  
accuse him. But he knew their thoughts; and he said 8  
to the man with the withered hand, 'Arise, and stand  
forth into the midst'.

And he arose and stood forth. Jesus said unto 9  
them, 'I ask you, is it lawful to do good on the  
sabbath—or to do harm? To save life or to de-  
stroy it?'

And having looked around upon them all, he said 10  
to him, 'Stretch forth thy hand'.

And he did so, and his hand was restored. And 11

3—4. Cf. I Sam. (Kings) xxi. 1—6. 'the house of God', i.e., the tabernacle of the ark of the covenant, then in Nob of Benjamin. 'the shew-bread', *lit.*, 'the loaves of the setting-forth': in Hebrew 'the bread of the Presence': cf. Lev. xxiv. 5—9; Heb. ix. 2. The twelve loaves were probably symbolical of the higher life before God of the twelve tribes of Israel.

4. The young men were not actually 'with him' when 'he entered'.

7. Cf. Matt. xii. 10, note.

9. The scribes had asked (Matt. xii. 10), 'Is it lawful to *heal* . . .?' Jesus tellingly turns their question thus: 'Is it lawful, I ask *you*, to *do good* . . . or to do harm?'—incidentally unmasking their own evil minds.



The Sermon  
on the Mount:  
Beatitudes  
and Woes

And lifting up his eyes unto his disciples, 20  
he said:  
‘ Blessed are ye poor, for yours is the  
kingdom of God.  
Blessed are ye that hunger now, for ye shall have 21  
your fill.  
Blessed are ye that weep now, for ye shall laugh.  
Blessed are ye when men shall hate you, and when 22  
they shall excommunicate you, and reproach you, and  
cast out your name as evil, because of the Son of  
Man; be glad in that day and leap for joy, for be- 23  
hold your reward is great in heaven. For in the self-  
same manner their fathers treated the prophets.

20—VII. 1. *The Sermon on the Mount*: Matt. v—vii. In the summary under Matt. v—vii it was suggested that the Sermon there was ‘in the main a condensed record of a single discourse’. As in Matthew, the Sermon here occurs towards the close of the early period of the first year of ministry, and in the same external setting. Both Sermons begin with the beatitudes and end with the builders. Practically the whole of Luke’s discourse has its counterpart in Matthew, and follows the same order. But Matthew’s account covers 106 verses, Luke’s only 30. Roughly one half (40 verses) of the suppressed matter is given elsewhere in Luke; the other half—mainly Matthew’s contrasting of the Old Law and the New, which would not appeal to gentile readers—finds no place at all in Luke. The resultant body of Luke’s Sermon (vi. 27—46) is a sublime setting forth of Christ’s ‘new commandment . . . that as I have loved you, so ye also love one another’ (John xiii. 34), a result that is in perfect harmony with the spirit of St. Luke’s gospel, and with his own sympathetic nature: *cf.* *Introd.*, pp. xv—xvi.

20—26. *Beatitudes and Woes*: Matt. v. 1—12. The eight beatitudes of Matthew—who omits the woes—have an expressed spiritual interpretation of which Luke almost entirely strips his four beatitudes. These he balances with four woes, equally and terribly literal, and indicative of probabilities which men must frankly face. Christianity demands other-worldliness.

20. ‘Blessed’: *cf.* i. 42, note. ‘poor’: *cf.* iv. 18, note. ‘the kingdom of God’: *cf.* xvii. 20—21, note.

21. We may gather from the first and fourth beatitudes that the second and third also are not to be pressed too literally; to ‘hunger’ and to ‘weep’ must be ‘for justness’ sake’, and to ‘have one’s fill’ and to ‘laugh’ are images of ‘reward in heaven’.

24 But woe to you rich, for ye already have your comfort.

25 Woe to you, ye that are sated now, for ye shall hunger.

Woe to you, ye that laugh now, for ye shall mourn and weep.

26 Woe to you, when all men applaud you, for in the selfsame manner their fathers treated the false prophets.

27 'But to you who give ear I say, love  
'Resist not':  
'Love enemies': your enemies, do good to them that hate  
'Judge not'  
28 you, bless them that curse you, pray for them that ill-treat you.

29 'To him that striketh thee on the cheek, offer the other also; and from him that taketh away thy cloak, withhold not thy tunic also. Give to everyone that asketh of thee, and from him that taketh away thy goods ask no return. In fine, as ye would that men should do unto you, so do ye unto them.

32 'If ye love them that love you, what merit have  
33 ye? Even the sinners love those who love them. And if ye do good unto them that do good unto you, what

24. Cf. xvi. 25; James ii. 6, note. Christ's 'woes'—like his 'beatitudes'—are a complete reversal of the world's standards.

27—38. '*Resist not: love enemies: judge not*'. Matt. v. 39—48: vii. 1—2, 12. Cf. Mark iv. 24.

27—28. No such sublime precept of universal charity is to be found outside the New Testament apart from Christ's own teaching, though the Mosaic Law (Exod. xxiii. 4—5; Lev. xix. 33—34) held the germ. Note the gradation of wrong in thought ('hate'), word ('curse'), and deed ('ill-treat'). Cf. I Cor. iv. 12; Rom. xii. 14; I Pet. ii. 23.

29—30. Christ is not imposing precepts, but rather showing by illustration the selflessness that must underlie perfect charity, without cancelling prudence or temperance: cf. ix. 23.

32—34. Luke's regard for his own readers leads him to use the generic 'sinners' in place of the 'publicans' and 'gentiles' of Matt. v. 46—47.



merit have ye? Even the sinners do the very same. And if ye lend to those from whom ye hope to receive back, what merit have ye? Even sinners lend unto sinners, in order that they may receive as much in return. Nay, love your enemies and do good to them, and lend without hope of recovery, and great shall be your reward, and ye shall be children of the Most High, for himself is good to the ungrateful and evil.

'Have pity, even as your Father hath pity. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned. Pardon, and ye shall be pardoned: give, and it shall be given to you: good measure, pressed down, shaken together, running over shall they pour into your lap. For with what measure ye measure, it shall be measured unto you in return'.

The Rightful Teacher      He spoke likewise a parable to them: 39  
'Can the blind lead the blind? Will not both fall into a pit?

'A disciple is not above his master; but everyone fully instructed shall be as his master. 40

35. 'without hope of recovery'. Such is the probable sense, supported by the Vulgate and other authorities (*cf.* Lagrange, *ad loc.*) and natural to the Greek, although no other example of this meaning of the word appears to have been found. The Revised Version text, 'never despairing', is obviously contrary to the whole spirit of the passage.

36. *Cf.* Ps. ciii (cii). 8: cxi (cx). 4: James v. 11.

37. *Cf.* James iv. 11—12.

38. The concluding proverbial saying occurs also in Mark iv. 24, where it is used to urge the need of zealous attention to Christ's teaching.

39—46. *The Rightful Teacher*: Matt. vii. 3—5, 16—18, 21. *Cf.* Matt. x. 24: xii. 34b—35: xv. 14. In Christ's view all Christians are teachers, influencing the world around them, as 'the salt of the earth', 'the light of the world', 'the lamp upon the lampstand' (Matt. v. 13—16).

39. In Matt. xv. 14 the saying gives point to the lack of wisdom in the 'blind Pharisee'; here likewise it illustrates the need of vision and wisdom in those who are 'the light of the world'.

40. *Cf.* II Tim. iii. 17. In Matt. x. 24 the saying bases the inference

41 ' Why seest thou the mote in thy brother's eye, and  
 42 perceivest not the beam in thine own eye? How canst  
 thou say to thy brother, " Brother, let me cast out  
 the mote which is in thine eye ", whilst thou seest not  
 the beam in thine own eye? Thou hypocrite, first  
 cast out the beam from thine own eye, and then shalt  
 thou see well to cast out the mote in thy brother's eye.

43 ' For there is no good tree bearing bad fruit, nor  
 44 yet a bad tree bearing good fruit; for every tree is  
 known by its fruit. From thorns men gather not figs,  
 nor cull the grape from a bramble.

45 ' The good man from his heart's good store  
 bringeth forth what is good; and the evil man from  
 his evil store bringeth forth what is evil. For from  
 the fulness of his heart his mouth speaketh.

46 ' Why do ye call me " Lord, Lord ", and not do the  
 things I say?

47 ' Everyone that cometh unto me and  
 Conclusion heareth my words and doth them—I will  
 48 shew you to whom he is like: he is like  
 to a man building a house, who dug deep and  
 laid a foundation upon the rock. And on the com-  
 ing of a flood, the stream broke against that house  
 and could not shake it, because it had been well built.  
 49 But he that hath heard and hath not done them is

that a disciple should not claim to fare better than his master; here, probably, that the instructed prove no wiser than their instructors. The world is no better than the Christians that are in it. The reading of St. Jerome's Vulgate (but not of the Clementine) agrees with the Greek.

44. Cf. James iii. 12.

47—VII. 1. Conclusion: Matt. vii. 24—viii. 1: Mark iii. 20a. Cf. Matt. viii. 5.

49. The house, we may suppose Our Lord to mean, has been built during the fine weather of the dry season, without a thought that the sudden advent of the wet season might wreck it.

like to a man who built a house upon the ground with no foundation; against which the stream broke and straightway down it fell, and great was the wreck of that house'.

When he had completed all his discourse in the hearing of the people, he entered Capharnaum.

VII.  
1

II. First Year of Ministry : Later Period. (cc. VII. 2—IX. 17.)

	Now a certain centurion's servant, one	2
The	whom he prized, was ill and at the point	
Centurion's	of death. And hearing of Jesus, he sent	3
Servant	unto him elders of the Jews to ask him to come and	
	heal his servant. And when they were come unto	4
	Jesus, they earnestly besought him, saying, 'He is	
	worthy that thou shouldst do this for him, for he	5
	loveth our nation and himself hath built us our	
	synagogue'.	

	So Jesus went with them. And when he was now not	6
	far from the house, the centurion sent friends to say	
	to him, 'Lord, trouble not thyself, for I am not worthy	
	that thou shouldst enter under my roof; whence also	7
	I did not count myself worthy to come unto thee.	

VII. 1. After the Sermon Jesus returned to his 'home' at Capharnaum (Mark iii. 20), where doubtless the following miracle was presently worked.

2—10. *The Centurion's Servant*: Matt. viii. 5—13. 'The Later Period' of the first year of ministry closes with the first multiplication of the loaves, a little before the second passover of Our Lord's ministry; and again St. Luke generally follows St. Mark's chronological sequence of events.

3. 'he sent': had we Matthew's account only, we should be led to conclude that the centurion in his own person approached Our Lord, and not in the person of others.

6—7. The centurion was evidently a gentile (vii. 9); hence—and with instinctive courtesy—he had sent a deputation of Jews to plead his cause; and now again, he perhaps questions the propriety of having asked a Jew to enter the house of an 'unclean' gentile. Yet his words have also a ring of deep, personal humility: *cf.* Acts x. 28, with note.

Nay, say but the word, and let my servant be healed.

8 For I also am a man under authority, with soldiers under myself; and to this one I say, "Go", and he goeth, and to another, "Come", and he cometh, and to my servant, "Do this", and he doth it'.

9 Now upon hearing these things Jesus marvelled at him; and turning he said to the multitude that followed him, 'I say to you, in Israel I have not found so great faith'.

10 And when the messengers returned to the house, they found the servant in good health.

11 And it came to pass soon afterwards that  
     Nain:  
     The Widow's he went to a town called Nain; and with  
     Son him went his disciples and a great mul-  
 12 titude. And as he came nigh to the gate of the town,  
 behold, they were carrying forth dead a mother's  
 13 only son, and she was a widow; and a large gathering  
 of the townsfolk was with her. And the Lord, seeing  
 her, felt compassion towards her and said to her,  
 'Weep not'.

14 And going forward he touched the bier, and the

9. 'Jesus marvelled', not because He lacked divine foreknowledge, but because as man He had never yet 'experienced' in the course of His ministry such a marvellous display of faith: *cf.* ii. 52, note. The prophecy of the rejection of the Jews and the call of the gentiles (Matt. viii. 11—12) Luke reports in xiii. 28—29.

11—17. *Nain: the Widow's Son*: Luke only. *Cf.* Introd., p. xv.

11. 'Nain': on the slope of Little Hermon, about 5 miles south of Nazareth, and a day's journey from Capharnaum.

13. 'the Lord seeing her'; Luke alone of the synoptists, and in pure narrative here for the first time (*cf.* x. 1, 39, 41), significantly speaks of the unrisen Jesus as 'the Lord' (*ὁ κύριος*): *cf.* ii. 11, note. What now moved the Sacred Heart, the silent witness of many a funeral, was just the appealing sight of the bereaved and sorrowing mother, who would be walking immediately in front of the bier.

14. *Cf.* I (III) Kings xvii. 17—24: and mark how 'the Lord' *commands* without pause or prayer or acknowledgment, as One aware that He Himself is the supreme source of power: *cf.* viii. 54: v. 12—13, notes.

bearers stood still. And he said, 'Young man, I say to thee, arise!'

And the dead man sat up and began to speak; 15  
and he gave him to his mother. And all were seized 16  
with fear, and they glorified God, saying, 'A great  
prophet hath arisen among us', and, 'God hath  
visited his people'.

And this word concerning him spread throughout 17  
Judaea and into all the country round about it.

And John's disciples told him about all 18  
The Baptist's Deputation these things. And calling up two of his 19  
disciples he sent them unto the Lord,  
saying, 'Art thou he who is to come, or shall we look  
for another?'

And the men came unto him and said, 'John the 20  
Baptist hath sent us unto thee to say, "Art thou he  
who is to come, or shall we look for another?"'

In that hour he healed many of diseases and 21  
afflictions and of evil spirits, and bestowed sight on  
many that were blind.

And he answered and said to them, 'Go and report 22

16. Cf. i. 68, 78.

17. 'Judaea': cf. i. 5, note.

18—35. *The Baptist's Deputation*: Matt. xi. 2—19.

18. John was still in prison (cf. iii. 19—20: Matt. xi. 2) in the  
Peraean castle of Machaerus.

19. 'he who is to come' or 'the Coming One' (*ὁ ἐρχόμενος*) was  
a messianic appellation: cf. xix. 38: Matt. xxi. 9: John xii. 13, all  
quoting Ps. cxviii (cxvii). 26. John asks not for his own but for his  
disciples' sake. He himself is no 'reed swayed by the wind' of doubt  
or hesitation, but is here (vii. 27) eulogized by Christ as one ever faith-  
ful to his vocation of 'preparing the way of the Lord': cf. Matt. xi. 3,  
note. It is difficult to believe that the Baptist accepted the Godhead of  
Jesus (cf. John i. 34, with note) and yet asked for his own sake the one  
question here attributed to him. See Dr. Barton's *Life of St. John the  
Baptist*, pp. 189—190.

22. Cf. Isai. xxxv. 5—6: lxi. 1 (quoted also in iv. 18, where however  
'sight to the blind' was interpreted spiritually). Christ here makes a  
telling appeal in word and deed to messianic prophecy.

to John what ye have seen and heard: " the blind see ", the lame walk, lepers are cleansed and the deaf  
 23 hear, the dead rise, " the poor are evangelized "; and blessed whosoever shall not be scandalized in me '.

24 And upon the departure of John's messengers, he began to say unto the multitudes concerning John:

' What went ye out into the wilderness to see? A  
 25 reed swayed by the wind? Nay, what went ye out to see? A man clothed in soft garments? Behold, they that live in splendid garb and in luxury are in  
 26 the palace. Nay, what went ye out to see? A prophet? Yea, I say to you, and more than a prophet.  
 27 This is he of whom it is written:

Behold I send my messenger before thy face,  
 who shall prepare thy way before thee.

28 ' I say to you, among those born of women none is greater than John. Yet the least in the kingdom of God is greater than he '.

29 And upon hearing him the whole people and the publicans justified God, having been baptized with  
 30 the baptism of John; but the Pharisees and the lawyers, who had not been baptized by him, set at naught the counsel of God in their regard.

31 ' To what then shall I liken the men of this genera-  
 32 tion, and to what are they like? They are like to

25. ' the palace '. Although plural in form, the word is probably singular in sense, in which case it indicates the palace of Herod Antipas.

27. Cf. Mal. iii. 1, quoted also in Matt. xi. 10: Mark i. 2.

28. In nobility of office, the Precursor who points to the King present ranks higher than the prophet who merely predicts His future coming. But the status of the humblest member of the messianic kingdom itself excels that of the herald without, as sonship excels servitude (cf. Gal. iv. 4—7). At this point Matthew (xi. 12) gives a saying which Luke records in xvi. 16.

29—30. ' justified God ', *i.e.*, defended and praised the divine plan which had provided the Baptist's ministry. ' set at naught ', probably in word as well as in thought and deed, in contrast to ' justified '.

children who sit in the market-place and cry one to another, saying,

We have piped to you and ye have not danced,  
we have lamented and ye have not wept.

' For John the Baptist is come neither eating bread 33  
nor drinking wine, and ye say, " He hath a devil " ;  
the Son of Man is come eating and drinking, and ye 34  
say, " Behold a glutton and a winebibber, a friend of  
publicans and sinners ! " And wisdom is justified in 35  
all her children ' .

Now one of the Pharisees asked him to 36  
The Woman  
who was a sinner eat with him ; so he entered the Pharisee's  
house and reclined at table. And behold a 37  
woman who was a sinner in the city, upon discovering  
that he was at table in the Pharisee's house, brought  
an alabaster jar of ointment, and stood behind at his 38  
feet weeping. And she began to bathe his feet with  
her tears, and wiped them with her hair ; and she  
kissed his feet and anointed them with the ointment.  
Now the Pharisee who had invited him, upon seeing 39

33. Cf. i. 15 : Matt. iii. 4.

35. ' in ', *lit.*, ' from '. The justification can proceed from all or any of them ; they all have their part in the plan of an all-wise God, even though superficially their manner of life and of work may seem opposed.

36—50. *The Woman who was a sinner* : Luke only. The incident, introduced without note of time or place, illustrates vii. 34—35.

37. ' a sinner in the city ', *i.e.*, one whose evil life was matter of common knowledge ; the phrase need not imply that she was a common prostitute. The gospels nowhere explicitly identify her with ' Mary Magdalene ', nor with Mary the sister of Martha, though such identification is likely. Cf. C. Lattey, S.J., *Expositor*, July, 1909.

39. ' she is a sinner ' : she *had been* a sinner, but was so no longer ; such is the implication of the parable that follows. Simon apparently knows nothing of her repentance, nor that she is indebted to Christ for her conversion and has hastened, ointment in hand, to make a public and loving acknowledgment of her debt ; but he must have known that he himself had been guilty of omitting to pay the recognized courtesies. In the verses which follow (44—46) Christ contrasts the forgiven woman's sense of debt with the lack thereof in the supercilious host.

this, said within himself, 'This man, were he a prophet, would know who and what manner of woman she is that toucheth him—that she is a sinner'.

40 And Jesus answered and said unto him, 'Simon, I have something to say to thee'.

'Master', said he, 'speak'.

41 'A certain creditor had two debtors; the one owed  
42 him five hundred shillings, the other fifty. As they had not wherewith to pay, he forgave both. Which of them, therefore, will love him more?'

43 Simon answered and said, 'He, I suppose, to whom he forgave more'.

He said to him, 'Thou hast judged rightly'.

44 And turning unto the woman he said to Simon, 'Thou seest this woman? I came into thy house: thou didst not pour water upon my feet: but she hath bathed my feet with her tears, and hath wiped  
45 them with her hair. Thou gavest me no kiss; but she from the moment I entered hath not ceased to kiss  
46 my feet. Thou didst not anoint my head with oil;  
47 but she hath anointed my feet with ointment. Wherefore I say to thee, her many sins are forgiven, because she hath loved much; but he who is forgiven little, loveth little'.

48 Thereupon he said to her, 'Thy sins are forgiven'.

49 And they that were at table with him began to say within themselves, 'Who is this, that even forgiveth sins?'

41. 'shillings', *lit.*, *denarii*: the *denarius* was a Roman silver coin, its value in weight of silver about 9½d., its purchasing power considerably more: *cf.* x. 35.

48. 'are forgiven', *i.e.*, 'have been and remain forgiven', the perfect tense being used in the Greek here and in vii. 47. Christ, as in v. 20, assumes the divine power to forgive. The actual moment of absolution is not signified, but the woman receives a priceless assurance and confirmation of her forgiveness.



But he said unto the woman, ' Thy faith hath saved thee ; go in peace ' . 50

## VIII.

Missionary Tour  
And it came to pass thereafter that he went through every town and village preaching the good tidings of the kingdom of God. And with him were the Twelve, and certain women who had been cured of evil spirits and infirmities, Mary, called the Magdalene, from whom seven devils were come forth, and Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to them of their possessions. 1 2 3

The Parable of the Sower  
Now when a great multitude was coming together, and men from every town were resorting unto him, he said in a parable : 4

' The sower went forth to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. And other seed fell upon rock, and as soon as it was sprung 5 6

50. A saying of Christ repeated in viii. 48 : xvii. 19 : xviii. 42, in all of which the reference is at least mainly physical. The ' faith ' praised in all these cases is primarily that belief in Himself, His power and His mission, which He continually inculcated. Cf. v. 24 : viii. 25, 50 : ix. 20, 35, etc.

VIII. 1—3. *Missionary Tour*: Luke only. Cf. Matt. xxvii. 55—56 : Mark xv. 40—41 : xvi. 9.

2. ' the Magdalene ', i.e., of Magdala, now *el-Mejdel*, about the centre of the western shore of the Lake of Galilee : cf. vii. 37, note.

3. ' Joanna ' : cf. xxiv. 10. ' Chuza ' was possibly the ' royal official ' of John iv. 46, or Manahen, the tetrarch's foster-brother (Acts xiii. 1). ' to them ', i.e., Jesus and the Twelve. Cf. *Introd.*, p. xvi.

4—8. *The Parable of the Sower*: Matt. xiii. 1—9 : Mark iv. 1—9. This is one of the three parables recorded by all three synoptists; the other two are the *Mustard Seed* (xiii. 18—19), and the *Husbandmen and Heir* (xx. 9—18).

4. We know from the parallels that Jesus was ' by the Sea ' and spoke from a boat.

6. ' the rock ', i.e., ground where the rock lay close to the surface, leaving ' no depth of soil ' (Mark iv. 5).

7 up it withered, because it had no moisture. And  
 8 other seed fell amid thorns, and the thorns grew with  
 it and choked it. And other seed fell into good soil,  
 and it grew and brought forth fruit a hundredfold'.

So saying, he cried out, 'He that hath ears to hear,  
 let him hear'.

9 And his disciples asked him what this  
 The  
 Explanation parable meant.

10 'To you', he said, 'it hath been given  
 to know the mysteries of the kingdom of God, but to  
 the rest in parables, that

seeing they may not see,

and hearing they may not understand.

11 'Now the parable is this: the seed is the word of  
 12 God. And those by the wayside are they that have  
 heard; then cometh the devil and taketh away the  
 word from their heart, lest by believing they be  
 13 saved. And those upon the rock are they who, when  
 they have heard, welcome the word with joy; and  
 these have no root, but believe for a while, and in  
 14 time of temptation fall away. And that which fell  
 among the thorns—these are they that have heard,  
 and going their way are choked by the cares and the

8. Cf. xiv. 35. The concluding cry of warning—used thrice both in Matthew and in Mark—is found on the lips of Christ only, except in Apoc. xiii. 9.

9—18. *The Explanation*: Matt. xiii. 10—23; Mark iv. 10—25. Cf. Matt. v. 15; x. 26; xxv. 29; Luke xi. 33; xii. 2; xix. 26; John xii. 40.

10. Isai. vi. 9—10, also quoted at length in Matt. xiii. 14—15; Mark iv. 12; John xii. 40; Acts xxviii. 27. 'The mysteries of the kingdom of God' are the long-hidden and sublime doctrines concerning the Church, God's Kingdom on earth: cf. Matt. iii. 2, note; Rom. xvi. 25—26, with note; Mark iv. 12, note.

12. 'those by the wayside': the various kinds of soil represent the various kinds of hearers, and the fate of the seed in the parable images the spiritual fate of the hearers, who thus come to be almost identified with the seed itself.

riches and the pleasures of life, and their fruit doth  
not ripen. And that in the good soil—these are they 15  
who with a right and good heart have heard the word  
and hold fast thereto, and bear fruit in patience.

‘ And no one lighteth a lamp and covereth it with 16  
a vessel, or putteth it beneath a couch, but putteth  
it upon a lampstand, that they who enter may see the  
light. There is nothing hidden that shall not become 17  
manifest; nor secret, that shall not be known and  
come to light. Look to it, therefore, how ye hear: for 18  
whosoever hath, to him shall be given: and whoso-  
ever hath not, from him shall be taken even what he  
thinketh he hath ’.

Now there came unto him his mother and 19  
**Christ's Mother  
and Brethren** his brethren; and they could not reach  
him because of the multitude. And they 20  
told him, ‘ Thy mother and thy brethren are standing  
without, wishing to see thee ’.

But he answered and said unto them, ‘ My mother 21  
and my brethren are they who hear the word of God  
and do it ’.

16. Cf. xi. 33: Matt. v. 15: the word of God is a light to be made manifest to all.

17. Cf. Mark iv. 22: the veiling of divine truth is but a temporary expedient. Cf. xii. 2, with note.

18. Cf. xix. 26: Matt. xiii. 12, with note: xxv. 29, where the saying has a different application. Here it urges the need of zealous attention to Christ's teaching, as also in Mark iv. 25.

19—21. *Christ's Mother and Brethren*: Matt. xii. 46—50: Mark iii. 21, 31—35. Chronologically the incident must probably be placed—as in Matthew and Mark—before the *Parable of the Sower* and at the time of the Beelzebub accusation (cf. Mark iii. 21—31: Matt. xii. 46), which Luke records later (xi).

19. ‘ his brethren ’: cf. Vol. IV, Appendix I.

21. Cf. vi. 47: Christ does not contrast His own family with the hearers of the word: rather, He brings these within the circle of His family. Cf. Mark iii. 33—35, note.



For he was charging the unclean spirit to go forth 29  
from the man. For many a time it had seized him ;  
they would keep him under guard, binding him with  
chains and fetters, but he would snap his bonds and  
be driven by the devil into the wilderness.

And Jesus asked him, ' What is thy name?' 30

And he said, ' Legion ', for many devils were en-  
tered into him.

And they besought him not to command them to 31  
depart into the abyss. Now in the mountain near 32  
was a herd of many swine feeding ; and they besought  
him to give them leave to enter them. And he gave  
them leave. Thereupon the devils came forth from 33  
the man and entered the swine ; and the herd rushed  
down the cliff into the lake and was drowned.

And the swineherds, upon seeing what had hap- 34  
pened, fled and told of it in the town and in the  
countryside. And they came out to see what had 35  
happened. And they came unto Jesus, and they found  
the man from whom the devils were come forth seated  
at the feet of Jesus, clothed and in his right mind ;  
and they were struck with fear. And they that had 36  
seen it told them how the possessed man had been  
delivered. And the whole multitude of the Gerasene 37  
district asked him to depart from them ; for they  
were seized with a great fear. And he embarked in  
the boat and went back.

Now the man from whom the devils had come forth 38  
begged of him to let him join him. But he dismissed

32. ' he gave them leave ' : they have at last met their ' Master and Lord '. Only on sufferance and with His permission are they ' in possession ' of the man ; and only by His leave may they take possession even of swine. The only sufficient explanation of Christ's act is to admit therein the exercise of divine authority.

39 him, saying, 'Return to thy home, and recount all that God hath done for thee'.

And he departed, proclaiming throughout the town all that Jesus had done for him.

40 The Daughter  
of Jairus Now upon the return of Jesus the mul-  
41 titude welcomed him, for they were all  
awaiting him. And behold there came  
a man named Jairus, who was a president of the syna-  
gogue; and he fell at the feet of Jesus and besought  
42 him to come to his house, for he had an only daughter  
about twelve years old, and she was dying.

43 And as he went the crowds pressed upon him. And  
a woman with an issue of blood for now twelve years,  
44 whom none could heal, came up behind him and  
touched the tassel of his cloak; and at once the issue  
45 of her blood ceased. And Jesus said, 'Who touched  
me?'

And whereas all were denying it, Peter said,  
'Master, the crowds hem thee in from every side!'

46 But Jesus said, 'Someone touched me; for I know  
that power hath gone forth from me'.

47 And the woman, seeing that she had not escaped  
notice, came up trembling, and falling down before

40—56. *The Daughter of Jairus*: Matt. ix. 1a, 18—26: Mark v. 21—43. Verses 40—46 provide on a small scale an excellent confirmation of the concluding lines of the Appendix to Matthew on the Synoptic Problem, *viz.*, that 'the hypothesis of documents does not sufficiently explain the differences, such as we have them in the concrete'; for despite the general likeness of the three parallel passages, Luke has in these few verses over twenty expressions not found in the parallels. *Cf.* Plummer, *ad loc.*

40. Jesus 'returned' from the eastern to the western shore, landing probably near Capharnaum: *cf.* viii. 22.

41. Strictly speaking, there appears to have been only one president to a synagogue; in which case the title was extended by courtesy. *Cf.* Acts xiii. 15, note.

him made known in the presence of the whole people for what reason she had touched him, and how she had been cured instantly.

And he said to her, ' Daughter, thy faith hath healed thee. Go in peace ' . 48

Whilst he was yet speaking, there cometh one from the house of the president of the synagogue, saying, ' Thy daughter is dead; trouble the Master no further ' . 49

But Jesus heard, and answered him, ' Fear not; have but faith, and she shall be restored ' . 50

And upon coming to the house, he suffered not any one to enter with him save Peter and John and James, and the maiden's father and mother. And all were weeping and mourning for her. And he said, ' Weep not; she is not dead, but sleepeth ' . 51

And they laughed him to scorn, for they knew that she was dead. But he took her hand and cried out, saying, ' Maiden, arise! ' 54

And her spirit returned, and she rose up at once; and he bade them give her to eat. And her parents were amazed; but he commanded them to tell no one what had befallen. 56

52. ' sleepeth ' : Jesus is not contradicting the messenger (viii. 49), but knowing that the girl has not yet run her course, He likens her death to sleep. Cf. John xi. 11—14, and the like apparent contradiction in Acts xx. 9—12.

54. Cf. vii. 14, note; and compare Our Lord's manner of action here with that of Eliseus in II (IV) Kings iv. 32—37, and of Peter in Acts ix. 39—41.

56. In the circumstances the miracle could not be concealed. Possibly Christ wished to gain time to escape the inevitable excitement and acclamation.

## IX.

1

Mission of  
the Twelve

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5

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7

Antipas  
seeks to see  
Christ

8

9

And calling together the Twelve, he gave them power and authority over all the devils, and to heal diseases; and he sent them forth to preach the kingdom of God and to work cures. And he said unto them:

‘Take naught for your journey, neither staff, nor wallet, nor bread, nor money; neither have two tunics. And whatsoever house ye enter, there stay and thence depart. And if men receive you not, go ye forth from that town and shake off the dust from your feet for a witness against them’.

And going forth they went about from village to village evangelizing and healing everywhere.

Now Herod the tetrarch heard of all that was befalling, and he was at a loss, because some were saying that John was risen from the dead: and some, that Elias had appeared: and others, that one of the prophets of old had risen again. Herod himself said, ‘John I

**IX.** 1—6. *Mission of the Twelve*: Matt. x. 1, 7—15: Mark vi. 7—13. ‘The Twelve’ (vi. 13), having accompanied Christ on His own missionary tour (viii. 1) and learnt Christ’s ways, are now sent forth ‘two and two’ (Mark) on their own first mission, returning later (ix. 10) to report and rest. Luke significantly omits Matt. x. 5b—6.

3. Cf. xxii. 35. ‘neither staff’, apparently contradicting Mark vi. 8. But the general meaning of both texts is the same: they are to take just what is sufficient and necessary. Others hold that Christ forbade the short ‘club’ of defence, but permitted the longer pastoral ‘staff’ of office. Cf. Matt. x. 10, note: Mark vi. 8, note.

7—9. *Antipas seeks to see Christ*: Matt. xiv. 1—2: Mark vi. 14—16.

7. ‘Herod the tetrarch’: cf. iii. 1, note: ix. 19, with note.

9. This is Luke’s only reference to the Baptist’s death: cf. iii. 19—20, with note. Herod ‘sought to see’ Jesus, and in the end he saw Him (xxiii. 8). But he was too unscrupulous to stop at the mere ‘seeing’ (xiii. 31—33), and this doubtless influenced Jesus somewhat when presently He ‘retired apart’ from the tetrarchy of Antipas to ‘Bethsaida’ Julias, in Gaulonitis, the territory of Philip (iii. 1). For similar withdrawals cf. (e.g.) Matt. xii. 15: John iv. 1—3: xi. 54.



beheaded; but who is this, about whom I hear such things?’

And he sought to see him.

And when the apostles returned they re- 10  
 counted to him all that they had done.  
 And taking them with him he retired  
 apart towards a town called Bethsaida. But the 11  
 crowds came to know and they followed him. And  
 he gave them welcome and spoke to them of the  
 kingdom of God, and he cured those in need of  
 healing.

Now the day began to decline. And the Twelve 12  
 came up and said to him, ‘Dismiss the multitude,  
 that they may go into the villages and the country  
 round about and find board and lodging, for we are  
 in a desert place here’.

But he said unto them, ‘Do ye give them to eat’.

They said, ‘We have no more than five loaves and  
 two fishes, unless we are to go ourselves and buy food  
 for all this people’.

For they were about five thousand men. He said 14  
 unto his disciples, ‘Make them recline in parties of  
 about fifty’.

They did so and made them all recline. 15

And taking the five loaves and the two fishes, he 16

10—17. *First Multiplication of the Loaves*: Matt. xiv. 13—21: Mark vi. 30—44: John vi. 1—14. This is the one miracle of Christ recorded by all four evangelists, and it marks the close of Christ’s first year of ministry, about the time of the second passover (John vi. 4). At the third passover Our Lord was crucified.

10. Probably several weeks separate this return from the mission of ix. 6. ‘Bethsaida’: cf. ix. 9, note. For the course followed, cf. Mark vi. 32, note.

13. Christ was trying their faith (John vi. 6).

16. The blessing was addressed primarily to God and contained thanksgiving for that which was blessed, and so indirectly it embraced the thing blessed: cf. xxii. 19: Mark vi. 41, note.

- looked up to heaven, and blessed and brake them,  
and gave to the disciples to serve out to the multitude.  
17 And all ate and had their fill; and the fragments  
they left over were taken up, twelve basketfuls.

## C

**The Second Year of Ministry.** (cc. IX. 18—XXI.)

## I. Galilee and the North. (cc. IX. 18—50.)

- 18 **St. Peter's Confession:** And it came to pass that whilst he was  
**First Prediction of Passion and Resurrection** praying alone, and his disciples were  
with him, he questioned them, saying,  
'Whom do the multitudes say that I am?'  
19 They answered and said, 'John the Baptist: and  
others, Elias: and others, that one of the prophets of  
old hath risen again'.

18—27. *St. Peter's Confession: First Prediction of Passion and Resurrection:* Matt. xvi. 13—28: Mark viii. 27—ix. 1.

In his treatment of the 'Second Year of Ministry' Luke is remarkable both for his omissions and for his additions. He omits all that the other synoptists record between the first multiplication of the loaves and Peter's confession, *i.e.*, Matt. xiv. 22—xvi. 12: Mark vi. 45—viii. 26. It is possible that his 'Great Omission' finds some parallel in the end of John vi. Then (*cf.* Luke ix. 18—50: Matt. xvi. 13—xviii. 5: Mark viii. 27—ix. 40) he accompanies them almost step by step. But from ix. 51 to xviii. 14, the 'Great Intercalation', Luke is almost alone, providing a fund of information not found in any other evangelist.

18. The incident occurred in 'the district of Caesarea Philippi' (Matt. xvi. 13), in the tetrarchy of Herod Philip. Christ was 'alone', *i.e.*, He had gone apart with the Twelve, and even so was devoting much time to solitude and prayer. He has, in fact, reached a crisis in the ministry. Jerusalem is unsafe for Him (John v. 18); Galilee is growing hostile (ix. 9, note: John vi. 66), and presently He will finally abandon it for Peraea and Judaea. Meanwhile He is training and preparing His apostles: *cf.* ix. 20—22, 35, 43—44: Mark ix. 30—31.

19. A repetition of the surmises of ix. 7—8. For 'John the Baptist' *cf.* Matt. xiv. 2: for 'Elias' *cf.* Matt. xi. 14: Ecclus. xlvi. 13—15 (12—14): Mal. iii. 23—24 (iv. 5—6): for 'one of the prophets', *cf.* Deut. xviii. 15: Matt. xvi. 14: John vii. 40—41.

He said to them, ' But whom say ye that I am?' 20  
 Peter answered and said, ' The Christ of God '.

But he warned them earnestly not to tell this to 21  
 anyone, saying, ' The Son of Man must needs suffer 22  
 many things, and be rejected by the elders and the  
 high priests and the scribes, and be put to death,  
 and on the third day rise again '.

And he said unto all: 23

' If anyone will come after me, let him deny him-  
 self, and take up his cross daily, and follow me.  
 For whosoever would save his life shall lose it; and 24  
 whosoever shall lose his life for my sake, he shall  
 save it. For what doth it profit a man to gain the 25  
 whole world, and ruin or lose his own self? For 26

20. 'ye' is emphatic. Jesus looks for better things from those with better opportunities. Nor do they fail Him. For the fuller confession and the answer it elicited *cf.* Matt. xvi. 16—19, with notes.

21—22. Christ never openly preached His Messiahship, probably because *inter alia* such proclamation would have aroused temporal and nationalistic aspirations (John vi. 15: x. 24—25, with notes) and given colour to accusation (*cf.* xxiii. 2). In converse with the Samaritan woman He revealed His identity (John iv. 26): others readily realized it (John i. 40—49: iv. 42): finally He Himself solemnly admitted it (Mark xiv. 61—62). But here it is intimated that an untimely declaration of Christ's dignity would, humanly speaking, jeopardize the prophecies and the divine plan. *Cf.* xvii. 25: xxii. 37: xxiv. 7, 25—27, 44—47.

23. *Cf.* xiv. 27: Acts xiv. 22: Heb. xiii. 13. Perfect self-denial—here a state rather than an act—implies the complete renunciation of one's own self or personality, because one has put on another's: *cf.* Gal. ii. 19—20: iii. 27. Every Christian is *alter Christus*. For the supreme example of renunciation, *cf.* Philip. ii. 6—8. Every criminal had to carry his own cross.

24. *Cf.* xvii. 33: John xii. 25, with note.

25. 'lose his own self', *i.e.*, destroy by a living death both soul and body in hell: *cf.* Matt. x. 28.

26—27. *Cf.* xii. 8—9. The Son of Man, the Messiah, shall one day come in glory to judge all mankind (*cf.* xxi. 27: xxii. 69: Matt. xxv. 31—32). In confirmation thereof Christ predicts that some there present shall live to witness an earlier triumph of His, the establishment of the Messianic kingdom, signalized historically by the fall of Jerusalem (A.D. 70) and the destruction of the Temple of the Old Dispensation. *Cf.* Matt. xvi. 28, note.

whosoever shall be ashamed of me and of my words, of him the Son of Man shall be ashamed, when he cometh in his glory and that of the Father and of the holy angels. Yea, I tell you truly, there are some of those standing here who shall not taste death until they see the kingdom of God '.

28                                    Now about eight days after these words  
                                   The  
                                   Transfiguration he took Peter and James and John, and  
 29                                    went up on to the mountain to pray. And  
 30 as he prayed the appearance of his face altered, and  
 31 his raiment became a radiant white. And behold,  
 two men were conversing with him, even Moses and  
 Elias, who appearing in glory spoke of his death  
 which he was about to consummate in Jerusalem.

32        Now Peter and those with him were heavy with  
 sleep; but on awaking they saw his glory and the men  
 33 standing by him. And it came to pass that as the  
 two were parting from him, Peter said unto Jesus,  
 ' Master, it is good for us to be here; and let us make  
 three tents, one for thee and one for Moses and one  
 for Elias '.

28—36. *The Transfiguration*: Matt. xvii. 1—13; Mark ix. 2—13. Until Christ had elicited a calm and convinced confession of His Divinity (*cf.* Matt. xvi. 16, with note), He had no rock whereon to build His Church. But now 'He began to teach them' a further mystery—that the Son of the living God 'must be put to death' (Mark viii. 31). The Transfiguration was an aid to the acceptance of this truth. Whilst confirming faith in His Divinity, it endorses His doctrine of the Passion.

28. Probably Jesus went to pass the night in prayer (*cf.* vi. 12), and His transfiguration on the mountain—most likely Thabor—took place in the night hours: *cf.* ix. 32.

30—31. 'death', *lit.*, 'departure', as in II Pet. i. 15: *cf.* John xiii. 1. Thus the representatives of the Law and the Prophets endorse Our Lord's own prediction of His Passion: *cf.* xxiv. 44.

32—33. In the Greek, 'the two men standing . . . as they were parting'. The position of 'the two' is changed for clearness.

33. The approaching Feast of Tabernacles may have suggested the idea: *cf.* Lev. xxiii. 42—43; Nehem. viii. 14—17; John vii. 2.

But he knew not what he was saying. And whilst 34  
 he was speaking thus, there came a cloud and over-  
 shadowed them; and as they entered the cloud they  
 were afraid. And there came a voice from the cloud, 35  
 saying, ' This is my chosen Son; hear ye him '.

And after the voice had come, Jesus was found 36  
 alone. And they held their peace and told no one in  
 those days aught of what they had seen.

The  
 Possessed  
 Boy

Now it came to pass on the following 37  
 day, when they came down from the  
 mountain, that there met him a great  
 multitude. And behold a man from the crowd cried 38  
 out, saying, ' Master, I beg of thee to look upon my  
 son, for he is mine only child, and behold, a spirit 39  
 doth seize him, and it suddenly shrieketh, and  
 throweth him foaming into convulsions, and with  
 difficulty doth it leave him, bruising him sorely. And 40  
 I begged of thy disciples to cast it out, and they were  
 not able '.

And Jesus answered and said, ' O unbelieving and 41  
 perverse generation, how long shall I be with you and  
 bear with you? Bring hither thy son '.

And whilst he was yet approaching, the devil cast 42  
 him down and threw him into convulsions; but Jesus  
 rebuked the unclean spirit and cured the boy, and  
 restored him to his father. And all were astounded 43  
 at the magnificence of God.

37—43a. *The Possessed Boy*: Matt. xvii. 14—20: Mark ix. 14—29.

43b—45. *Second Prediction of Passion*: Matt. xvii. 22—23: Mark ix.  
 30—32.

43b—44. Place and time are not those of the preceding incident: cf.  
 Mark ix. 30. Christ, though become the cynosure of the multitude, is  
 now more urgent in assuring the Twelve of the certainty of the Passion.

44                    **Second  
Prediction  
of Passion**            Now whilst all were marvelling at all the things that he was doing, he said unto his disciples, ' Lay ye up these words in your ears: the Son of Man is about to be delivered into the hands of men '.

45                    But they understood not this saying, and it was hidden from them so that they should not perceive it; and they were afraid to ask him about this saying.

46                    Now there arose a discussion among  
 47                    **Two  
Lessons**                    them, which of them was greatest. And  
 48                    Jesus, knowing the reasoning of their heart, took a little child and set it beside him and said to them, ' Whosoever receiveth this little child in my name, receiveth me; and whosoever receiveth me, receiveth him who sent me. Yea, he that is the least among you all, he is great '.

49                    John answered and said, ' Master, we saw a man casting out devils in thy name, and we forbade him, because he followeth not with us '.

50                    But Jesus said unto him, ' Forbid not; for he that is not against you is for you '.

45. Truth prematurely unfolded may do harm. Christ reveals only enough to make the necessary impression and prove His foreknowledge and freedom. But a Messiah crucified was beyond the circle of Jewish conceptions, a truth seen and not perceived: *cf.* xviii. 34: I Cor. i. 23.

46—50. *Two Lessons*: Matt. xviii. 1—5: Mark ix. 33—40. *Cf.* Matt. x. 40: xx. 26—27: xxiii. 11: Mark x. 43—44: Luke xi. 23: xxii. 26—27.

47. *Cf.* Matt. xviii. 1, with note.

50. ' A man casting out devils ' in Christ's name cannot be called an opponent of Christ, nor yet a neutral.

## II. Journeys to Jerusalem. (cc. IX. 51—XIX. 28.)

## (1). The First Journey. (ix. 51—x.)

Passing through Samaria	Now it came to pass that when the time	51
	was coming for him to be taken up	
	hence, he set his face steadily to go to	
	Jerusalem. And he sent messengers before him. And	52
	going they entered a Samaritan village to prepare	
	for him; and they would not receive him, because his	53
	face was set for Jerusalem. And when the disciples	54
	James and John saw this they said, 'Lord, wilt thou	
	that we bid fire fall from heaven and consume them?'	
	But he turned and rebuked them. And they went	55, 56
	to another village.	
	And as they went on their journey someone said	57
	unto him, 'I will follow thee whithersoever thou go'.	
	And Jesus said to him, 'The foxes have holes, and	58

51—62. *Passing through Samaria*: Matt. viii. 19—22. At this point Jesus closes His Galilaean and begins His Peraean ministry, recorded in great measure by St. Luke alone, and including the so-called 'Great Intercalation' (ix. 51—xviii. 14). The division of this long section (ix. 51—xix. 28) into three distinct 'Journeys to Jerusalem' can hardly be considered certain, and the exact sequence of events is largely conjectural. The 'First Journey' (ix. 51—x) was perhaps for the Feast of Booths (John vii. 1—x. 21), and the references to Jericho and Bethany (Luke x. 30, 38) may well indicate the journey's approaching termination. Possibly the 'Second Journey' (xi—xiii) was for the Feast of Dedication (John x. 22—42) and one is tempted to assign to that occasion the closing lament of xiii. 34—35. The 'Third Journey' (xiv—xix. 28) may have led up to the 'Last Incidents' recorded in John xi—xii.

51. The verse looks back to ix. 31. 'the time . . . hence' (*lit.*, 'the days of his assumption were being fulfilled') refers to 'the days when the bridegroom shall be taken from them' (v. 35) by His death and ascension into heaven: *cf.* Mark xvi. 19; Acts i. 2, 11, 22.

52—53. On the hostility between Jews and Samaritans (which also gives point to x. 33; xvii. 16) *cf.* John iv. 7, 20, notes; Josephus, *Life*, 54; *Antiq.*, xx. 6. 1.

54. *Cf.* II (IV) Kings i. 10—14; Mark iii. 17, with note. Some MSS. add, 'as likewise did Elias'.

57—62. *Cf.* Matt. viii. 18, note.

58. *Cf.* xiv. 28—33, with note.

the birds of the air nests, but the Son of Man hath not where to lay his head'.

59 And unto another he said, 'Follow me'.

'Permit me', said the man, 'first to go and bury my father'.

60 But he said to him, 'Leave the dead to bury their dead, but do thou go and proclaim the kingdom of God'.

61 Another likewise said, 'I will follow thee, Lord; but first permit me to take my leave of those at home'.

62 But Jesus said unto him, 'No one that hath put his hand to the plough and looketh back is fit for the kingdom of God'.

## X.

1           The Mission  
              of  
              the Seventy      Now after this the Lord appointed  
                                  seventy others, and sent them forth two  
                                  by two before him, unto every town and  
2 place whither he was himself to come. And he said  
unto them:

3           'The harvest is great, but the labourers are few;  
              beg ye therefore the lord of the harvest to send forth  
4 labourers unto his harvest. Go: behold I send you  
forth as lambs into the midst of wolves. Carry no

60. 'the dead' are probably men not alive to the greater interests of God.

X. 1—16. *The Mission of the Seventy*: Luke alone records the mission. Verses 13—15 of the address (*cf.* Matt. xi. 20—24) may be a repetition, evoked by this new mission, of earlier utterances in Galilee. The similar mission of the Twelve (ix. 1—6) had called forth similar directions.

1. 'seventy': there is almost equally good authority for reading 'seventy-two'. Probably Barsabbas and Matthias (*cf.* Acts i. 21—26) were among them. 'two by two', for companionship and for witness: *cf.* Acts xiii. 2—3: xv. 27, 39—40: xix. 22.

2. *Cf.* Matt. ix. 37—38.

3. *Cf.* Matt. x. 16.

4. A warning against undue attachments and dalliance. *Cf.* Matt. x. 9—10a: II (IV) Kings iv. 29.



purse, no wallet, no sandals, and salute ye no one on the way.

' Whatsoever house ye enter, first say, " Peace to this house " : and if a son of peace be there, your peace shall rest upon him : but if not, it shall return unto you. Stay ye in that same house, eating and drinking what they provide ; for the labourer is worthy of his hire. Do not remove from house to house. 5 6 7

' Whatsoever town ye enter and they receive you, eat what is set before you, and heal the sick therein, and say ye to them, " The kingdom of God is nigh upon you " . But whatsoever town ye enter and they receive you not, go ye forth into the streets thereof and say, " Even the dust that doth cleave to our feet from your town we wipe off against you ; yet this know ye, that the kingdom of God is nigh " . I say to you, in that day it shall be more tolerable for Sodom than for that town. 8 9 10 11 12

' Woe to thee, Chorazin ! Woe to thee, Bethsaida ! For if in Tyre and Sidon had been wrought the miracles which have been wrought in you, long ago they would have repented, sitting in sackcloth and ashes. Nay, it shall be more tolerable for Tyre and Sidon at the judgment than for you. And thou, Capharnaum, " shalt thou be exalted unto heaven ? Down unto hell shalt thou go ! " 13 14 15

7. Cf. Matt. x. 10b : I Cor. ix. 7, 14 : I Tim. v. 18, with note.

12. ' in that day ', of judgment : cf. x. 14 : Matt. vii. 22 : II Thess. i. 10.

13. Cf. Matt. xi. 21, note.

15. Cf. Isai. xiv. 13—15 : Matt. xi. 23, note. It is probably meant that it might have been ' exalted unto heaven ' as the adopted town of Our Lord Himself.

16 ' He that heareth you heareth me ; and he that re-  
jecteth you, rejecteth me ; and he that rejecteth me,  
rejecteth him who sent me ' .

17 The Return  
of  
the Seventy Now the seventy returned in joy, saying,  
' Lord, even the devils are subject to us  
in thy name ! '

18 And he said to them, ' I beheld Satan fall like a  
19 lightning-flash from heaven. Behold, I have given  
you power to tread upon serpents and scorpions, and  
over all the might of the enemy, and naught shall in  
20 any way harm you. Nevertheless rejoice not at this,  
that the spirits are subject to you ; but rejoice that  
your names are written in the heavens ' .

21 That very hour he exulted in the Holy Spirit and  
said, ' I thank thee, Father, Lord of heaven and earth,  
because thou hast hidden these things from the wise  
and prudent, and hast revealed them to babes : yea,  
Father, because so it hath been well pleasing in thine  
22 eyes. All things have been delivered to me by my

16. Cf. I Sam. (Kings) viii. 7 : Matt. x. 40 : John xiii. 20 : I Thess. iv. 8.

17—24. *The Return of the Seventy* : Matt. xi. 25—27 : cf. Matt. xiii. 16—17.

18. Christ is probably entering into their joy with an added assurance that even as they were working He witnessed the downfall, swift and startling, of the power of Satan : cf. John xii. 31.

19. Cf. Ps. xci (xc). 13. The gift of power to meet successfully both hidden and open hostility.

20. Cf. Dan. xii. 1 : Apoc. xxi. 27.

21. Cf. John ix. 39, with note. ' these things ' , the truths about to be more fully revealed in the following verse. The last phrase, ' because so . . . eyes ' , depends, like the first, on ' I thank thee ' .

22. Cf. John iii. 35 : xvii. 10. ' my Father ' : cf. ii. 49, with note. The context here reveals the uniqueness of Christ's Sonship. His dominion and power are equal to the Father's : the Father alone is equal to knowing Christ : Christ alone is equal to knowing the Father and is the sole revealer of the Father. The inference is obvious : cf. John x. 30, 33 : xiv. 6—11 : with notes.

Father: and no one knoweth who the Son is, except the Father: and who the Father is, except the Son, and he to whom the Son may choose to reveal him'.

And turning towards his disciples he said privately, 23  
 'Blessed are the eyes that see what ye see! For I 24  
 say to you, many prophets and kings desired to see  
 what yourselves see and they saw it not, and to hear  
 what ye hear and they heard it not'.

The  
 Good  
 Samaritan

And behold, a certain lawyer rose up 25  
 to tempt him, saying, 'Master, what am  
 I to do that I may inherit life ever-

lasting?'

He said unto him, 'What is written in the Law? 26  
 How readest thou?'

He answered and said, "'Thou shalt love the Lord 27  
 thy God with thy whole heart, and with thy whole  
 soul, and with thy whole strength, and with thy whole  
 mind", and "thy neighbour as thyself" '.

He said to him, 'Thou hast answered rightly; 28  
 "this do and thou shalt live" '.

But he, wishing to justify himself, said unto Jesus, 29  
 'And who is my neighbour?'

23—24. 'what ye see and hear', *i.e.*, the 'glory' (John i. 14) of the  
 life of the Incarnate Word, heard and seen and believed: *cf.* I John i.  
 1—4, with notes.

25—37. *The Good Samaritan*: Luke only: *cf.* Matt. xxii. 35—40a;  
 Mark xiii. 28—31a.

25. 'a lawyer', a scribe, one of the professional interpreters of the  
 Law. 'to tempt him', *i.e.*, to test His wisdom, and, perhaps, to pro-  
 voke Him to a false step.

27. Deut. vi. 5: Lev. xix. 18.

28. Lev. xviii. 5: the quotation looks back to x. 25. *Cf.* Gal. iii.  
 12: Rom. x. 5.

29. The question was the subject of much dispute. As the verse in  
 Leviticus applied primarily to Jews and was further limited by the  
 rabbis, the scribe may perhaps be acquitted of injured pride in wishing  
 'to justify' his original question by pressing for an interpretation. *Cf.*  
 Matt. v. 43, with note.

- 30 Jesus took him up and said: ' A certain man was going from Jerusalem down to Jericho; and he fell among robbers, who stripped him and beat him and
- 31 went their way, leaving him half dead. And a certain priest happened to be going down along that road, and he saw him and passed him by on the other side.
- 32 And a Levite likewise came to the place, and saw him and passed him by on the other side. But a certain Samaritan as he journeyed came upon
- 33 him and passed him by on the other side. But a certain Samaritan as he journeyed came upon him, and seeing him was moved with compassion;
- 34 and drawing near he bound up his wounds, pouring thereon wine and oil. And mounting him upon his own beast, he brought him to a hostel and
- 35 took care of him. And on the morrow he took out two shillings and gave them to the host and said, " Take care of him; and what more soever thou spendest, myself at my return will repay to thee ".
- 36 ' Which of these three, thinkest thou, proved a neighbour to him who fell among the robbers?'
- He said, ' He that took pity on him '.
- 37 And Jesus said to him, ' Go, and do thou also in like manner '.

30. Jericho, a city of Judaea, stood a few miles west of the Jordan and about 18 miles east of Jerusalem. The road from Jerusalem, over the Mount of Olives, makes an almost continuous and rapid descent of some 3,000 ft., ' a fearsome road through desolate valleys and ravines, notorious for robberies and murders, and actually often traversed by priests and Levites returning to Jericho after their service in the Temple ' (Meschler).

33. ' Samaritan ': *cf.* ix. 52—53, note.

35. ' shillings ': *cf.* vii. 41, note.

36. ' This turn of the question was perfectly justifiable, because the term " neighbour " has a reciprocal signification ' (Meschler). The lawyer is adroitly brought to acknowledge that neither rank nor creed nor friendship nor nationality enters into the definition of ' neighbour ', but simply ' humanity ' in its twofold signification. *Cf.* *Introd.*, p. xv.

Martha  
and  
Mary

And whilst they were on their journey, 38  
he entered a certain village, and a  
woman named Martha took him into her  
house. And she had a sister called Mary, who seated 39  
herself at the Lord's feet and was listening to his  
word. But Martha was harassed with much minister- 40  
ing; and she came up and said, ' Lord, is it naught to  
thee that my sister hath left me to minister alone?  
Bid her therefore help me '.

But the Lord answered and said to her, ' Martha, 41  
Martha, thou art anxious and troubled about many  
things; few are needed—or only one. Yea, Mary 42  
hath chosen the good portion, which shall not be  
taken away from her '.

## (2). The Second Journey. (xi—xiii.)

Lessons  
on  
Prayer

And when he was praying in a certain 1  
place, it came to pass that when he  
ceased, one of his disciples said unto  
him, ' Lord, teach us to pray, even as John likewise  
taught his disciples '.

## XI.

I

38—42. *Martha and Mary*: Luke only.

38—39. The 'village' was Bethany: *cf.* xix. 29: John xi. 1: with notes. 'Martha' and 'Mary': *cf.* John xi, *passim*: xii. 1—3.

42. The reading here adopted is that of the two most important codices, the Vatican and the Sinaitic. Christ amiably assures Martha that there is no need of many dishes; a few, or even one, would suffice. Mary, in fact, had chosen the one sufficient and needful 'portion', 'good' indeed, *viz.*, the Lord Himself: *cf.* Ps. xvi (xv). 5, where *μειψίς* is used in the higher sense to which Christ here lifts the soul. In answer to Martha's appeal He graciously approves, in the given circumstances, of Mary's needful calm contemplation, and disapproves of Martha's needless and distracted activities. *Cf.* *Verbum Domini*, Vol. X, pp. 225 ff. From Bethany Christ possibly proceeded to Jerusalem for the Feast of Booths, as narrated in John vii—x. 21. *Cf.* ix. 51—62, summary.

XI. 1—13. *Lessons on Prayer*: Matt. vi. 9—13: vii. 7—11. It is especially in Luke xi—xii that we find parallels of passages in the Sermon

- 2 And he said to them, ' When ye pray, say:  
 · Father, hallowed be thy name,  
 Thy kingdom come!  
 3 Give us each day our daily bread,  
 4 And forgive us our sins,  
 for ourselves likewise forgive every debtor of  
 ours,  
 And lead us not into temptation '.
- 5 And he said to them: ' If one of you had a friend,  
 and he went unto him at midnight and said to him,  
 6 " Friend, lend me three loaves: for a friend of mine  
 is come to my house on a journey and I have naught  
 7 to set before him " : and if from within he were to  
 answer and say, " Trouble me not: the door is now  
 shut and my children are abed with me: I cannot  
 8 rise and give to thee " : I say to you, that even though  
 he will not rise and give to him for his friendship's  
 sake, yet because of his importunity he will rise and  
 give him all that he needeth.
- 9 ' And I say to you: ask, and it shall be given to  
 you; seek, and ye shall find; knock, and it shall be  
 10 opened to you. For everyone that asketh receiveth;

on the Mount as given by Matthew v—vii, where—in the introductory note—it was stated that the discourse was ' to some extent a compilation '. Here (xi. 2—4), for example, Luke gives, in abbreviated form, the *Our Father* probably in its correct setting, though without precision as to time or place. The tradition which points to the Mount of Olives (towards Bethany) can claim the support of the Lucan context. Possibly Christ was returning eastward to resume the Peraean ministry.

3. ' daily ': cf. Matt. vi. 11, note.

4. ' temptation ': cf. Matt. vi. 13, note.

5—8. Despite the irregular construction, the meaning is sufficiently clear. An examination of similar passages (e.g., xii. 25: xiv. 28: xv. 4) leads to the conclusion that the ' one ' mentioned in verse 5 is identical with the reluctant riser and giver of verse 8, and therefore other than ' he ' who ' went unto him at midnight '. In Palestine night-travelling can serve as an escape from the heat of the day.

9—10. Matt. vii. 7—8 *verbatim*: cf. John xvi. 24.

and he that seeketh findeth; and to him that knocketh it shall be opened.

'What father among you, if his son shall ask of him a fish, will hand him instead of a fish a serpent? Or if he ask for an egg, will hand him a scorpion? If ye then, evil as ye are, know how to give good gifts to your children, how much more will the Father who is of heaven give the Holy Spirit to them that ask him!'

The  
Beelzebub  
Accusation

And he was casting out a dumb devil; and it came to pass that when the devil had gone out, the dumb man spoke. And the multitudes marvelled; but some of them said, 'It is by Beelzebub, the prince of devils, that he casteth out devils'. And others, tempting him, sought of him a sign from heaven. But he, knowing their thoughts, said to them:

'Every kingdom divided against itself is brought to desolation, and house falleth upon house. If then Satan likewise is divided against himself, how shall his kingdom stand? For ye say that by Beelzebub I cast out devils. Now if I by Beelzebub cast out devils, by whom do your children cast them out? They, therefore, shall be your judges. But if by the

14—28. *The Beelzebub Accusation*: Matt. xii. 22—30, 38, 43—45a: Mark iii. 22—27: cf. Matt. ix. 32—34: xvi. 1: Mark viii. 11: ix. 40. Chronologically Luke xi. 14—32 must be placed, as in Matthew and Mark, in the later period of the first year of ministry.

15. 'some of them', *i.e.*, of the scribes (Mark) and Pharisees (Matthew). 'Beelzebub': cf. Matt. xii. 24—27: Mark iii. 22, notes.

16. Cf. Matt. xvi. 1, note.

19. Cf. Matt. xii. 27, note.

20. God's 'finger' ('spirit', Matthew) is God's 'hand', the symbol of His power: cf. Ps. viii. 3 (4). The terms are convertible: cf. xv. 22: Ps. cxliv (cxliii). 1: Isai. ii. 8.

finger of God I cast out devils, then is the kingdom of God come upon you.

21 ' When the strong man fully armed guardeth his  
22 court, his belongings are secure ; but when a mightier  
than he cometh upon him and conquereth him, he  
taketh away his panoply whereon he had relied, and  
divideth his spoils.

23 ' He that is not with me is against me, and he that  
gathereth not with me scattereth.

24 ' When an unclean spirit is gone forth from a man,  
he roameth through waterless places, seeking where  
to rest ; and finding not, he saith, " I will return to  
25 my house, whence I came forth ". And coming, he  
26 findeth it swept and garnished. Then he goeth and  
taketh seven other spirits more wicked than himself,  
and entering they dwell there ; and the last state of  
that man is made worse than the first '.

27 And it came to pass that as he was saying these  
things, a certain woman lifted up her voice from the  
crowd and said to him, ' Blessed is the womb that  
bore thee, and the breasts that thou didst suck ! '

28 But he said, ' Nay, rather, blessed are they that  
hear the word of God and keep it ! '

21. The 'court', αὐλή, was the principal inner courtyard of a hel-  
lenistic house : *cf.* Matt. xxvi. 3, note.

23. The converse likewise holds good : *cf.* ix. 50 : Mark ix. 40. No  
one can temporize or be neutral in the war between Christ and Satan.

24—26. This parable on the penalty of perversity is Matt. xii. 43—  
45 (where see notes) almost *verbatim*. Matthew's final words (' Thus  
also shall it be with this wicked generation ') provide the key to the  
meaning of the parable. Christ was Satan's conqueror, but Israel's  
perversity was leading to a second and worse possession. *Cf.* II Pet.  
ii. 20.

27—28. This incident, peculiar to Luke, aptly closes the section by  
inculcating acknowledgment and submission in lieu of mockery and  
opposition.



The  
Sign of  
Jonah

And as the crowds were gathering together unto him, he began to say: 29

‘ This generation is a wicked generation: it seeketh a sign, and a sign shall not be given it, except the sign of Jonah. For as Jonah was a sign to the Ninevites, even so shall the Son of Man be to this generation. The queen of the south shall rise at the judgment with the men of this generation and shall condemn them; for she came from the ends of the earth to hear the wisdom of Solomon, and behold, there is more than Solomon here! The men of Nineveh shall rise up at the judgment with this generation and shall condemn it; for they repented at the preaching of Jonah, and behold, there is more than Jonah here! 30  
31  
32

‘ No one lighteth a lamp and putteth it into a cellar or under the bushel, but upon the lampstand, that they who enter may see the light. The lamp of thy body is thine eye. When thine eye is sound, thy whole body also hath light; but when it is evil, thy body 33  
34

29—36. *The Sign of Jonah*: Matt. xii. 39—42: v. 15: vi. 22—23: cf. Matt. xvi. 1—4: Mark viii. 11—12: iv. 21.

29—30. These verses look back to xi. 16. ‘the sign of Jonah’ is here Jonah himself (cf. Matt. xii. 40, note) considered as a divine envoy whose mission was sealed by a striking miracle. Though Luke nowhere expressly mentions ‘three days in the whale’, yet the antitype—the resurrection of Christ—is here implied by him in the futures ‘shall be given’, ‘shall be.’ This sign was to be the supreme proof of Christ’s mission.

31—32. Cf. I (III) Kings x: Jonah iii. ‘The queen’ and ‘the men of Nineveh’ ‘rise up at the judgment’ as witnesses who stand to give their testimony.

34—35. ‘He gives the name of “eye” especially to our understanding; but the whole soul, although not corporeal, He metaphorically calls the “body”. For the whole soul is enlightened by the understanding’ (Origen, quoted in the *Catena Aurea*). Cf. Matt. vi. 22—23, with notes. ‘The light within’ becomes ‘darkness’ through the perversion of the understanding. On the rendering of 35a, cf. Moulton, *Grammar of N.T. Greek*, Vol. I, p. 192.

35 also is in darkness. See then whether the very light  
 36 within thee be not darkness! If then thy whole body  
 have light, without any part thereof being in dark-  
 ness, it will all be lit up as when the lamp with its  
 brilliance doth illumine thee'.

37 **Denunciation** Now after the discourse a Pharisee  
**of the Pharisees** asked him to dine with him; and he  
 38 **and Lawyers** went in and reclined at table. And the  
 Pharisee, seeing it, marvelled that he had not first  
 39 washed before the dinner. But the Lord said unto  
 him:

40 'Now ye Pharisees clean the outside of the cup and  
 of the dish, but within ye are full of extortion and  
 41 wickedness. Foolish men! Did not he who made the  
 outside, make the inside too? Yet give alms accord-  
 ing to your means, and behold, all things are clean  
 unto you.

42 'But woe to you Pharisees, because ye tithe mint  
 and rue and every vegetable, and ye disregard justice  
 and the love of God! These things it behoved you  
 to do, nor yet to omit those others.

43 'Woe to you Pharisees, because ye love the first

37—52. *Denunciation of the Pharisees and Lawyers*: Matt. xxiii. 13, 23—36.

38—39. 'washed', by a ceremonial washing of His hands: cf. Mark vii. 2—4, with notes: xii. 40.

41. Cf. xii. 33: xix. 8—9. The sense is obscure. τὰ ἐνόητα may mean 'what ye can', and hence, 'according to your means'; or possibly 'give the contents as alms', i.e., of the cup and of the dish, a rendering which has the support of the papyri: cf. Moulton and Milligan, *Vocabulary, etc.*, s.v. ἐνειμι. Naught so purifying as love of God and of one's neighbour: cf. xii. 33: xix. 8—9: I Pet. iv. 8. This indeed fulfils the precept of Matt. xxiii. 26.

42. They extended to the smallest herbs the law of Lev. xxvii. 30: Deut. xiv. 22—23.

43. Cf. xx. 46: Matt. xxiii. 6—7.

seats in the synagogues and the salutations in the market-places!

'Woe to you, because ye are like hidden tombs, 44  
over which men walk unawares!'

And one of the lawyers answered and saith to him, 45  
'Master, in speaking thus thou dost insult us also'.

But he said, 'Woe to you lawyers also, because ye 46  
burden men with burdens hard to carry, and ye will  
not put one finger to the burdens yourselves.

'Woe to you, because ye build the tombs of the 47  
prophets, and your fathers slew them. So then ye are 48  
witnesses to the works of your fathers and consent  
thereto, for whereas they killed the prophets, your- 49  
selves build their tombs. Wherefore also the wisdom  
of God hath said: I shall send forth unto them  
prophets and apostles, of whom they shall slay and 50  
shall persecute, that the blood of all the prophets  
shed from the foundation of the world may be re- 51  
quired of this generation, from the blood of Abel  
unto the blood of Zachariah, who was killed between

44. Cf. Matt. xxiii. 27, where Christ notes how men are deceived by the fair Pharisæic exterior, while here He marks how men are unwittingly defiled by the hidden Pharisæic interior: cf. Num. xix. 16.

46. Cf. Acts xv. 10. They burdened men's lives with a mass of observances which they themselves by means of their casuistry eluded and avoided: cf. Matt. xxiii. 4, note.

47—48. A passage of unsurpassed irony. What their fathers began, they, the sons, are carrying through to completion, filling up indeed the measure of their fathers! Cf. Matt. xxiii. 29—32, with notes.

49. 'the wisdom of God': the manifestation of God's wise designs for the world's salvation, conceived as the utterance of His wisdom itself. Yet note how Christ, who in the later language of St. Paul is 'the wisdom of God' (I Cor. i. 24), assumes knowledge of the hidden counsels of God (John i. 18) and in the Matthaean parallel (xxiii. 34) is Himself the speaker and the divine sender of the prophets of the New Testament. Cf. xiii. 34: xx. 10—12: Acts v. 40: vii. 57—58: viii. 1—4: I Cor. xii. 4—11, 28: II Cor. xi. 23—25.

51. 'Zachariah': cf. II Chron. (Paral.) xxiv. 20—22. 'the house', i.e., 'the sanctuary' (Matt. xxiii. 35). Cf. i. 9, note.

the altar and the house. Yea, I say to you, it shall be required of this generation.

52 'Woe to you lawyers, because ye have taken away the key of knowledge; yourselves have not entered, and those entering ye have hindered'.

53 Warnings  
and  
Encouragements And on his departure thence the scribes  
and the Pharisees began to be deeply  
embittered and to provoke him to speak  
54 on many things, setting traps for him, that they might  
XII. catch something from his mouth.

1 Whereupon, when so many thousands of the people had gathered together that they were treading one upon another, he began to say (first of all unto his disciples):

'Beware ye of the leaven of the Pharisees, which  
2 is hypocrisy. There is naught covered up that shall not be laid bare, naught hidden that shall not become  
3 known. For all that ye have said in the darkness shall be heard in the light; and what ye have spoken unto the ear, in the store-rooms, shall be preached upon the house-tops.

52. 'the key', opening the door to the treasure-house of knowledge: cf. John x. 8, with note.

53—XII. 12. *Warnings and Encouragements*: Matt. xvi. 6: xii. 31—32: Mark viii. 15: iii. 28—30: cf. Matt. x. 26—33: 19—20: Mark xiii. 11.

XII. 1. 'first of all' (*πρῶτον*): the word prepares us for the long, varied, and yet apparently continuous discourse which occupies the whole chapter. Christ's address to 'his disciples' is interrupted at xii. 13, but He returns to them at xii. 22; and, finally, at xii. 54, He addresses 'the multitudes'. Much of the matter is found in Matthew, as the notes will indicate; but Christ frequently repeated Himself. Yet possibly, too, St. Luke has amplified the discourse with similar and illustrative utterances delivered on quite another historic occasion: cf. Appendix to Matthew, p. 146.

2. The saying here, as in Matt. x. 26, refers primarily to the ultimate unmasking of all such hypocritical teaching as that of the Pharisees;

' I say to you who are my friends: Have no fear 4  
 of them that kill the body, and after that have naught 5  
 else they can do. But I will shew you whom ye are 6  
 to fear: fear ye him who after having killed hath 7  
 power to cast into hell. Yea, I say to you, him fear 8  
 ye. Are not five sparrows sold for two pence? And 9  
 not one of them is forgotten before God. Nay, even 10  
 the hairs of your head are all numbered. Fear not; 11  
 ye are of greater worth than many sparrows. And 12  
 I say to you, whosoever shall confess me before men,  
 him the Son of Man also shall confess before the  
 angels of God; but he that hath denied me before  
 men, shall be denied before the angels of God. And  
 everyone that shall speak a word against the Son of  
 Man, it shall be forgiven him; but he that blas-  
 phemeth against the Holy Spirit, it shall not be for-  
 given him.

' And when they bring you before the synagogues 11  
 and the magistrates and the authorities, have no care 12  
 how ye shall make your defence or what ye shall  
 say, for the Holy Spirit shall teach you in that hour  
 what ye ought to say '.

but in viii. 17, as in Mark iv. 22, it indicates that the veiling of divine truth is only a temporary expedient.

7. Cf. xxi. 18: Acts xxvii. 34.

8—9. Cf. ix. 26: Mark viii. 38: Apoc. iii. 5, 8. Such language would be incomprehensible were Christ merely a man.

10. 'it shall not be forgiven him': not for want of power to forgive on earth, but of repentance in the sinner. The sin is probably the malicious attribution to Satan of works manifestly divine: cf. Mark iii. 29, note. The Holy Spirit is indicated as a distinct person: cf. Acts v. 3, note.

11. By 'the authorities' gentile rulers may be meant.

12. Cf. xxi. 14—15.



eat; nor for your body, how ye are to be clothed. For the life is more than the food, and the body more than the clothing. Consider the ravens, how they sow not nor reap, neither have they store-room or barn, and God feedeth them. Of how much greater worth are ye than the birds! And which of you, by being anxious, can add to his life one span? If then ye cannot do what is so little, why are ye anxious concerning the rest? Consider the lilies, how they grow: they labour not, neither do they spin; yet I say to you, not even Solomon in all his glory was clothed as one of these. If then the grass in the field, which today liveth and tomorrow is to be cast into the oven, God doth so array, how much more you, O ye of little faith? Seek ye not therefore what ye are to eat and what ye are to drink, and be not troubled: for after all these things do the nations of the world seek: and your heavenly Father knoweth that ye have need of these things. But seek ye his kingdom, and these things shall be added unto you.

'Fear not, thou little flock, for it hath pleased your Father to give you the kingdom. Sell what ye have and give alms; make for yourselves purses that grow not old, a treasure unfailing in the heavens, where thief approacheth not neither doth moth de-

25. That *ἡλικία* here means not 'stature' (xix. 3) but 'life' or 'age' (John ix. 21; Heb. xi. 11) seems clear from the context, which deals with the preservation of life; nor would it be 'so little' to add a span to one's stature. Cf. ii. 52, note: Ps. xxxix (xxxviii). 5 (Hebr.). 'span', *lit.*, 'cubit', a measure at this time at all events of about 17½ inches: cf. *The Archaeology of Herod's Temple*, by F. J. Hollis, D.D. (Dent, 1934): appendix I.

28. 'cast into the oven', for fuel.

33. 'Be not anxious' (xii. 22) was the essential precept. 'Sell what ye have' (cf. xviii. 22) is a counsel of perfection: cf. Acts ii. 45.

34 stroy. For where your treasure is, there will your heart be also.

35 'Let your loins be girt and your lamps  
36 *The Faithful* burning, and yourselves like men await-  
*Servant* ing their master's return from the wedding-feast, that when he cometh and knocketh  
37 they may straightway open to him. Blessed those servants whom the master when he cometh shall find watching! Amen I say to you, he will gird himself and will make them recline and will come and  
38 minister to them. And be it in the second watch or be it in the third that he come and find them thus, blessed are they!

39 'But of this be assured, that if the master of a house knew at what hour the thief was coming, he would watch and would not let his house be broken  
40 open. Be ye also ready, for at the hour that ye think not the Son of Man is to come'.

41 And Peter said, 'Lord, speakest thou this parable for us or for all alike?'

42 And the Lord said, 'Who then is the faithful, the wise steward, whom the master shall set over those in his service, to give out their ration of corn at the  
43 due time? Blessed that servant whose master when he

35—48. *The Faithful Servant*: Matt. xxiv. 43—51.

38. In Our Lord's time the Jews probably followed the Roman system, dividing the night into four equal watches, named in Mark xiii. 35. The banquet would take place in the first watch, 'at eventide'; the fourth watch, about 3—6 a.m., would practically be 'in the morning'. Hence Luke mentions only 'the second' and 'the third' watch.

41—42. It is difficult to explain why Peter asked, and how Christ meets the question. Possibly Peter's doubt arose from the fact that the duty of waiting up and watching pertained only to a select few and not to all the master's servants. Christ's reply probably signifies that He meant the parable not only for the Twelve but for all alike, yet for the Twelve above all.



cometh shall find him so doing! Truly I say to you, 44  
 he will set him over all his possessions. But if that 45  
 servant say in his heart, "My master is late a-  
 coming", and begin to strike the men-servants and  
 the maids, to eat and drink and be drunken, the 46  
 master of that servant shall come on a day that he  
 thinketh not, and at an hour that he knoweth not,  
 and shall cut him asunder and assign his lot with the  
 unfaithful. That servant who knew his master's will 47  
 and who made not ready nor did according to his  
 will shall be beaten with many stripes; but he who 48  
 knew it not and did things deserving of stripes shall  
 be beaten with few. To whomsoever much hath been  
 given, of him shall much be required; and to whom  
 they have entrusted much, of him shall they demand  
 the more'.

' I have come to cast fire upon the earth, 49  
 and what will I, if it hath already  
 been kindled! But I have a baptism 50  
 wherewith to be baptized, and how I am straitened  
 until it be accomplished!

46. 'cut him asunder': the verses which follow seem to indicate a severe scourging rather than death.

48. The conclusion ('to whomsoever', *etc.*) is drawn out in the parables of the pounds (xix. 15—26) and the talents (Matt. xxv. 14—30).

49—53. *The Purpose of Christ's Coming*: Matt. x. 34—36.

49—50. The meaning of 'to cast fire' is uncertain. It may well refer primarily to the outpouring of the Holy Spirit 'upon all flesh' (Acts ii. 17), the sending forth of the Holy Ghost to accomplish His temporal mission—a mission not then fully revealed. The context seems to imply that Christ's 'baptism' of blood (Mark x. 38—39) is a prerequisite for the kindling of the fire, and that the coming of the Spirit, in the actual scheme of salvation, is the result of the Passion: *cf.* John xvi. 7, with note. The Greek verb here rendered 'to cast' might well be rendered 'to pour' (*cf.* v. 37, and Mark ii. 22), and so be aptly used here of an outpouring of the Holy Spirit. The baptism of men 'with the Holy Spirit and with fire' (iii. 16: *cf.* Acts ii. 3—4) was the distinctive work of Christ. 'Fire' fittingly symbolizes the purifying, enflaming, enlightening influence of the Spirit of God. 'if it hath already

51 'Think ye that I am here to give peace upon the  
 52 earth? Nay, I tell you, but division. For hence-  
 forth, in one house five shall be divided among them-  
 selves, three against two, and two against three:  
 53 father shall be divided against son and son against  
 father, mother against daughter and daughter against  
 mother, mother-in-law against daughter-in-law and  
 daughter-in-law against mother-in-law'.

54 He said likewise to the multitudes:  
 Discerning  
 the Time 'When ye see a cloud rise up in the  
 west, straightway ye say, "There cometh  
 55 rain", and so it befalleth. And when ye see the  
 south wind blow, ye say, "There will be heat", and  
 56 so it befalleth. Ye hypocrites, ye can judge of the  
 face of the earth and of the heavens; how is it that  
 ye cannot judge of this time?

57 'Nay, why do ye not of your own selves judge  
 58 what is just? Even so, when thou art going to the  
 magistrate with thine adversary, have a care to be  
 quit of him while on the way; lest perchance he  
 drag thee before the judge, and the judge deliver  
 thee to the exactor, and the exactor cast thee into  
 59 prison. I say to thee, thou shalt not go out thence  
 till thou have paid the very last farthing'.

been kindled'. Christ's ministry is nearly done, and only His passion remains, of which He proceeds to speak.

50. 'straitened': cf. Philip. i. 23.

51. The 'peace' which is 'the fruit of the Spirit' (Gal. v. 22) is within, not without.

52—53. Cf. Mic. vii. 6. 'five': of the six persons mentioned, mother and mother-in-law are one.

54—59. *Discerning the Time*: Matt. xvi. 2—3; v. 25—26.

54. Cf. xii. 1, note.

57—58. Without even needing such signs they should put themselves right with God before His judgment overtakes them.

59. The 'farthing' (λεπτόν) was Greek money, the smallest copper coin in circulation.

1

The Barren  
Fig-tree

Now there came at that time certain men who told him of the Galilaeans whose blood Pilate had mingled with their sacrifices. And he answered and said to them: 2  
 ‘ Think ye that because these Galilaeans have suffered thus, they were sinners more than all the other Galilaeans? Nay, I tell you; but unless ye repent, ye shall all perish in like manner. Or those eighteen men upon whom fell the tower of Siloam and killed them—think ye that they of all the men that dwell in Jerusalem were the worst offenders? Nay, I tell you; but unless ye repent, ye shall all likewise perish ’. 3 4 5

And he spoke this parable: ‘ A certain man had a fig-tree, planted in his vineyard; and he came seeking fruit thereon and he found none. So he said unto the vinedresser, “ Behold, for now three years I come seeking fruit upon this fig-tree, and I find none. Cut it down; why doth it render the ground also idle?” But he answered and said to him, “ Leave it, master, this year too, till I dig round about it and dung it; and if next year it bring forth fruit—good! But if not, thou shalt cut it down ” ’. 6 7 8 9

**XIII.** 1—9. *The Barren Fig-Tree*: Luke only. The news brought at this juncture about Pilate's unsparing severity at the solemn hour of sacrifice opportunely enables Christ to press home His recent warning, both plainly (xiii. 2—5) and in parable (xiii. 6—8).

2. *Cf.* Matt. ix. 2, with note.

4. ‘ the tower of Siloam ’ was probably connected with the pool of Siloam at Jerusalem: *cf.* John ix. 7, with note.

6—9. Christ teaches by ‘ this parable ’ the need for all to bring forth ‘ fit fruits of repentance ’ (iii. 8). But He spoke in the first place for His Jewish hearers. We must, therefore, regard the fig-tree more especially as an image of the Jewish people (Fonck). *Cf.* Mark xi. 13, with note. Not only was the tree itself barren, but it was keeping a certain amount of valuable land out of profitable use.

9. ‘ good ’: this apodosis, by a common Semitic idiom, is implied but not expressed in the original. *Cf.* Rom. ix. 22—24.

10                    Now he was teaching in one of the  
 11            **The Woman**            synagogues on the sabbath. And be-  
                  **whom Satan**            hold, there was a woman who had for  
                  **had bound**            eighteen years had a spirit of infirmity; she was bent  
 12 double and could not raise herself at all. And Jesus,  
 seeing her, called her and said to her, ' Woman, thou  
 art delivered from thine infirmity '.

13            And he laid his hands upon her, and at once she  
 was set upright; and she glorified God.

14            But the president of the synagogue, moved to in-  
 dignation because Jesus had healed on the sabbath,  
 answered and said to the multitude, ' Six days there  
 are whereon one should work; on these, then, come  
 and be healed, and not on the sabbath day '.

15            But the Lord answered and said: ' Ye hypocrites,  
 doth not every man of you on the sabbath loose his  
 ox or ass from the manger and lead it forth to water?  
 16 And this daughter of Abraham, whom Satan had  
 bound, lo, for eighteen years, was she not to be loosed  
 from this bond on the sabbath day?'

17            And at these his words all his adversaries were put  
 to shame, and the whole multitude rejoiced over all  
 the glorious works that were being wrought by him.

18            He said therefore: ' To what is the kingdom of  
 19 God like, and to what shall I liken it? It is like  
 to a mustard-seed, which a man took and cast into  
 his own garden; and it grew up and became a tree,

10—21. *The Woman whom Satan had bound*: Luke only. For the parables cf. Matt. xiii. 31—33; Mark iv. 30—32.

11. 'a spirit of infirmity', probably meaning a possessing spirit that produced infirmity.

16. 'The idea runs through the whole of antiquity that a man can be "bound" or "fettered" by demonic influence' (Deissman, *New Light on the N.T.*, p. 85). Cf. Mark vii. 35, with note.

19. Cf. Dan. iv. 9, 18. The parable illustrates the great increase of the Church from small beginnings. The tree itself is a small one.

and "the birds of heaven dwelt in the branches thereof" '.

And again he said: 'To what shall I liken the kingdom of God? It is like unto leaven, which a woman took and covered up in a bushel of flour till the whole was leavened'.

And he journeyed through towns and villages, teaching and making his way to Jerusalem. And someone said to him, 'Lord, shall they be few that are saved?'

He said unto them: 'Strive to enter by the narrow door, for many, I tell you, shall seek to enter and shall not be able, when once the master of the house hath risen and shut the door, and ye begin to stand without and to knock at the door, saying, "Lord, open to us". And he shall answer and say to you, "I know not whence ye are". Then shall ye begin to say, "We did eat and drink in thy presence, and thou taughtest in our streets". And he shall say to you, "I know not whence ye are; depart from me, all ye workers of iniquity". There shall be the weeping and the gnashing of teeth, when ye shall see

21. Illustrating the hidden force and penetrating power of the Church. Both parables imply the future conversion of the gentiles.

22—30. *The Gentiles shall precede the Jews*: Matt. vii. 13—14, 21—23: viii. 11—12: cf. Matt. xxv. 10—12: xix. 30: xx. 16: Mark x. 31.

22. 'making his way to Jerusalem': in the summary under ix. 51—62, it was tentatively suggested that Our Lord was going up to the city for the Feast of Dedication mentioned in John x. 22—42.

23. The answer suggests that the question was prompted by the notion that salvation was the birthright of the Israelites.

24—26. The punctuation and grammar of this passage are somewhat uncertain, but the sense is clear.

26. Apparently the rejected are Jews.

27. Ps. vi. 8 (9).

28. The opening phrase occurs six times in Matthew (Matt. viii. 12, note) but only here in Luke.

Abraham and Isaac and Jacob and all the prophets  
 in the kingdom of God, but yourselves cast forth  
 29 without. And they shall come "from east and west"  
 and from north and south, and shall feast in the king-  
 30 dom of God. And behold, they that shall be first are  
 last, and they that shall be last are first'.

31 That very hour certain Pharisees came up  
 and said to him, 'Depart and go thy way  
 hence, for Herod wisheth to kill thee'.

*Antipas:  
 Christ's Lament*

32 And he said to them, 'Go, tell that fox, behold, I  
 cast out devils and effect cures today and tomorrow,  
 and the third day I am to accomplish my course.  
 33 Nevertheless today and tomorrow and the next day  
 I must be going on my way hence, for it is not meet  
 that a prophet perish outside Jerusalem.

34 'Jerusalem, Jerusalem, that slayest the prophets  
 and stonest those who are sent unto thee, how often  
 would I have gathered together thy children, as doth

29. 'from east and west', a significant allusion to Malachy i. 11, where is prophesied the rejection of the Jewish sacrifices in favour of the clean oblation to be offered everywhere among the gentiles. Cf. Malachy, Intro., p. xxiv.

30. The gentiles, hitherto 'last', shall take precedence of the chosen people of Israel.

31—35. *Antipas and Jerusalem*: Matt. xxiii. 37—39.

32—33. Christ answers that He must still work miracles for a short while, and then His ministry is ended; Herod's purpose will be attained without his doing anything further. Go Christ must, because He must die at Jerusalem. Hence in these few days of delay He will actually be leaving Peraea, but because of the divine plan, not out of fear. The three days are not to be taken literally, but indicate a short interval of time.

33. 'it is not meet': spoken ironically. To Jerusalem belongs the privilege of putting the prophets to death!

34—35. It is difficult to be sure of the precise occasion of these words: possibly (as suggested under ix. 51—62) they were spoken at the Feast of Dedication and in Jerusalem itself. The third journey would close with His triumphant entry on Palm Sunday, to which there may be a reference here in the closing words.

a hen her brood under her wings, and ye would not! Behold, "your house is abandoned to you". And I say to you, ye shall not see me until ye say, "Blessed is he that cometh in the name of the Lord".

(3). The Third Journey. (xiv—xix. 28.)

XIV.

The Man with Dropsy

And it came to pass that upon his going into the house of one of the leading Pharisees on the sabbath to take food, they were watching him. And behold, there was a certain man before him who had the dropsy. And Jesus answered and spoke unto the lawyers and Pharisees, saying, 'Is it lawful to heal on the sabbath, or not?'

But they held their peace. And he took him and cured him and dismissed him. And he said unto them, 'Which of you, if his son or his ox fall into a well, will not straightway draw him up on the sabbath day?'

And they could return no answer unto these things.

And he spoke a parable unto those invited, marking how they were choosing the first couches, and he said unto them:

Parables: the first couches: the great supper

35. Jerem. xxii. 5: xii. 7: Ps. cxviii (cxvii). 26: cf. Luke xix. 38. 'your house', i.e., the city, the home of the 'children' of Jerusalem (personified in the previous verse). 'is abandoned to you', lit., 'left to you', but in the sense of being forsaken by God. The use of the present tense implies prophetic certainty.

XIV. 1—6. *The Man with Dropsy*: Luke only. Luke alone omits none of the five miracles of mercy worked on the sabbath (cf. iv. 35, 39: vi. 10: xiii. 13) and recorded by the synoptists.

1. 'one of the leading Pharisees', or perhaps, 'one of the rulers, who was of the Pharisees': cf. John iii. 1.

3. 'lawyers': cf. x. 25, note: Matt. xii. 10, note.

7—24. *Parables: the first couches: the great supper*: Luke only: cf. Matt. xxii. 1—10.

8 ' When thou art invited by anyone to a marriage-  
 feast, do not lay thee down upon the first couch, lest  
 perchance one more honourable than thou have been  
 9 invited by him, and when he who invited thee and  
 him is come he will say to thee, " Give this man  
 place " ; and then thou shalt begin with shame to take  
 10 the last place. But when thou art invited, go and  
 recline in the last place, that when he who invited  
 thee come he say to thee, " Friend, come up higher " .  
 Then shalt thou have glory in sight of all thy fellow-  
 11 guests. For everyone that exalteth himself shall be  
 humbled, and he that humbleth himself shall be  
 exalted ' .

12 To him likewise who had invited him he said :  
 ' When thou givest a dinner or a supper, call not  
 thy friends, or thy brethren, or thy kinsmen, or rich  
 neighbours, lest perchance they likewise invite thee  
 13 in return, and it serve as thy reward. But when thou  
 givest a feast, invite the poor, the crippled, the lame,  
 14 the blind ; and blessed shalt thou be, in that they  
 have not wherewith to reward thee, for thou shalt be  
 rewarded at the resurrection of the just ' .

15 And one of the guests upon hearing these things  
 said to him, ' Blessed is he that shall feast in the  
 kingdom of God ! '

16 But he said to him :

' A certain man was giving a great supper ; and he

8. Christ chose ' a marriage-feast ' perhaps to avoid anything which might offend the assembled guests by its air of direct reproof (Fonck).

10. Cf. Prov. xxv. 6—7.

11. A saying repeated in xviii. 14 and Matt. xxiii. 12.

14. Christ prescinds from (but does not preclude) a resurrection also of the unjust : cf. Acts xxiv. 15.

16—24. In this parable of the ' great supper ', as in that of the royal ' dinner ' (Matt. xxii. 1—10), Christ foretells the rejection of the Jews and the call of the gentiles, who were to fill the places refused by the



had invited many. And at the hour of the supper he 17  
 sent forth his servant to say to those invited, "Come,  
 for all things are now ready". And they all began 18  
 with one accord to excuse themselves. The first said to  
 him, "I have bought a field and must needs go forth  
 to see it; I pray thee, hold me excused". And 19  
 another said, "I have bought five yoke of oxen and  
 I go to try them; I pray thee, hold me excused". And 20  
 another said, "I have married a wife, and therefore  
 I cannot come".

'And the servant came and told his lord of all 21  
 these things. Then the master of the house was angry  
 and said to his servant, "Go forth quickly into the  
 streets and lanes of the city, and bring in hither the  
 poor, and the crippled, and the blind, and the lame".

'And the servant said, "My lord, thy bidding is 22  
 done, and still there is room". And the lord said 23  
 unto the servant, "Go out unto the highways and  
 hedges and compel them to enter, in order that my  
 house may be filled; for I tell you, not one of those 24  
 men that were invited shall taste of my supper" '.

Jews, otherwise destined to play a far different rôle in the New Covenant:  
*cf.* xix. 42—44: Acts xiii. 46: Rom. xi. 28, with note.

18—20. The pleas were not without weight; but the call of God must  
 often be answered at the cost of self-sacrifice.

23. 'compel' signifies in the application of the parable the abundance  
 and the victory of grace.

24. 'I tell you': the plural (*ἐμῶν*) cannot refer to the individual guest  
 addressed (xiv. 16), or to 'the servant' of the preceding verse, or to  
 those who have already refused the feast. Hence many conclude that  
 the speaker here is no longer the host, but Christ Himself.

25                                Now great multitudes were going along  
                               *The True*                                with him; and he turned and said unto  
                               *Disciple*                                them:

26            ' If anyone come unto me and hate not his father  
 and mother, and wife and children, and brothers and  
 27            sisters, yea, and his very life, he cannot be my dis-  
 28            ciple. Whosoever doth not carry his cross and follow  
 me, cannot be my disciple. For which of you, if he  
 would build a tower, doth not first sit down and count  
 the cost, whether he have wherewith to complete it?  
 29            Lest perchance if he have laid the foundation and  
 30            cannot finish, all who behold begin to mock him, say-  
 ing, " This man began to build and could not finish ".

31            ' Or what king who goeth to encounter another  
 king in battle, will not first sit down and consider  
 whether with ten thousand men he is able to meet  
 his opponent who with twenty thousand is coming  
 32            against him? Otherwise, whilst this latter is yet afar  
 off, he sendeth delegates and sueth for terms of peace.

33            ' Even so, therefore, whosoever among you doth  
 not take leave of all that he hath, he cannot be my  
 disciple.

34            ' Salt is indeed good; but if salt become itself

25—35. *The True Disciple*: Matt. x. 37—39: v. 13: Mark ix. 50:  
 cf. Matt. xvi. 24: Mark viii. 34: Luke ix. 23.

25—26. Everyone, Jew or Gentile, who accepts the call of Christ  
 must count the cost and be prepared to renounce, not merely earthly ties  
 and affections, but 'his very life'. Such tremendous demands pre-  
 suppose divine claims. 'hate' is used in a relative sense for 'love less':  
 cf. Matt. x. 37: xxiii. 8, note: John xii. 25, with note.

27. Cf. ix. 23, with note.

28—33. The two examples prove that, for the following of Christ,  
 transient enthusiasm is not enough.

33. 'therefore': the verse must be understood in the light of the  
 preceding parables; the disciple must be prepared to pay the full cost,  
 even if it mean giving up possessions, family, life itself.

34. The Matthaean parallel (Matt. v. 13), where the warning note is  
 less pronounced, prefixes the key to the meaning: 'ye are the salt of

insipid, wherewith shall it be seasoned? It is useless 35  
both for the land and for the dung-heap; men cast  
it forth.

‘ He that hath ears to hear, let him hear ’.

**XV.**

Now the publicans and the sinners were 1  
**The Lost Sheep:** all drawing near him to listen to him.  
**The Lost Coin**

And the Pharisees and the scribes mur- 2  
mured among themselves, saying, ‘ This man receiveth  
sinners and eateth with them ’.

Whereupon he spoke unto them this parable, 3  
saying:

‘ What man of you, if he have a hundred sheep and 4  
lose one of them, doth not leave the ninety-nine in  
the wilderness and go after that which is lost until  
he find it? And when he hath found it, he putteth 5  
it upon his shoulders, rejoicing; and on coming home 6  
he calleth together his friends and his neighbours  
and saith to them, “ Rejoice with me, because I have  
found my sheep which was lost ”. I say to you, even 7  
so shall there be joy in heaven over one sinner that

the earth’, destined to preserve it from spiritual corruption and render it acceptable to God. But as salt may lose its saltness, so the disciple of Christ may lose the spirit and virtue of his self-sacrificing Master, and eventually become worse than useless. Cf. viii. 8, note.

**XV.** 1—10. *The Lost Sheep: the Lost Coin*: Matt. xviii. 12—14. In Matthew the first parable is addressed ‘ to the disciples ’, and portrays God’s solicitude, not for the sinner who has strayed, but rather for the innocent in peril of being misled: cf. Matt. xviii. 1—20, note. These two Lucan parables illustrate God’s unwearying love for sinners; the very purpose of Our Lord’s own coming was ‘ to seek and save what was lost ’ (xix. 10). Yet He is also concerned to contrast the murmuring of His contemptuous critics (xv. 2) with the brother-like rejoicing of the court of heaven (xv. 7, 10). The same feature appears likewise in the following parable of the *Prodigal* (xv. 25—32).

1. Cf. v. 30—32. ‘ all ’: cf. i. 10, note.

6. Cf. Ezech. xxxiv.

7. So ‘ heaven ’ and ‘ the angels ’ take no little interest in man’s welfare. Cf. Ps. xci (xc). 11: Heb. i. 14.

repenteth, rather than over ninety-nine just who have no need of repentance.

- 8 'Or what woman who hath ten shillings, if she  
lose one shilling, doth not light a lamp and sweep the  
9 house and search carefully until she find it? And  
when she hath found it, she calleth together her  
friends and neighbours and saith, "Rejoice with me,  
because I have found the shilling which I lost".  
10 'Even so, I say to you, cometh joy to the angels of  
God over one sinner that repenteth'.

- 11 And he said: 'A certain man had two  
12 The  
Prodigal  
Son sons. And the younger of them said to  
the father, "Father, give me the share  
of the property which falleth to me". And he  
13 divided his means among them. And not many days  
later, the younger son gathered up all his wealth and

8—9. The parable is peculiar to Luke. The Greek silver *drachma* (here 'shilling'—a revival of the Anglo-Saxon rendering 'scylling') was about the same value as the Roman *denarius* and was commonly interchanged with it: cf. vii. 41, note.

11—32. *The Prodigal Son*: Luke only. This, 'the pearl and crown of all the parables of Scripture' (Trench), concludes the magnificent and closely connected trilogy of parables of 'finding'. The elder son represents the Jews, the younger the gentiles; but the application is far wider than this.

12. 'According to the Jewish law of inheritance (Deut. xxi. 17), two-thirds of the whole property belonged to the first-born. The elder of the two sons, therefore, was entitled to two-thirds, and the other to one-third of the estate. But whilst the elder son could not claim his share during his father's lifetime, the younger brother might avail himself of certain circumstances to claim the portion allotted to him as, for instance, if he desired to marry and make a home for himself' (Fonck, *The Parables*, p. 776, citing Edersheim, *Life and Times of Jesus the Messiah*, Vol. II, p. 259).

13. 'went from home', a return to the Rhemes (1582) rendering of the Vulgate *peregre profectus est*. 'prodigally' (ἀσώτως): the word has given the parable its familiar title. The ἄσωτος is one who does not save, a spendthrift, a 'prodigal'. The ideas of profligacy and riotous living come in by way of association and at the demand of the context (cf. Eph. v. 18: I Pet. iv. 4: Field, *Notes on Translation of the New Testament*, p. 69: Zorell, *Lexicon Graecum*, s.v.).

went from home into a far country; and there he squandered his inheritance, living prodigally. And after he had spent all, there came a mighty famine over that country, and himself began to suffer want. And he went and cleaved to one of the citizens of that country, who sent him to his farm to feed the swine. And he longed to have his fill of the pods whereof the swine did eat, but no man gave unto him. And entering into himself he said, "How many of my father's hirelings have bread in abundance, whilst I here perish of hunger! I will arise and go unto my father, and I will say to him, 'Father, I have sinned against heaven and before thee: I am no longer worthy to be called thy son: make me as one of thy hirelings'". And he arose and came unto his father. And while he was yet a long way off, his father saw him and was moved with compassion, and ran and fell upon his neck and kissed him. And the son said to him, "Father, I have sinned against heaven and before thee: I am no longer worthy to be called thy son". But the father said unto his servants, "Fetch quickly the richest robe and clothe him therewith: and put a ring upon his hand, and

15. 'to feed the swine': he sounded the lowest depths of degradation for any Jew, and especially for the scion of a noble house.

16. When the famine reached its height and the food of man and beast was being measured out, the swine were preferred to him; their life was reckoned worth more than his. 'the pods', *lit.*, 'little horns', are the horn-shaped fruit of the carob or locust tree, whose broad dark-brown 'pods' still serve chiefly for cattle-fodder.

22. Note that the prodigal, having repented and confessed, is completely reinstated. 'Fetch', *i.e.*, probably, get out from the coffers or wardrobes. 'richest', *lit.*, 'first', *i.e.*, premier or best: *cf.* Ezech. xxvii. 22 (LXX). The long-flowing 'robe' (*στολή*) was indicative of dignity and nobility: *cf.* xx. 46: Apoc. vii. 13—14. The 'ring' was the sign of rank and high estate: *cf.* Gen. xli. 41—42: James ii. 2—3. 'hand' or finger: *cf.* xi. 20, with note. 'sandals' were the mark of freedom and repose; slaves went unshod.

23 sandals upon his feet: and bring the fatted calf and  
 24 kill it, and let us eat and make merry, because this  
 my son was dead, and he hath come to life again: he  
 was lost, and he is found ”.

‘ And they began to make merry.

25 ‘ Now his elder son was in the fields. And when  
 he came and drew nigh to the house, he caught the  
 26 sound of music and dancing. And he called up one  
 of the servants and enquired what these things meant.  
 27 He said to him, “ Thy brother is come; and thy father  
 hath killed the fatted calf because he hath received  
 28 him safely back ”. And he was angry and would  
 not go in. And his father came out and besought  
 29 him. But he answered and said to his father, “ Be-  
 hold, so many years I serve thee and have never trans-  
 gressed thy command, and to me thou never hast  
 given a kid that I might make merry with my  
 30 friends; but when this thy son hath come, who hath  
 devoured thy substance with harlots, thou hast killed  
 31 for him the fatted calf!” And he said to him,  
 “ Thou, my child, art always with me, and all things  
 32 mine are thine; but it behoved us to make merry  
 and to rejoice, because this thy brother was dead,  
 and he hath come to life; he was lost, and he is  
 found ” ’.

## XVI.

1 He likewise said unto his disciples:  
     The Unjust  
     Steward ‘ There was a certain rich man who had  
 a steward, who was denounced unto him  
 2 as squandering his possessions. And he called him

**XVI.** 1—13. *The Unjust Steward*: Luke only, except verse 13. The parable is perhaps the most difficult of all, chiefly because we lack exact knowledge of the business side of the steward's transactions. The main lesson is clearly expressed in verse 9.

and said to him, "What is this I hear of thee? Render the account of thy stewardship, for thou canst be steward no longer". And the steward said within himself, "What am I to do, seeing that my master is taking away the stewardship from me? To dig I am not able; to beg I am ashamed.—I know what I shall do, that when I am removed from the stewardship they may receive me into their homes". And he summoned each of his master's debtors, and he said to the first, "How much owest thou to my master?" And he said, "A hundred firkins of oil". He said to him, "Take thy bond, and sit down and forthwith write fifty". Then he said to another, "And how much dost thou owe?" And he said, "A hundred quarters of wheat". He saith to him, "Take thy bond and write eighty". And the master commended the unjust steward for having acted wisely; for the children of this world are wiser with their own generation than are the children of the light.

'And I do say to you: make friends for your-

4. 'I know': a sudden resolution (*ἐγνων*) after brief reflection.

5—7. The debt was probably due in kind in lieu of rent (*cf.* xx. 10), or perhaps in cash for produce received for own use or to retail to others. In the former case the 'bond' would take the form of a lease; in the latter of a written acknowledgment of receipt of goods. 'firkins': the *βάτος*, the Hebrew *bath* and the Greek *measure*, was a liquid measure containing about nine gallons: *cf.* John ii. 6, with note. 'quarters': the *κόπος*, the Hebrew *kor*, was a dry measure amounting roughly to ten bushels.

8. Note that 'the master' who 'commended' is not literally Our Lord, that the steward is still termed 'unjust', that the commendation falls not upon his injustice but upon his shrewdness, that Our Lord's own conclusion is expressed in the following verse. 'The children of the light' are here they who have learned and who profess to follow the teaching of Our Lord: *cf.* John xii. 35—36: Eph. v. 8—14. The worldly-minded, He says, show a wiser regard for men of their own sort than His own followers manifest towards their less fortunate brethren in Christ. *Cf.* Matt. xxv. 35—40.

9. 'mammon': a Semitic word of uncertain derivation, meaning

selves by the mammon of wickedness, that when it shall fail they may receive you into the everlasting dwellings.

10 'One worthy of trust in a very little, is worthy  
also in much; and one unjust in a very little, is also  
11 unjust in much. If in regard of the wicked mammon,  
then, ye have not proved faithful, who will entrust  
12 you with true riches? And if in regard of others'  
goods ye have not proved faithful, who will give you  
ought for your own?

13 'No servant can serve two masters; for either he  
will hate the one and love the other, or he will cleave  
to one and despise the other. Ye cannot serve God  
and mammon'.

14 Now the Pharisees, who were fond of  
The Pharisees  
and the Law money, were listening to all these things,  
15 and they sneered at him. And he said  
to them, 'Ye are they that pass yourselves off as

'wealth', which is only too frequently the occasion 'of wickedness': *cf.* I Tim. vi. 10. 'dwellings', *lit.*, 'tents'; the word is used in Apoc. xiii. 6: xxi. 3 to signify the eternal tabernacle or dwelling-place of God in heaven. 'Use your earthly riches, whilst you still have them, to secure for yourselves friends who will take you in after death' (Rickaby). *Cf.* I Tim. vi. 17—19.

10. *Cf.* I Cor. iv. 2. As a general rule, one who is honest or dishonest in pence is so likewise in pounds.

11—12. Applying the rule—with an eye on verse 9—if you be not trustworthy in the use of delusive material wealth (*cf.* Matt. xiii. 22), of which moreover you are not really masters but stewards, who will (*i.e.*, will God?) place you over the true spiritual riches of heaven, which are 'your own' promised portion? *Cf.* xix. 12—27: II Tim. iv. 8.

12. *lit.*, 'who will give you your own?'

13. *Cf.* Matt. vi. 24, with note.

14—18. *The Pharisees and the Law*: Matt. v. 18, 32: *cf.* Matt. xi. 12—13: also Matt. xix. 3—12: Mark x. 2—12. The passage, condensed and obscure, appears to express the thought of Rom. x. 4, thus: 'Ye sneer, ye professed observers of the Law who fulfil it not! As a matter of fact the Law, the old Dispensation which obtained "until John", is now no more; the New is being inaugurated and ye, with



just in the eyes of men, but God knoweth your hearts ;  
for that which is exalted in men's eyes is an abomina-  
tion before God.

' Until John, there were the Law and the prophets ; 16  
thenceforth the gospel of God's kingdom is preached  
and everyone is assailing it. But it is easier for 17  
heaven and earth to pass away than for one tittle of  
the Law to fail.

' Every man that putteth away his wife and 18  
marrieth another committeth adultery, and he that  
marrieth her that is put away from her husband com-  
mitteth adultery.

**Dives  
and  
Lazarus**

' There was a certain rich man, who went 19  
clothed in purple and fine linen, and  
feasted in splendour every day. And a 20  
certain poor man, named Lazarus, lay at his gateway,  
full of sores, and longing the while to be filled with 21  
what fell from the rich man's table ; yea, and the  
dogs would come and lick his sores. And it came 22  
to pass that the poor man died and was borne by the

others, assail it. Yet it is indeed " the consummation of the Law ",  
marking its definite termination and its perfect fulfilment. Witness the  
" fulfilment " of the Law in the matter of divorce'. Cf. notes on the  
parallels given above, and on I Cor. vii. 10—11.

19—31. *Dives and Lazarus*: Luke only. The parable is the natural  
sequence of Christ's teaching on the right use of wealth (xvi. 9—13),  
and of the Pharisees' contempt of that teaching (xvi. 14). Hence it  
conveys two lessons: first, that a life with wealth mis-spent ends very  
differently from a life of uncomplaining poverty; next, that unbelief and  
obduracy work damnation.

19. The Latin *dives* has now passed into the English language as  
the typical name of ' a rich man '.

22. ' to Abraham's bosom ': here as elsewhere (cf. Matt. viii. 11)  
heaven is probably represented as a banquet to which Lazarus is borne,  
and there reclines in honour next to Abraham, the father of all Israel  
(John viii. 53, 56), and with his head in front of Abraham and so ' at  
his bosom ' (xvi. 23): cf. John xiii. 23, with note.

angels to Abraham's bosom; the rich man likewise  
 23 died and was buried. And in hell, amid tortures, he  
 lifted up his eyes and saw Abraham from afar, with  
 24 Lazarus at his bosom. And he cried aloud and said,  
 " Father Abraham, have pity on me and send Lazarus  
 to dip the tip of his finger in water and to cool my  
 25 tongue, for I am tormented in this flame ". But  
 Abraham said, " Remember, my child, that thou didst  
 receive thy good things in thy lifetime, and Lazarus  
 likewise evil things; but now he is comforted here,  
 26 and thou art tormented. And withal between us and  
 you hath been set a great gulf, that they who should  
 wish to pass hence unto you may not be able, and  
 27 that they should not cross thence unto us ". And he  
 said, " Then, father, I ask thee to send him to my  
 28 father's house—for I have five brethren—in order that  
 he may testify to them, lest they too come to this  
 29 place of torture ". And Abraham saith, " They have  
 Moses and the prophets; let them hearken unto  
 30 them ". But he said, " Nay, father Abraham, but if  
 one from the dead go unto them they will repent ".  
 31 But he said to him, " If they do not hearken unto  
 Moses and the prophets, they will not be persuaded  
 even if one rise from the dead " '.

23. 'in hell', *lit.*, 'in Hades', used ten times in the New Testament, and only here of the place of punishment: *cf.* Matt. xvi. 18, note, *ad fin.*

25. *Cf.* vi. 20—26.

29. 'Moses (or, the Law) and the prophets', of which certain appointed portions were 'read every sabbath' (Acts xv. 21) in the synagogue, was the traditional description of the Old Testament. In xxiv. 44, reference is made to the third main division of the books, the *Hagiographa*. *Cf.* xxiv. 27: Matt. vii. 12: xxii. 40: John i. 45: v. 46—47: Acts xiii. 15: xxiv. 14.

Other Sayings

And he said unto his disciples: ' It cannot be that scandals come not; yet woe to him through whom they come! It were better for him if a millstone were hung around his neck and he were flung into the sea, than that he should scandalize one of these little ones. Take heed unto yourselves!

' If thy brother sin, rebuke him; and if he repent, forgive him. And if he should sin against thee seven times in the day and seven times return to thee, saying, " I repent ", thou shalt forgive him '.

And the apostles said to the Lord, ' Increase our faith '.

And the Lord said, ' If ye have faith even as a grain of mustard-seed, ye would say to this mulberry, " Be uprooted and be planted in the sea ", and it would obey you.

' Now which of you, if he have a servant ploughing or pasturing, will say to him on his return from the fields, " Come thou at once and recline at table " ? Will he not rather say to him, " Prepare my supper, and gird thee and minister unto me, whilst I eat and drink, and afterwards thou shalt thyself eat and

**XVII.** 1—10. *Other Sayings*: Matt. xviii. 6—7; Mark ix. 42: *cf.* Matt. xvii. 20; xviii. 15, 21—22; xxi. 21; Mark xi. 22—23. These sayings may resume Christ's discourse 'to his disciples' which was interrupted at xvi. 14, but they appear rather to be disconnected, familiar sayings which St. Luke gathers together here as precious fragments not to be lost.

2. 'little ones': in Matt. xviii. 6, the reference is to actual children: but *cf.* x. 21; Matt. x. 42.

4. 'seven times': not setting a limit but commending pardon *toties quoties*: *cf.* Matt. xviii. 22.

5. 'apostles': *cf.* vi. 13, note. A possible rendering of their petition is, 'Grant us also faith'.

8. 'supper': actually the principal meal of the day, taken towards evening.

9 drink"? Is he beholden to his servant for doing  
 10 the things commanded? Even so ye also, when ye  
 have done all the things commanded you, say ye,  
 " We are useless servants; we have but done what we  
 were bound to do " '.

11 And whilst he journeyed to Jerusalem,  
 The Ten  
 Lepers  
 12 it befell that he was passing between  
 Samaria and Galilee. And as he en-  
 13 tered a certain village there met him ten men with  
 leprosy, who stood afar off and lifted up their voice,  
 saying, ' Jesus, master, have pity on us '.

14 And upon seeing them he said to them, ' Go, shew  
 yourselves to the priests '.

And it came to pass that as they went they were  
 15 made clean. And one of them upon seeing that he  
 was cured returned, with a loud voice glorifying God,  
 16 and he fell prostrate at his feet, thanking him; and  
 17 he was a Samaritan. And Jesus answered and said,  
 ' Were not the ten made clean? Where are the nine?

10. The verse conveys the lesson of the parable, called 'of the unprofitable servants' (Luke only), a lesson not on *merit* but on *humility*, a warning against self-glorification on account of service rendered. The keeping of God's law does not confer a favour on God or put Him under obligation to us. Honour is simply His due, 'useless' is the word put upon the servants' lips as an expression of humility (*cf.* Matt. xxv. 30, note). For God's estimate of service rendered *cf.* vi. 23, 35: xiv. 14: xix. 17: Matt. xxv. 21, 23. He has graciously decreed to recompense even our obligatory service, but apart from God's promise man has no claim to be rewarded 'afterwards': *cf.* II Tim. iv. 7—8: James i. 12: ii. 5.

11—19. *The Ten Lepers*: Luke only.

11. 'between' (*διὰ μέσον*): Jesus was moving from west to east along the frontiers of Samaria and Galilee. Beyond the Jordan He would turn south and then cross over to Jericho, and thence go up to Jerusalem.

12—14. *Cf.* v. 14, with note.

16. 'a Samaritan': *cf.* ix. 52—53, note: John iv. 9. Fellowship in misfortune had forged a bond of union.

17. 'answered': *cf.* xxii. 51, note.

Hath none been found to return and give glory to God save this stranger?' 18

And he said to him, 'Rise, and go thy way; thy faith hath healed thee'. 19

And on being asked by the Pharisees when the kingdom of God should come, he answered them and said, 'The kingdom of God cometh unawares; neither shall they say, "Behold, 'tis here", or "'tis there". For behold, the kingdom of God is within you'. 20

The Coming of the Kingdom and of Christ

And he said unto his disciples: 22

'The days shall come when ye shall long to see even one of the days of the Son of Man and ye shall

18. 'stranger' or 'alien': *cf.* John iv. 7, note. The whole incident has an especial value for the evangelist of the Saviour of all.

20—37. *The Coming of the Kingdom and of Christ*: Luke only; *cf.* Matt. x. 39: xxiv. 17—18, 23, 26—28, 37—41: Mark xiii. 15—16, 21. The coming of the Kingdom of God (20—21) and the (second) coming of the Son of Man (22—37) must carefully be distinguished, even as they are sharply contrasted. The latter coming enters into the subject-matter of the eschatological discourse of Matt. xxiv and Mark xiii, delivered later by Christ, whereof the real parallel is Luke xxi. 5—36; but Luke xvii. 20—37 may well record an earlier and distinct discourse.

20—21. 'unawares', *lit.*, 'not (in conjunction) with observation', but independently thereof. The obscurity of the two verses is universally recognized. It may be noted that the messianic kingdom is the realization of God's sovereignty over man, and implies both a visible outward realm—His Church—and the even more important but hidden inward rule and sovereignty over subject souls (*cf.* Matt. iii. 2, note). Erroneous ideas of the nature and nearness of the kingdom as an outward realm were shared by disciples and Pharisees alike, and in view of the earlier and actual assertions of Christ (*cf.* x. 9: xi. 20: xvi. 16) the question here, 'when cometh the kingdom?' appears to anticipate some eventful and solemn inauguration of the realm (*cf.* xix. 11: Matt. xx. 21: Acts i. 6), and Christ's reply appears to counter their false views by stressing the other and more important aspect of the kingdom—God's inward rule in the hearts of men (*cf.* xiii. 18—21, with notes). Such sovereignty is realized independently of observation, in ways not noticeable by men. It is possible to take 'within you' as signifying already 'in your midst'; but this appears to be the less likely interpretation, Matt. xxiii. 26 being against it, and also the second of the so-called *New Sayings of Jesus*, edited by Grenfell and Hunt, which may well go back to the 2nd century.

23 not see it. And they shall say to you, "Behold, he  
is there", "Behold, he is here"; go ye not forth nor  
24 follow after. For as the lightning when it lighteneth  
flasheth across the sky, so shall be the Son of Man on  
25 his day. But first he must suffer many things and be  
rejected by this generation.

26 'And as it befell in the days of Noah, so shall  
27 it also be in the days of the Son of Man. They were  
eating, they were drinking, they were marrying, they  
were giving in marriage, until what day "Noah went  
into the ark", and the deluge came and destroyed  
28 them all. So also it befell in the days of Lot. They  
were eating, they were drinking, they were buying,  
they were selling, they were planting, they were  
29 building; but the day that Lot came forth from  
Sodom "he rained fire and brimstone from heaven"  
30 and destroyed them all. The same shall it be upon  
31 the day that the Son of Man is revealed. On that  
day, he that shall be upon the housetop and his goods  
in the house, let him not come down to fetch them;  
and likewise he that is in the field, let him not turn

23—24. Christ's coming shall not be hidden or doubtful, but as manifest and unquestioned as the flashing of lightning. 'on his day': *cf.* Acts ii. 20: I Thess. v. 2—4: II Pet. iii. 10.

25. *Cf.* xxiv. 7, 26, 44: Matt. xvi. 21: Mark viii. 31. Christ's humiliation 'must', in virtue of the divine decree, precede His exaltation.

26—30. His coming shall find men as unthinking and unprepared as did 'the deluge' 'in the days of Noah' (Gen. vi—vii), and the rain of fire 'in the days of Lot' (Gen. xix)—events which are also linked together in II Pet. ii. 5—6. *Cf.* II Thess. i. 6—10.

27. *Cf.* Gen. vii. 7.

29. *Cf.* Gen. xix. 24.

31. In Mark xiii. 15 (where see note) the words are a warning to the Judaeans to flee without delay before the oncoming legions of Rome; here (*cf.* xvii. 33) a warning to all men not to cling, with the judgment in sight, to temporal goods. 'Lot's wife' disregarded the warning of the angel, looked back regretfully, and judgment overtook her: *cf.* Gen. xix. 17, 26: Wisd. x. 7.

back. Remember Lot's wife. Whosoever shall seek 32, 33  
to secure his life shall lose it; and whosoever shall  
lose it shall preserve it. I say to you, that night two 34  
shall be on one bed, the one shall be taken and the  
other shall be left; two women shall be grinding 35  
together, the one shall be taken and the other shall  
be left'.

And they answered and said to him, 'Where, 36, 37  
Lord?'

He said to them, 'Where the body shall be, there  
also shall the vultures be gathered together'.

## XVIII.

And he spoke to them a parable—that 1  
'The Unjust  
Judge' they ought to pray always and not to  
lose heart—saying: 2

'There was a judge in a certain city who feared 3  
not God and respected not man. And there was

33. An important paradoxical ascetical truth recorded by all four evangelists: *cf.* ix. 24—26: Matt. x. 39: xvi. 25: Mark viii. 35: John xii. 25.

34—35. 'night' itself adds to the fears of 'the day': *cf.* I Thess. v. 2. The Judgment shall separate irrevocably many who in life were not divided. 'taken' (*i.e.*, unto God) and 'left' (*i.e.*, forsaken) are here practically equivalent to 'elect' and 'reprobate'.

37. *Cf.* Job xxxix. 27—30. The variety of views on the precise meaning of this verse proves how successfully Christ Himself here deliberately evaded precision. Yet the general drift seems clear. The question 'where?' appears to refer to the place where election and reprobation shall be made, and Christ's reply (probably a proverbial saying), though designedly elusive, means in effect that in that day all shall know where to assemble, as instinctively and unerringly as the vultures mark their prey. Further information was not needful; but *cf.* xxi. 27: Matt. xxiv. 30—31: I Thess. iv. 16—17: Acts i. 11. The proverb is differently applied in Matt. xxiv. 28, where see note.

**XVIII.** 1—8. *The Unjust Judge:* Luke only. The parable continues the discourse preceding, and shows the need and the value of persevering and even importunate prayer, especially amid the trials to precede Christ's second coming. It re-echoes the teaching of xi. 5—10, and of *Ecclus.* xxxv (xxxii). 15—26 (12—20).

1. 'to them', *i.e.*, the disciples: *cf.* xvii. 22.

a widow in that city who used to come unto him and say, "Vindicate me against mine adversary".  
 4 And for a while he would not; but afterwards he said within himself, "Even though I fear not God  
 5 nor respect man, yet because this widow is a trouble to me I will vindicate her, lest she wear me out with her persistent coming" '.

6 And the Lord said, 'Hear ye what the unjust judge doth say; and will not God vindicate his elect who cry to him day and night? And is he slow to act  
 8 in their behalf? I say to you, he will take up their cause—and quickly. Yet, shall the Son of Man when he cometh find faith upon the earth?'

9           The Pharisee       He spoke also this parable unto some  
               and               that trusted in themselves as being just  
               the Publican      and despised all others:

10       'Two men went up to the temple to pray, the one  
 11 a Pharisee and the other a publican. The Pharisee stood and prayed thus within himself: "O God, I thank thee that I am not like the rest of men, swindlers, rogues, adulterers; or yet again like this  
 12 publican. I fast twice a week; I pay tithe of all that I  
 13 obtain". But the publican, standing afar off, would not so much as lift up his eyes to heaven, but beat his breast, saying, "O God, be merciful to me the sin-

6—8a. An argument *a minore ad majus*: cf. II Pet. iii. 8—9: Ecclus. xxxv. (xxxii). 22 (18).

8b. A sad and mysterious reflection: when deliverance is at hand, shall faith and charity be present to move men to prayer? Cf. xvii. 26—30: Matt. xxiv. 12: II Thess. ii. 3.

9—14. *The Pharisee and the Publican*: Luke only. Cf. Introd., p. xvi. As the previous parable exemplifies the power of persevering prayer, so this the power of humble prayer.

10. 'Pharisee': cf. Matt. iii. 7, note. 'publican': cf. iii. 12, note.

12. Cf. Rom. ii. 26, note.



ner". I say to you, this one went down to his home 14  
justified, rather than the other; for everyone that  
exalteth himself shall be humbled, and he that  
humbleth himself shall be exalted'.

Now they were bringing even the little 15  
ones to him that he might touch them;  
and the disciples, seeing it, rebuked  
them. But Jesus called them unto him, saying, 16  
'Suffer the little children to come unto me, and  
hinder them not; for of such is the kingdom of God.  
Amen I say to you, whosoever shall not receive the 17  
kingdom of God like a little child shall never enter  
it'.

And a certain ruler asked him, saying, 18  
'Good master, what am I to do to in-  
herit life everlasting?'

And Jesus said to him, 'Why dost thou call me 19

14. 'justified', i.e., a man who by the forgiveness of his sins has become just and acceptable to God, and this in preference to ('rather than') the Pharisee who, while remaining 'just' (xviii. 9) in his own eyes, lowered himself and became unacceptable in God's eyes, as the concluding words (found also in xiv. 11 and Matt. xxiii. 12) imply. The verse marks the close of 'the Great Intercalation' of St. Luke, which began with ix. 52: cf. ix. 51—62, summary. Henceforth he is again in the company of Matthew and Mark.

15—17. *Blessing the Children*: Matt. xix. 13—15: Mark x. 13—16.

15. The incident took place in Peraea: cf. Matt. xix. 1, 13: Mark x. 1, 13. 'even', i.e., not merely their sick.

17. The saying reflects the thought of xviii. 14b, to which it is happily linked.

18—30. *Commandments and Counsels*: Matt. xix. 16—29: Mark x. 17—30: cf. Luke x. 25.

18. 'ruler': though he was obviously a man of wealth and influence, his precise status is indefinite, as the word ἄρχων has a wide range of meaning: e.g., 'president' (viii. 41), 'prince' (xi. 15), 'magistrate' (xii. 58), 'leading man' (xiv. 1), 'sanhedrist' (xxiv. 20). His youth (cf. Matt. xix. 20) would not preclude his holding office. A man of even forty was accounted 'a young man': cf. Acts vii. 58, note.

19. The implication is obvious; Christ wishes the man to reflect still more upon the claims and the personality of the 'good Master'.

20 good? No one is good save God alone. Thou knowest the commandments: "Do not commit adultery, do not kill, do not steal, do not bear false witness, honour thy father and thy mother" '.

21 And he said to him, 'All these have I kept from my youth'.

22 Upon hearing this, Jesus said to him, 'One thing is still wanting to thee; sell all that thou hast and distribute to the poor—and thou shalt have treasure in the heavens—and come, follow me'.

23 But when he heard these things he was much grieved, for he was very rich. And Jesus, seeing him, said, 'With what difficulty do they that have riches enter the kingdom of God! Yea, it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of God'.

26 And they that heard him said, 'And who then can be saved?'

27 But he said, 'Things impossible with men are possible with God'.

28 And Peter said, 'Behold, we have left our own and have followed thee'.

29 And he said to them, 'Amen I say to you, there is no one that hath left home or wife or brothers or parents or children for the sake of the kingdom of God, who shall not receive manifold in this present time, and in the world to come life everlasting'.

20. Exod. xx. 12—16; Deut. v. 16—20.

21. 'from my youth': meaning probably 'from boyhood', 'from the beginning': *cf.* Acts xxvi. 4, with note.

22. Counsels are distinguished from commandments.

27. *Cf.* Gen. xviii. 14, *etc.*: Mark x. 27, note.

28. 'our own' in the neuter, as in John xix. 27: it must be taken in the widest sense.

30. *Cf.* Mark x. 30, with note.

Third Prediction  
of Passion  
and Resurrection
31
 And he took unto him the Twelve and said to them, 'Behold, we are going up to Jerusalem, and all things that are written through the prophets shall be fulfilled unto the Son of Man. For he shall be delivered to the gentiles, and shall be mocked and outraged and spat upon, and after they have scourged him they shall put him to death; and on the third day he shall rise again'.

32
33
34
 And they understood naught of these things, and this saying was hidden from them, and they knew not what he said.

Jericho:  
the Blind Man
35
36
37
 Now it came to pass that as he drew nigh to Jericho a certain blind man was sitting by the wayside, begging. And hearing the multitude going by, he enquired what this might be. They told him, 'Jesus the Nazarene is passing by'.

38
 And he cried out, saying, 'Jesus, Son of David, have pity on me'.

31—34. *Third Prediction of Passion and Resurrection*: Matt. xx. 17—19; Mark x. 32—34: cf. xvii. 25. The earlier predictions are in ix. 22, 43<sup>b</sup>—45.

31—33. Predictions of the Passion 'through the prophets', whom Luke alone mentions here, are (e.g.) Ps. xxii (xxi): Isai. l. 6: liii: Dan. ix. 26: Zach. xiii. 7: cf. Acts iii. 18, with note. Christ Himself pointed to 'the sign of Jonah' as a prophecy of His Resurrection: cf. Matt. xii. 39—40. St. Peter (Acts ii. 22—31) also interprets Ps. xvi (xv). 8—11 of the Resurrection.

34. Cf. ix. 45.

35—43. *Jericho: the Blind Man*: Matt. xx. 29—34: Mark x. 46—52. Luke's narrative of Christ's cure of the blind man 'as he drew nigh to Jericho', though in language similar to Matthew's account of the cure of two blind men and to Mark's account of the cure of Bartimaeus as He was 'going out of Jericho', may not refer to the same incident: cf. Mark, Appendix, p. 81.

35. 'Jericho': cf. x. 30, note.

38. 'Son of David': a recognized name for the Messiah. Cf. xx. 41, with note.

39 And they that were going before bade him sharply be silent. But he cried out so much the more, 'Son of David, have pity on me'.

40 And Jesus stood, and bade him be brought unto  
41 him. And when he came up he asked him, 'What wilt thou that I do for thee?'

He said, 'Lord, that I may see'.

42 And Jesus said to him, 'Receive thy sight; thy faith hath healed thee'.

43 And at once he saw and followed him, glorifying God. And all the people upon seeing it gave praise to God.

### XIX.

1 And he entered Jericho and was passing  
2 Zacchaeus through. And behold a man called  
Zacchaeus by name, who was a leading  
3 publican and rich. And he sought to see Jesus, who he was, and he could not because of the crowd,  
4 for he was small of stature. So he ran on ahead and climbed up a sycamore in order to see him, for  
5 he was to pass that way. And when Jesus came to the place he looked up and said unto him, 'Zacchaeus, make haste to come down, for today I must abide in thy house'.  
6 And he came down with haste and took him in,

42. Cf. vii. 50, with note.

**XIX.** 1—10. *Zacchaeus*: Luke only.

1. Jericho, standing near the southern fords of the Jordan, at a point where much of the merchandise of the East passed into Palestine, was an important centre for tax-gatherers: cf. x. 30, note.

2. 'Zacchaeus' is a Jewish name, and xix. 9 is almost conclusive of his Jewish nationality.

4. 'sycamore' reproduces the Greek word, which means 'fig-mulberry': it is a fig-tree with leaves like mulberry-leaves. The English tree usually called a sycamore is a maple. Cf. Tristram, *Natural History of the Bible*, p. 397.

rejoicing. And upon seeing it all began to murmur 7  
among themselves, saying, 'He hath gone to be the  
guest of a man who is a sinner'.

But Zacchaeus stood and said unto the Lord, 'Be- 8  
hold, Lord, I give to the poor one half of my pos-  
sessions; and if I have falsely accused anyone, I  
give back fourfold'.

And Jesus said of him, 'Today salvation hath come 9  
to this house, for he too is a son of Abraham; for 10  
the Son of Man hath come to seek and to save what  
was lost'.

The Parable  
of  
the Pounds

Now while they were listening to these 11  
things he proceeded to speak a parable,  
because he was nigh to Jerusalem and

7. 'sinner': as Zacchaeus, being a publican, belonged to a class of men who were all 'sinners' in the eyes of the Jews, the word is not proof of grave personal guilt: *cf.* iii. 12, note.

8. 'falsely accused': it is implied, with success. 'I give' and 'give back' indicate his present resolve, not his practice in the past.

9—10. 'of him', or possibly 'unto him'. Probably Christ's words were accompanied by a significant look or gesture in the direction of Zacchaeus. In any case, His reply is directed against the murmurers of xix. 7, who are reminded that Zacchaeus, no less than themselves ('he too') is by birth 'a son of Abraham', and, as such, entitled to 'salvation', to the promised messianic blessings (*cf.* i. 68—75) whereof by his good dispositions he has now become an actual recipient. Moreover, a 'sinner' had an especial claim on the sympathy of the Son of Man: *cf.* v. 31—32.

10. *Cf.* Ezek. xxxiv. 16.

11—28. *The Parable of the Pounds*: Matt. xxv. 14—30: Mark x. 32a: *cf.* Matt. xiii. 12: Mark iv. 25: Luke viii. 18. The parable so closely resembles in many points St. Matthew's 'parable of the talents' that we may justly consider the two as parallel, despite their real distinction in matter, form and purpose, and in regard of the circumstances of time, place and audience: *cf.* *Jésus Christ, sa vie, etc.*, by F. Prat, S.J., Vol. I, p. 33. 'The parable refers to the kingdom of God and was intended to oppose the Jewish preconceived ideas that this Kingdom should be an earthly one, which was to be manifested soon in external splendour, and in which Israel, as the chosen nation of God, must before all others have a share' (Fonck, *The Parables*, p. 559).

11. Apparently the scene of the parable was the house of Zacchaeus.

they thought that the kingdom of God was about to  
12 appear forthwith. He said therefore:

‘A certain man of noble birth went forth into a  
far country to obtain for himself a kingship and so  
13 return. And having summoned ten of his servants  
he gave them ten pounds and said unto them, “Trade  
14 till I come”. But his citizens hated him; and they  
sent an embassy after him to say, “We wish not  
15 that this man reign over us”. And it came to pass  
that when he returned after obtaining the kingship,  
he bade those servants be called unto him to whom he  
had given the money, in order that he might learn  
16 what trading each had done. The first came and said,  
17 “Lord, thy pound hath earned ten pounds”. And  
he said to him, “Well done, thou good servant; be-  
cause thou hast proved faithful in a very little, have  
18 thou authority over ten cities”. And the second came  
and said, “Thy pound, lord, hath made five pounds”.  
19 He said to him likewise, “Be thou also over five  
20 cities”. And another came and said, “Lord, behold  
thy pound, which I have kept laid up in a napkin:

Thence to Jerusalem was a journey of about six hours: *cf.* x. 30, note.  
On the anticipated approach of the kingdom, *cf.* xvii. 20—21, note.

12. In the ‘man of noble birth’ we readily recognize Christ, soon to withdraw into heaven and to ‘take his seat at the right hand of God’ (Mark xvi. 19), and after a long absence to return in the glory of His kingship (*cf.* Matt. iii. 2, note) to judge His servants, to each of whom He has entrusted a ‘pound’—representing the divine treasures of grace and truth with which they are to ‘trade’ until He calls them to account. According to their service shall be their future status in His kingdom. No emphasis is to be laid upon the amount given to each being the same; in the Matthew parallel it varies.

It was necessary for the subject princes of the East to obtain from the Roman emperor the right to rule in their own country. *Cf.* (*e.g.*) Josephus, *Antiq.*, xiv. 14. 4; xvii. 9. 4.

13. ‘pound’ (*lit.*, ‘mna’, the Greek form of the Hebrew *maneh*, ‘weight’) is here a weight of silver equal to 100 drachmas or *denarii*, about £4 in silver of English money: *cf.* vii. 41, note.

14. *Cf.* John xv. 24: xix. 14—15.

for I feared thee, because thou art an exacting man: 21  
 thou takest up what thou hast not laid down and thou  
 reapest what thou hast not sown". He saith to him, 22  
 "Out of thy mouth I judge thee, thou wicked ser-  
 vant! Knewest thou that I am an exacting man,  
 taking up what I have not laid down, and reaping  
 what I have not sown? Then why didst thou not give 23  
 my money into a bank, so that I at my coming might  
 have drawn it out along with the interest?" And he 24  
 said to the bystanders, "Take ye the pound from him,  
 and give it to him that hath the ten pounds". And 25  
 they said to him, "Lord, he hath already ten pounds".  
 "I say to you, to everyone that hath shall be given, 26  
 but from him that hath not, even what he hath shall  
 be taken. But as for these mine enemies who would 27  
 not have me reign over them—bring them hither and  
 slaughter them before me" '.

And when he had said these things he went for- 28  
 ward, going up to Jerusalem.

### III. Jerusalem. (cc. XIX. 29—XXI.)

Triumphal  
 Entry  
 (Sunday)      And it came to pass that when he drew 29  
 nigh to Bethphage and Bethany, towards  
 the mountain which is called the Mount

23—24. 'into a bank', *lit.*, 'upon a (banker's) table': *cf.* Matt. xxi. 12: John ii. 15. The lord is angry, not at the loss of the paltry interest on one *mina*, but at the man's sloth. God condemns the non-use as well as the misuse of His gifts.

26. *Cf.* viii. 18, note.

27. 'The destruction of Jerusalem especially was the beginning of the fearful reckoning demanded from the Jewish people by the divine Ruler whom they had rejected, and was the figure and prelude of the final judgment which God will pass upon His enemies' (Fonck). *Cf.* xix. 41—44, with note.

28. 'went forward': 'Jesus'—to the bewilderment and alarm of His disciples—'was walking in front of them' (Mark x. 32), eagerly and resolutely hastening to His Passion.

29—44. *Sunday: Triumphal Entry:* Matt. xxi. 1—9: Mark xi. 1—10: John xii. 12—19: *cf.* Matt. xxiii. 39: Luke xiii. 35b.

30 of Olives, he sent two of the disciples, saying, 'Go  
 ye into the village over against you, wherein ye shall  
 find upon entering a colt tethered, whereon no man  
 31 hath yet sat; loose it and bring it. And if anyone  
 ask you, "Wherefore do ye loose it?" ye shall say  
 thus, "The Lord hath need hereof" '.

32 And they that were sent departed and found as  
 33 he had told them. And as they were loosing the  
 colt the owners thereof said unto them, 'Why loose ye  
 the colt?'

34 They said, 'The Lord hath need hereof'.

35 And they brought it unto Jesus, and throwing their  
 36 cloaks upon the colt they mounted Jesus thereon. And  
 as he went along they spread their cloaks beneath  
 37 upon the road. And when he was drawing nigh, being  
 by now at the descent of the Mount of Olives, the  
 whole multitude of the disciples in their joy began to  
 praise God with loud voice for all the miracles which  
 38 they had seen, saying:

Blessed is he who cometh,

the King, in the name of the Lord!

Peace in heaven,

and glory in the highest!

29. 'Bethany', and probably 'Bethphage' also, stood upon a hill prolonging the south-eastern slope of Olivet and about two miles from Jerusalem: *cf.* John xi. 18: Acts i. 12, with note.

37. Ascending the eastern slope to the crest of Olivet, Jesus 'was drawing nigh' to the city and had reached 'the descent' of the western slope, facing the city. It was the psychological moment for the multitude to break into acclamation. Yet owing to the configuration of the Mount, the city does not at once come fully into view: *cf.* xix. 41. Most impressive of 'all the miracles' must have been the recent raising of Lazarus: *cf.* John xii. 9—11, 17—19.

38. Ps. cxviii (cxvii). 26. 'he who cometh': *cf.* vii. 19, note. 'the King': *cf.* i. 32—33: xxiii. 2. 'Peace in heaven': they appear to recognize that the advent of the Saviour is a glorious eirenicon on the part of heaven, a manifest pledge of God's good will. In ii. 14 the



And some of the Pharisees from the multitude 39  
said unto him, 'Master, rebuke thy disciples'.

And he answered and said, 'I say to you, if these 40  
hold their peace, the very stones shall cry out'.

And when he drew nigh, at sight of the city he 41  
wept over it, saying, 'If upon this day thou too hadst 42  
known the things that are for thy peace! But now  
they are hidden from thine eyes. For the days shall 43  
come upon thee when thine enemies shall raise up a  
rampart against thee, and they shall compass thee  
round and hem thee in on every side; and they shall 44  
dash thee to the ground, and thy children within thee,  
and they shall not leave in thee a stone upon a stone,  
because thou hast not known the time of thy  
visitation'.

Purging the Temple (Monday) And entering the temple he began to 45  
cast out those who were selling, saying 46  
to them, 'It is written, "And my house  
shall be a house of prayer", but ye have made it  
"a den of thieves" '.

thought is expressed by angels in a message directed to men; here, by men in an utterance directed to God.

39—40. Luke only. There is possibly an allusion to Hab. ii. 11.

41—44. Luke only. 'If thou too (like my disciples) hadst known': the acceptance of Christ might have led ultimately to national independence and preservation, and to the retention of Jerusalem as the centre of the Church (*cf.* Matt. xxii. 20—21, note). Had the Jews recognized their God-given opportunity, they might have played a far different rôle in the New Covenant: *cf.* xiv. 16—24; Rom. xi. 28, note. As it was, in punishment of perversity, these things 'were hidden' from them, and instead of weal would come woe. The prediction was fulfilled in the destruction of Jerusalem by Titus in 70 A.D., fully recorded by Josephus, *Jewish War*, cc. v—vi. *Cf.* i. 76—79: xiii. 34: xxi. 6, 20—24.

45—48. Monday: *Purging the Temple*: Matt. xxi. 12—17: Mark xi. 15—19: *cf.* John ii. 13—17.

45. The event occurred 'the next day', *i.e.*, Monday: Mark xi. 12, 15. The trafficking was in Temple requisites, sacrificial victims, *etc.*

46. Isai. lvi. 7: Jerem. vii. 11.

47 And he was teaching daily in the temple. But the  
 48 high priests and scribes sought to destroy him, as  
 likewise did the leaders of the people, and they found  
 not what to do, for all the people hung upon his  
 words.

## XX.

1

'By what  
 authority'  
 (Tuesday)

And it came to pass on one of the days,  
 whilst he was teaching the people in the  
 temple and evangelizing, that the high  
 priests and scribes along with the elders came up  
 2 and said unto him, 'Tell us by what authority thou  
 dost these things, or who it is that gave thee this  
 authority?'

3 But he answered and said unto them, 'I also will  
 4 ask you a question: tell me: the baptism of John—  
 was it of heaven or of men?'

5 And they reasoned together among themselves,  
 saying, 'If we say, "Of heaven", he will say, "Why  
 6 did ye not believe him?" But if we say, "Of men,"  
 the whole people will stone us, for it is convinced  
 that John was a prophet.'

7 And they answered that they knew not whence it  
 8 was. And Jesus said to them, 'Neither do I tell you  
 by what authority I do these things'.

9

The  
 Husbandmen  
 and the Heir

And he began to speak this parable unto  
 the people:  
 'A man planted a vineyard and let

XX. 1—8. *Tuesday*: 'By what authority?': Matt. xxi. 23—27: Mark xi. 27—33.

1. For the day (Tuesday) of the incident, cf. Mark xi. 19—20, 27.

9—19. *The Husbandmen and the Heir*: Matt. xxi. 33—46: Mark xii. 1—12.

9. Isai. v. 1: cf. Isai. v. 7: Jerem. ii. 21: Ps. lxxx. 8—16 (lxxix. 9—17). 'went abroad': for the most part the lord did not visibly interfere, but left his interests to be represented by others.

it out to husbandmen, and went abroad for a long  
 while. And in due time he sent a servant unto the 10  
 husbandmen, that they might give him of the fruit  
 of the vineyard; but the husbandmen, after beating  
 him, sent him away empty. And he sent yet another 11  
 servant; him likewise they beat and insulted and sent  
 away empty. And he sent yet a third; and this one 12  
 also they wounded and cast out. So the lord of the 13  
 vineyard said, "What am I to do? I will send my  
 beloved son; him, maybe, they will reverence". But 14  
 the husbandmen upon seeing him reasoned among  
 themselves, saying, "This is the heir; let us kill him,  
 that the inheritance may become ours". And casting 15  
 him out of the vineyard they killed him. What then  
 will the lord of the vineyard do to them? He will 16  
 come and destroy these husbandmen, and give the  
 vineyard to others'.

Upon hearing this they said, 'God forbid!'

But he looked on them and said, 'What then 17  
 meaneth this scripture:

The stone which the builders rejected,  
 the same is become the corner-stone?

'Everyone that falleth upon that stone shall be 18  
 broken to pieces; and upon whomsoever it fall, it  
 shall crush him'.

10. 'in due time': if the lord let it out soon after planting, several years, 'a long while', might elapse before he could claim any part 'of the fruit' in payment of rent.

11—12. Cf. xi. 49—51: Acts vii. 52.

15. Cf. Heb. i. 1—2. Christ stands to the prophets as the true son and heir to the 'servants' (i.e., 'slaves').

16. Cf. Rom. xi, with notes.

17. Ps. cxviii (cxvii). 22: twice quoted by St. Peter (Acts iv. 11: I Pet. ii. 4—7). 'the corner-stone', *lit.*, 'head of the corner', as in the Septuagint and Hebrew: probably the lowest of the corner-stones above the ground, selected for size and strength and beauty.

19 And the scribes and the high priests sought to lay hands on him that very hour and were afraid of the people; for they knew that he had spoken this parable of them.

20 So watching their opportunity, they sent  
Insidious  
Questions spies, who should feign themselves to be just, in order to catch him in his speech, so as to deliver him to the power and authority of the governor. And they asked him, saying, 'Master, we know that thou speakest and teachest aright, and art no acceptor of persons, but teachest the way of God with truth. Is it lawful for us to pay tax to Caesar or not?'

23 But he, perceiving their guile, said unto them,  
 24 'Show me a shilling. Whose image and inscription doth it bear?'

They said, 'Caesar's'.

25 And he said unto them, 'Render then to Caesar the things that are Caesar's, and to God the things that are God's'.

26 And they could not catch hold of this saying in the presence of the people; and marvelling at his answer they were silent.

27 But some of the Sadducees, who say that there is no

20—40. *Insidious Questions*: Matt. xxii. 15—32, 46b: Mark xii. 13—27, 34b: cf. Mark xii. 32a.

22. Cf. xxiii. 2. 'Is it lawful for us' Jews 'to pay tax to (the Roman) Caesar', thus acknowledging our subjection to a pagan power? A direct 'yes' or 'no' would have discredited Christ either with the Jews or with the Romans: cf. Matt. xxii. 17, note.

24. 'shilling', i.e., the Roman *denarius*: cf. vii. 41, note. This Roman capitation tax was hateful to the Jews, as being the token of a foreign yoke: cf. Matt. xxii. 20—21, note: Mark xii. 16, note.

25. Each authority should have its due in its own sphere. Later (xxiii. 2) they distorted Christ's reply. Cf. Mark xii. 17, note.

27. The 'Sadducees' belonged mainly to the more aristocratic priestly

resurrection, came up and asked him, saying, ' Master, 28  
 Moses prescribed for us that " if a man's brother  
 die in wedlock and he be without child, his brother  
 should marry the widow and should raise up issue  
 to his brother ". There were, then, seven brothers. 29  
 And the first took a wife and died without child ;  
 and the second and the third took her, and in like 30, 31  
 manner all seven died without leaving children.  
 Lastly the woman also died. At the resurrection, 32, 33  
 therefore, whose wife is the woman to be? For all  
 seven had her to wife ' .

And Jesus said to them, ' The children of this 34  
 world marry and are given in marriage, but they that 35  
 have been counted worthy of attaining to that world  
 and to the resurrection from the dead are neither  
 to marry nor to be given in marriage, for neither 36  
 can they die any more ; they are as the angels, and are  
 children of God, being children of the resurrection.

' But that the dead rise, Moses too hath shewn at 37

families, and wielded great power both in religious and in civil matters, though denying the resurrection of the body, and the very existence of angel or spirit (*cf.* Acts iv. 1—2 : xxiii. 6—8, with notes), and therefore human survival after death.

28. Deut. xxv. 5. This was the so-called levirate marriage-law (from the Latin *levir*, a brother-in-law). *Cf.* Gen. xxxviii. 8.

35—36. An argument from the altered condition of things in ' that world ' of the risen and reunited just (*cf.* xx. 33), where they ' die no more ', and so the need to marry and to procreate is non-existent. This gift of immortality—*inter alia*—thus makes them ' as the angels ', not in unity of nature but in community of life. And being reborn by resurrection to a new and higher life, they become ' children of God ' with preoccupations far higher than those of earth. *Cf.* I Cor. xv. 35—44 : I John iii. 1—2.

37—38. An argument from Scripture. Moses clearly implied that the patriarchs, ' dead ' to men, were—as all the departed—' living ' to God, else the expressed continued relationship between them and Him were inexplicable. The denial of survival after death lay at the root of the Sadducean error on the resurrection of the body. ' at the Bush ', *i.e.*, in that part of the Pentateuch (Exod. iii) which records the incident of the burning bush. The immediate reference is to Exod. iii. 6.

the Bush, when he speaketh of the Lord as “ the God  
of Abraham and God of Isaac and God of Jacob ”.  
38 He is not God of dead men but of living, for all  
live to him ’.

39 And some of the scribes answered and said,  
‘ Master, thou hast spoken well ’.

40 Thenceforth, indeed, they dared not ask him any  
question.

41 But he said unto them, ‘ How say they  
42 Christ's  
last words  
in the Temple that the Christ is son of David? For  
David himself saith in the book of  
Psalms,

The Lord said to my Lord, Sit thou on my right  
hand,  
43 until I make thine enemies the footstool of  
thy feet.

44 ‘ David, then, calleth him “ Lord ”; and how is  
he his son? ’

45 And in the hearing of all the people he said to  
46 his disciples, ‘ Beware of the scribes, who like to walk  
about in long robes, and who love salutations in the  
market-places, and first seats in the synagogues, and  
47 first couches at suppers; who devour the houses of

39. ‘ scribes ’ and Pharisees would welcome Christ’s teaching on the resurrection: *cf.* Acts xxiii. 6—9, with notes.

41—XXI. 4. *Christ’s last words in the Temple*: Matt. xxii. 41—46: xxiii. 6—7: Mark xii. 35—44.

41. ‘ unto them ’, *i.e.*, ‘ the Pharisees ’ (Matt. xxii. 41), but probably in the presence of the disciples and people generally. ‘ How say they ’, *i.e.*, ‘ the scribes ’ (Mark xii. 35), the professional interpreters of the Scriptures. In this instance they based their interpretation (and rightly) on such passages as II Sam. (Kings) vii. 12—17: Ps. lxxxix. 3—4 (lxxxviii. 4—5): Isai. xi. 1—10: Jerem. xxiii. 5—6.

42—44. ‘ David saith ’: Ps. cx (cix). 1: *cf.* Matt. xxii. 43, note. The reply which Jesus sought to elicit was that the Messiah was David’s ‘ son ’ by carnal descent, and David’s ‘ Lord ’ in virtue of His divinity.

46. ‘ first couches ’: *cf.* xiv. 7—11.

widows and make pretence of long prayers. These shall receive a heavier judgment'.

XXI.

And looking up he saw the rich casting their offerings into the treasury. And he saw a certain poor widow casting therein two farthings. And he said, 'Truly I say to you, this poor widow hath cast in more than all; for all these out of their abundance have cast in their offerings, but she out of her want hath cast in all the living which she had'.

1

2

3

4

And when some were saying of the temple that it was adorned with goodly stones and sacred gifts, he said, 'As for these things which ye behold, the days shall come wherein there shall not be left a stone upon a stone here, that shall not be cast down'.

5

6

And they asked him, saying, 'Master, when therefore shall these things be, and what shall be the sign that they are about to befall?'

7

And he said: 'Look to it that ye be not led astray. For many shall come in my name, saying, "I am he", and, "The time is at hand": follow them not.

8

**XXI.** 1—4. The incident provides a contrast to the ostentation and pretence of the scribes, 'who devour the houses of widows' (xx. 47).

2. 'farthings': cf. xii. 59, with note.

4. 'have cast in their offerings', *lit.*, 'have cast into the offerings'.

5—24. *The End of Jerusalem*: Matt. xxiv. 1—28: x. 17—22: Mark xiii. 1—23: cf. Luke xii. 11—12: xvii. 23. Upon the general question of the exegesis of this chapter, cf. Mark xiii. 4, note; here, as there, the more literal interpretation is followed.

6. The prophecy was fulfilled as a general statement, not to be pressed with extreme and utter literalness.

8. Many raised false messianic hopes before the fall of Jerusalem: cf. Acts v. 36—37: viii. 9: xxi. 38: Josephus, *Antiq.*, xvii. 10. 8: xx. 8. 5—6: *Jewish War*, ii. 13. 4: *etc.* 'The popular masses were accustomed to see in every wonder-worker and preacher a prospective saviour and ruler, a king and messiah, a supernatural political saviour and a spiritual saviour filled with the divine spirit' (Klausner, *Jesus of Nazareth*, Engl. transl., p. 201).

- 9 And when ye hear of wars and rebellions, be not fearful; for these things "must befall" first, but the end will not be at once'.
- 10 Then he said to them, "Nation shall rise against  
11 nation, and kingdom against kingdom"; and there shall be great earthquakes, and in places plagues and famines, and there shall be terrors and great signs from heaven.
- 12 'But before all these things they shall lay their hands on you and shall persecute you, delivering you up to synagogues and to prisons, leading you away  
13 before kings and governors, for my name's sake; and  
14 thus it shall fall out that ye bear witness. Set it therefore in your hearts not to labour in preparing  
15 your defence, for myself will give you words and wisdom which not all your adversaries shall be able  
16 to resist or gainsay. Ye shall be delivered up even by parents and brothers and kinsmen and friends, and  
17 some of you they shall put to death; and ye shall be  
18 hated by all because of my name. And never a hair

9. Dan. ii. 28. There were considerable disturbances both in Palestine and the Roman Empire in general: *cf.* Josephus, *Jewish War*, xii—xiv: Tacitus, *History*, i. 21.

10. II Chron. (Paral.) xv. 6: Isai. xix. 2.

11. 'earthquakes': *cf.* Tacitus, *Annals*, xv. 22: Josephus, *Jewish War*, iv. 4. 5. 'plagues': *cf.* Tacitus, *Annals*, xvi. 13. 'famines': *cf.* Acts xi. 28: Josephus, *Antiq.*, xx. 2. 5. 'signs from heaven': *cf.* Tacitus, *History*, i. 3: Josephus, *Jewish War*, vi. 5. 3.

12. For instances of the treatment here prophesied, *cf.* Acts v. 25—40: vi. 12: viii. 3: xvi. 23.

13. 'and thus it shall fall out that ye bear witness': *lit.*, 'it shall result for you unto witness'. 'witness', *μαρτύριον*, hence 'martyrdom'. Persecution provides opportunities of witnessing to the truth: *cf.* Acts i. 8: xxiii. 11.

14—15. *Cf.* xii. 11—12. 'Set in your hearts', *i.e.*, not 'bear in mind', but 'let it be your resolve'. Here as elsewhere (ii. 35: v. 22: Matt. xv. 19: Acts v. 4) the 'heart' is the seat of deliberative thought and purpose. 'therefore', since your cause is My cause. *Cf.* Acts vi. 10.

18. *Cf.* Acts xxvii. 34: also Luke xii. 7: I Sam. (Kings) xiv. 45:



from your head shall perish; your patience shall win  
you your souls. 19

' But when ye see Jerusalem being encompassed by  
armies, then know ye that her desolation is at hand. 20  
Then let those in Judaea flee to the mountains; and 21  
let those in her midst go forth, and those in the  
country not enter therein. For these are the days of 22  
chastisement, that all things that are written may be  
fulfilled.

' Woe to them that are with child and to them that 23  
give suck in those days! For great distress shall be  
over the land, and wrath upon this people: they shall 24  
fall by the edge of the sword, and be carried into  
captivity to all the nations, and Jerusalem shall be  
trampled on by the gentiles, until the seasons of the  
gentiles be fulfilled.

And there shall be signs in sun and 25  
moon and stars, and on earth anguish  
of nations bewildered by the roaring of

The End  
of the World

II Sam. (Kings) xiv. 11: I (III) Kings i. 52. The saying was probably  
proverbial, and is not to be taken in a strictly literal sense—as in Dan.  
iii. 27 (94)—so as to contradict xxi. 16, but in the light of the next  
verse with its promise of a glorious immortality: cf. Wisd. iii. 4—5: Rom.  
viii. 17—18.

19. *Lit.*, 'by your patience (under persecution) ye shall come to possess  
your souls'. The imperative ('win ye') is not so well attested. The  
context too calls for promise and assurance: 'if here ye shall lose the  
life of the body for My sake, ye shall win your soul-life for eternity'.

20—22. Cf. xix. 41—44, note: II Thess. i. 3—10. 'days of chastise-  
ment': cf. Isai. xxxiv. 8: Hos. ix. 7. 'things written': cf. Dan. ix.  
26: Zach. xi. 1—3.

24. Cf. Dan. viii. 13: Zach. xii. 3 (LXX): Isai. lxiii. 18: Ps. lxxix  
(lxxviii). 1: Apoc. xi. 2. In the mysterious designs of God, all peoples  
have 'their appointed seasons' of grace (cf. Acts xvii. 26, with note).  
The rejection of Israel is to be followed by 'the seasons of the gentiles'  
(cf. xx. 16), who are presently to find mercy and to be called to the faith  
'until the full number (appointed by God) be entered in' (Rom. xi. 25).  
Then shall Israel return to God: cf. Rom. xi. 25—33, with notes.

25—28. *The End of the World*: Matt. xxiv. 29—31: Mark xiii. 24—27.

26 the sea and of the surge, men fainting from terrified  
 expectation of the things that are to come upon the  
 world; for "the powers of the heavens shall be  
 27 shaken". And then shall they see "the Son of Man  
 28 coming in cloud" with power and great glory. But  
 when these things are beginning to befall, look up and  
 lift up your heads, because your redemption is at  
 hand'.

29 And he spoke to them a parable: 'See  
 30 Signs and  
Warnings the fig-tree, and all the trees; as soon  
 as they shoot forth, ye see for yourselves  
 31 and know that now summer is nigh. So in like man-  
 ner yourselves, when ye see these things coming to  
 32 pass, know ye that the kingdom of God is nigh. Amen  
 I say to you, this generation shall not pass away until  
 33 all things be accomplished. Heaven and earth shall  
 pass away, but my words shall not pass away.  
 34 'But take heed unto yourselves lest haply your  
 hearts be overcharged with surfeiting and drunken-  
 ness and the cares of everyday life, and that day

25—26. Isai. xiii. 10: xxxiv. 4: Ps. lxxv. 7 (lxxiv. 8). The parallels indicate the time vaguely as 'after the affliction of those days'; less vaguely Luke, as following 'the seasons of the gentiles'. 'the powers of the heavens' are the heavenly bodies in general; the expression comes through the Greek Septuagint from the Hebrew *sabaoth*, *lit.*, 'hosts': *cf.* II Pet. iii. 10.

27. Dan. vii. 13: *cf.* Mark xiv. 62, with parallels.

28. *Cf.* Rom. viii. 23, with note.

29—38. *Signs and Warnings*: Matt. xxiv. 32—42: Mark xiii. 28—37.

30. 'shoot forth', *i.e.*, put forth buds—as is clear from the parallels—not 'fruit' (Vulgate).

31. 'these things', harking back to xxi. 5—24, and referring to the clear signs of the impending destruction of Jerusalem and the Temple, an event which would sound the knell of the Old Dispensation and mark the triumphant presence and power of the New, *i.e.*, 'the kingdom of God': *cf.* ix. 26—27, with note.

34—35. *Cf.* Isai. xxiv. 17: I Thess. v. 3. 'that day' is the day of the General Judgment which is to come upon 'the whole earth', as distinct from the day of the particular judgment upon Jerusalem.

come upon you suddenly like a snare. For it shall  
 come upon all that dwell upon the face of the whole  
 earth. But watch ye, praying at every season, in order  
 that ye may be able to escape all these things which  
 are to befall, and to stand before the Son of Man '.

Now in the day-time he was teaching in the temple,  
 but went forth and passed his nights on the mountain  
 which is called the Mount of Olives. And the whole  
 people would come unto him early in the temple to  
 hear him.

## D

### The Passion and Resurrection. (cc. XXII—XXIV.)

#### I. The Last Supper and the Sanhedrin. (Chap. XXII.)

	Now the feast of the unleavened bread,	XXII.
The Betrayal (Wednesday)	which is called the passover, was draw- ing nigh. And the high priests and	1
	scribes sought how they might slay him; for they feared the people. But Satan entered into Judas,	2
	called Iscariot, who was of the number of the	3

37—38. Cf. xxii. 39: Matt. xxi. 17. 'the whole people': cf. i. 10, note. See also note on John vii. 53—viii. 11 ('The adulteress'), a fragment found placed after Luke xxi. 38 in the 'Ferrar' group of MSS.

**XXII.** 1—6. *Wednesday: The Betrayal:* Matt. xxvi. 1—5, 14—16: Mark xiv. 1—2, 10—11: John xiii. 27.

1. Cf. Exod. xii. 15: xxxiv. 18. Luke, unlike Mark (xiv. 1) but like Josephus (*Antiq.*, xiv. 21: xvii. 9. 3), practically identifies 'the feast of the unleavened bread' (from 15th to 21st Nisan) with 'the passover' which immediately preceded it (Nisan 14): cf. Lev. xxiii. 5—6. But that 'the day of the unleavened bread' can mean Nisan 14, whereon the lambs were sacrificed in the Temple and at the close of which the passover was eaten, was recognized by Josephus (*Jewish War*, v. 3. 1), and has now been proved by Strack and Billerbeck, *Kommentar zum N.T.*, etc., Vol. II, p. 813. Cf. xxii. 7, with note. 'drawing nigh': Mark (xiv. 1) states definitely that 'it was two days before the passover', which fell on the Friday.

3. Cf. John xiii. 2, 27.

4 Twelve; and he went off and conferred with the high  
 5 priests and captains, how he might betray him to  
 6 them. And they were glad; and they agreed to give  
 him money. And he consented, and sought opportunity to betray him to them without a crowd.

7 Now the day of the unleavened bread  
 The Last Supper  
 (Thursday) came, whereon it was necessary that the  
 8 passover should be sacrificed; and he  
 sent Peter and John, saying, 'Go ye and prepare for  
 us that we may eat the passover'.

9 They said to him, 'Where wilt thou that we  
 prepare?'

10 And he said to them, 'Behold, upon your entering  
 the city, there shall meet you a man carrying a pitcher

4. 'captains', *i.e.*, of the Temple guard (*cf.* xxii. 52), who themselves were under a captain-general, a priest second in dignity to the high priest himself: *cf.* Acts iv. 1: v. 24, 26.

7—23. *Thursday: The Last Supper: Matt. xxvi. 17—29: Mark xiv. 12—25: I Cor. xi. 23—25.*

7. 'the day of the unleavened bread': *i.e.*, Thursday evening, the evening which for the Jews, who reckoned from sunset to sunset, began Nisan 14, but which *we* should call still Nisan 13: *cf.* xxii. 1, note: also the appendix to Mark. The lambs were to be sacrificed in the Temple in the early part of the afternoon of Nisan 14, and to be eaten the same day after sunset, *i.e.*, at the beginning of Nisan 15 in Jewish reckoning: see the Mishnah, *Passover*, x. 1.

8. As the view adopted here is that the Last Supper preceded by a night the paschal supper of the rest of the Jews, and as—by inference—Christ could not have celebrated a *Jewish* passover (the lambs were not yet slain), it follows that 'the passover' here can refer only to Christ's own passover—the one which *He* had in mind, *viz.*, the sacramental eating of Himself, the true Lamb of God. The disciples, on the other hand, must have thought that He was referring to the regular preparation for the *Jewish* passover, preparations for which began the evening beforehand: see the Mishnah, *Passover*, i. 1: Mark, Appendix, p. 77. So also in xxii. 15 Christ evidently has in mind the institution of the Holy Eucharist, however the apostles may have been inclined to take His words at the time. It is in xxii. 19—20 that He plainly opens to them His mind and meaning. There is no clear trace, in any account of the Last Supper, of the peculiar ritual which characterized the Jewish passover. *Cf.* F. X. Nairne, S.J., *The Month*, July, 1920.

of water ; follow him to the house whereinto he goeth.  
 And ye shall say to the master of the house, " The 11  
 Master saith to thee, where is the guest-chamber  
 wherein I may eat the passover with my disciples?"  
 And he will shew you a large upper room furnished ; 12  
 there prepare ye ' .

And they departed and found as he had said to 13  
 them, and they prepared the passover.

And when the hour was come he laid him down at 14  
 table, and the apostles with him. And he said unto 15  
 them, ' With desire have I desired to eat this pass-  
 over with you before I suffer ; for I say to you, that 16  
 I shall eat of it no more until it is fulfilled in the  
 kingdom of God ' .

And he took a cup, and after giving thanks he 17  
 said, ' Take ye this, and share it among you ; for I 18  
 say to you, I shall not drink henceforth of the fruit  
 of the vine until the kingdom of God come ' .

And he took bread and gave thanks and brake and 19

15—20. Luke clearly distinguishes the supper (verses 16—18) from the institution of the Eucharist (verses 19—20) which took place ' after the supper ' (cf. I Cor. xi. 25). The whole incident Christ calls ' this (*i.e.*, My) passover ' . The very intensity of His desire to eat it implies that this was to be no ordinary Jewish paschal meal. It was indeed to be the last time that He would eat or drink with them upon earth as mortal man—the heavenly banquet was to be the next which they would share together—but His real longing was to make a New Covenant and to provide even for earth a better feast, a Eucharistic feast, which henceforth they should celebrate ' in remembrance of ' Him : cf. I Cor. xi. 24—25.

18. Cf. xiii. 28—29 : xxii. 29—30 : Matt. xxvi. 29 : Mark xiv. 25.

19. ' gave thanks ' , the equivalent of ' blessed ' in the synoptic parallels : cf. ix. 16, with note : Mark xiv. 22—23, note. ' brake ' : ' the breaking of the bread ' became a recognized phrase for the Eucharistic celebration : cf. Acts ii. 46, with note. ' this do ye ' : ' If anyone say that by the words, *This do ye in remembrance of me*, Christ did not constitute His apostles priests, or did not ordain that they and other priests should offer (*offerrent*) His Body and Blood, let him be anathema ' (Council of Trent, session xxii, canon 2). This must be understood in the light of the preceding canon : ' If anyone say that in the Mass there

gave to them, saying, 'This is my body, which is being given on your behalf; this do ye in remembrance of me'.

20 He took also the cup in like manner after the supper, saying, 'This cup is the new covenant in my blood, which is being shed on your behalf.

21 'Yet behold, the hand of him that betrayeth me is  
22 with me upon the table. For the Son of Man goeth, as hath been appointed; yet woe to that man through whom he is betrayed!'

23 And they began to discuss among themselves which of them it could be that was about to do this.

is not offered (*offerri*) to God a true and real sacrifice, or that "offered" (*offerri*) means no more than that Christ is "given to us to eat", let him be anathema'.

20. 'He took also the cup' (in the Vulgate, *calicem*): here and in I Cor. xi. 25, 'He took' is not in the Greek, but is inserted for clearness. 'in my blood': cf. Exod. xxiv. 8. As Moses dedicated the Old Covenant with the blood of the sacrifice, so Christ dedicates the New with His own Blood. In the Lucan form it is not directly said, 'This is My Blood', as in the other synoptists, but it is clearly implied. On the original formulae of consecration, cf. C. Lattey, S.J., *Catholic Faith in the Holy Eucharist*, (the Cambridge Summer School lecture-book for 1922), pp. 2—8. 'is being shed': the use of the present participle may imply an actual sacramental immolation there and then effected or initiated, but the argument is not peremptory, for the participle can imply merely impending action, as (*e.g.*) in the very next verse—'him that betrayeth'. 'on your behalf': more clearly Matt. xxvi. 28, 'for many unto the forgiveness of sins'—emphasizing the propitiatory and sacrificial character of Christ's oblation.

As for the underlying text, the rejection of xxii. 19b—20 by Westcott and Hort is based upon the Codex Bezae (D) and Old Latin MSS. and some Syriac evidence, but has against it the far greater weight of evidence: cf. xxiv. 3, note. A superficial view might easily take it for granted that the consecration of the chalice had been mentioned in xxii. 17. Cf. *Introd.*, pp. xxi—xxii: Valensin-Huby, *St. Luc*, pp. 382—384.

21—23. 'as hath been appointed', *i.e.*, as God hath foreordained: cf. xxiv. 26, 46. See for the betrayal Ps. xli. 9 (xl. 10), quoted in Mark xiv. 18 and John xiii. 18; for Christ's death, Isai. liii., *etc.* Matthew (xxvi. 21—25) and Mark (xiv. 18—21) place the incident earlier in the Supper. Luke is content to give a faithful summary of events.

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24—39. *Discourse and Dialogue*: Matt. xxvi. 30—35; Mark xiv. 26—31; John xiii: *cf.* Luke xxii. 3; Matt. xix. 28; xx. 25—28; xxiii. 11; Mark ix. 35; x. 42—45.

24—27. *Cf.* ix. 46. Matthew (xx. 25—28) and Mark (x. 42—45), with more precision, appear to place the scene of this saying near Jericho. Luke does not commit himself to any express indication of time or place. Possibly the scene in the supper-room recalled Christ's words (xxii. 27), and Luke's fondness for literary arrangement prompted their insertion here: *cf.* iv. 16, note. 'benefactors', an epithet given to or taken by many sovereigns, and found frequently in the inscriptions and on the coins of the period: *cf.* Deissmann, *New Light on the N.T.*, pp. 68, 117. 'the youngest', whose years should prompt him to subjection and readiness to minister to others.

28—30. In the end the apostles shall attain to a greatness beyond their present earthly outlook; having shared in His sufferings they shall share in His glory. *Cf.* John vi. 66—68; Heb. ii. 18, with note; Luke xiv. 15; xix. 12, with note; xxii. 16—18; Rom. viii. 17; II Tim. ii. 12. 'judging . . . Israel': they shall not only share in the banquet of bliss, but shall sit in power as assessors with Christ in the day of His judgment upon all Israel. In Matt. xix. 28 (where see note) the primary reference is to the prelude and type of this final judgment, at which Christ Himself shall make the actual award: *cf.* I Cor. vi. 2; II Tim. iv. 8; Apoc. xxii. 12.

31 ' Simon, Simon, behold Satan hath asked and ob-  
 32 tained you, in order to sift you as wheat; but I have  
 prayed for thee that thy faith fail not, and when  
 once thou hast turned again, do thou establish thy  
 brethren '.

33 He said to him, ' Lord, with thee I am ready to go  
 both to prison and to death '.

34 But he said, ' I say to thee, Peter, the cock shall  
 not crow today ere thrice thou deny that thou knowest  
 me '.

35 And he said to them, ' When I sent you forth with-  
 out purse or wallet or sandals, did ye lack anything?'  
 They said, ' Nothing '.

36 He said to them, ' Now, however, let him that hath  
 a purse take it, and in like manner he that hath a

31—32. Luke only. ' Satan hath asked and obtained you '. Such seems the sense of the Greek *ἐπηρώσατο*: so Plummer and Lagrange, *ad loc.*, etc. ' sift ', or shake in a sieve: *cf.* Amos ix. 9. The stress here is on the action of sifting or shaking. Satan's object was not to secure refined ' wheat ', but to put the apostles through a process of sore trial and probation that would issue in final and complete victory for himself. ' I have prayed for thee ': the sudden change to the singular is significant. Christ's prayer is infallible (*cf.* John xi. 42). Peter's ' faith ' would fail presently (xxii. 54—62), even as Christ now predicts (xxii. 34), and the rest too would ' all be scandalized ' that very night because of Him (Matt. xxvi. 31); but not so utterly that Satan could claim more than a passing triumph, leading eventually to his own complete undoing. It is Peter who, upon his own return, is henceforth to give stability to the faith of his brethren. Thus in Luke appears the Petrine office, almost as prominently and as clearly in this hour of crisis as in the hour of its first promise (Matt. xvi. 18—19) and the hour of its final fulfilment (John xxi. 15—17).

33—34. We gather from the parallels that the incident occurred after leaving the supper-room. Again St. Luke is seen to be summarizing the events of the evening: *cf.* xxii. 22—27, notes.

35—38. Luke only.

35. Words addressed to ' the seventy ' (x. 4), and previously to ' the Twelve ' (Matt. x. 9—10). Even there it is doubtful whether one should take the saying literally, or as a form of exhortation to full trust in Providence; but here the counsel which follows is certainly figurative—an exhortation to stand prepared in every way to meet the approaching hour of extreme danger and desolation.



wallet; and he that is without a purse, let him sell  
his cloak and buy a sword. For I say to you, that 37  
this which is written must be fulfilled in me, "And  
he was reckoned among the wicked". For indeed  
what concerneth me doth reach fulfilment'.

They said, 'Behold, Lord, there are two swords 38  
here'.

But he said to them, 'Enough!'

And he went forth and made his way, as was his 39  
custom, to the Mount of Olives, and his disciples  
likewise followed him.

And when he came to the place he said 40  
**The Prayer**  
**in the Garden** to them, 'Pray that ye enter not into  
temptation'.

And himself withdrew from them about a stone's 41  
throw, and knelt in prayer, saying, 'Father, if thou 42  
wilt, turn aside this cup from me; yet not my will  
but thine be done'.

And there appeared to him an angel from heaven 43

37. Isai. liii. 12. 'what concerneth me' (τὸ περὶ ἐμοῦ), possibly, 'my course', 'my life': cf. Zorell, *Lexicon Graecum*, s.v. *περὶ*.

38. Clearly the apostles themselves had failed to fathom Our Lord's meaning. 'Enough' may be said in irony (cf. Mark xiv. 41), but is more probably intended merely to end the unequal conversation: cf. Deut. iii. 26.

40—46. *The Prayer in the Garden*: Matt. xxvi. 36—46: Mark xiv. 32—42: cf. John xviii. 1.

40. Cf. xi. 4: Matt. vi. 13, note.

41—42. Christ gives expression to His natural human repugnance to 'the cup' (Matt. xx. 22), His human will remaining the while in perfect harmony with the divine (John xviii. 11). Cf. Heb. v. 7—10, with note: Matt. vi. 10: John iv. 34: Philip. ii. 8.

43—44. 'to strengthen him', doubtless mainly with spiritual consolation: cf. Mark i. 13, where also angels ministered to Christ on the occasion of Satan's first great onset of 'temptation'. 'agony': anguish of soul, arising mainly from fear and foreboding.

The genuineness of these two verses has been much contested, owing to their omission by the weighty *Cod. Vaticanus* and *Cod. Alexandrinus* and by other, though lesser, authorities. But they are found in the no

44 to strengthen him. And falling into an agony he  
prayed the more earnestly; and his sweat became as  
drops of blood falling down to the ground.

45 And rising from prayer he came unto the disciples,  
46 and found them sleeping for sorrow. And he said to  
them, 'Why sleep ye? Arise and pray, lest ye enter  
into temptation'.

47 Whilst he was yet speaking, behold a  
The Betrayal multitude, and he who was called Judas,  
one of the Twelve, was leading them.

48 And he drew near to Jesus to kiss him. But Jesus  
said to him, 'Judas, thou betrayest the Son of Man  
with a kiss?'

49 And seeing what was coming, they that were about  
him said, 'Lord, shall we smite with the sword?'

50 And a certain one of them smote the servant of the  
51 high priest and cut off his right ear. Whereupon  
Jesus answered and said, 'Suffer ye even this'.

And he touched the ear and healed him.

52 And Jesus said unto the high priests and captains  
of the temple and elders that were come against him,  
'Are ye come out as against a robber with swords  
53 and clubs? When I was daily with you in the temple

less ancient *Cod. Sinaiticus* and in *Cod. Bezae*, and in the vast majority both of uncial and of cursive MSS. The evidence for and against is clearly and concisely stated in Valensin-Huby, *St. Luc*, pp. 394-5. Catholics may not question the inspiration and canonicity of these verses; as to their authenticity, the Biblical Commission was content to declare (June, 1912) that the non-Lucan authorship is a thing not proven.

47—53. *The Betrayal*: Matt. xxvi. 47—56: Mark xiv. 43—52: John xviii. 2—11.

51. 'answered', used in the wide Semitic sense of words in some way called for by a situation, as (*e.g.*) in iii. 16: xvii. 17: Matt. xxviii. 5: Mark xi. 14: Dan. ii. 14—15. The precise rendering of Our Lord's remonstrance is somewhat uncertain.

52. 'captains of the temple': *cf.* xxii. 4, note.

53. *Cf.* John vii. 30, 44. 'darkness' is here practically a personification of Satan, as in Col. i. 13, where the sovereignty of 'darkness' is

ye stretched not forth your hands against me. But this is your hour, and the power of darkness'.

Before Caiaphas: Now having arrested him they led him 54  
 St. Peter's away and brought him to the house of  
 Denials the high priest; and Peter followed at a  
 distance. And after they had lit a fire in the midst 55  
 of the courtyard and were seated together, Peter sat  
 down in their midst. And a certain maid-servant 56  
 saw him sitting at the fire, and after gazing upon him  
 she said, 'This man too was with him'.

But he denied, saying, 'Woman, I know him not'. 57

And after a little while another person saw him 58  
 and said, 'Thou too art one of them'.

But Peter said, 'Man, I am not'.

And about an hour later someone else insisted, say- 59  
 ing, 'Of a truth this man too was with him, for he  
 is a Galilaean'.

But Peter said, 'Man, I know not what thou 60  
 sayest'.

And at once, whilst he was yet speaking, the cock 61  
 crew. And the Lord turned and looked upon Peter;  
 and Peter remembered the word of the Lord, how he  
 had said to him, 'Before the cock crow today, thou  
 wilt deny me thrice'.

contrasted with that of the Son of God. For the moment, God permitting, Satan's power appears paramount: *cf.* iv. 13, with note: Acts xxvi. 18: Eph. vi. 11—12: I Pet. ii. 9.

54—71. *Caiaphas: St. Peter's Denials:* Matt. xxvi. 57—75: Mark xiv. 53—72: John xviii. 12—27. An arrangement of these narratives is attempted at the end of St. Mark's gospel.

54. 'the high priest': probably St. Luke had in mind Annas, not Caiaphas, whom he nowhere calls 'high priest' (*cf.* iii. 2: John xviii. 13, with notes), nor ever mentions in connexion with the Passion. Apparently the two men occupied the one house with its courtyard, but it was Caiaphas who presided over the trial (as related by the synoptists), and who put the vital question of xxiii. 66.

61. 'the Lord': *cf.* vii. 13, note.

- 62 And going out thence he wept bitterly.
- 63 And the men who held Jesus mocked and beat
- 64 him; and having blindfolded him they asked him, saying, 'Prophesy, who was it that struck thee?'
- 65 And many other things they said in raillery against him.
- 66 And when day broke, there gathered together the assembly of the elders of the people, both high priests and scribes. And they led him away to their council
- 67 and said, 'If thou art the Christ, tell us'.
- 68 He said to them, 'If I tell you, ye will not believe; and if I question, ye will not answer. Nevertheless henceforth "the Son of Man shall be seated on the right of the power of God" '.
- 70 They all said, 'Thou, then, art the Son of God?'  
He said unto them, 'Ye say that I am'.
- 71 They said, 'What further need have we of witness? Ourselves have heard from his own lips'.

63. 'who held Jesus': in the Greek, 'who held him', but the name is needed for clearness.

66. The gathering was of the members of the Great Council or Sanhedrin (a word of Jewish formation from the Greek *συνέδριον*, used in the plural of local councils or courts), the supreme Jewish court of justice, which gave decisions in all religious and civil matters not reserved to the Roman authority. It was composed of 71 members, mainly high priests and scribes (doctors of the law). 'Elder' was apparently the title of the Sanhedrist as such: *cf.* Schürer, *History of the Jewish People*, II. i, p. 167. 'The rulers' (xxiii. 35) would likewise be largely Sanhedrists belonging mainly to the ruling priestly class (*cf.* Matt. xxvii. 41; Mark xv. 31). In two exceptional passages (xxiii. 13; xxiv. 20) St. Luke distinguishes 'high priests' from 'rulers', probably because of the different nature of the activities which the words indicate: *cf.* Acts iv. 5, note. We infer from John xviii. 28 that the Council sat in the house of Caiaphas.

69. Dan. vii. 13; Ps. cx (cix). 1: *cf.* Luke v. 24, note.

70. 'the Son of God': they rightly inferred—and Christ assented—that He claimed full sonship and therefore full Godhead: *cf.* i. 35; Mark xiv. 61, with notes. 'Ye say that I am': probably a qualified form of assent which, while admitting the particular statement, places the initial responsibility of eliciting it upon the questioner: *cf.* xxiii. 3; John xviii. 37, with note.

## II. Pilate and the Crucifixion (Chap. XXIII.)

## XXIII.

Before Pilate and Herod (Friday)	And the whole multitude of them arose and brought him unto Pilate. And they began to accuse him, saying, 'We have found this man subverting our nation, and forbidding the payment of taxes to Caesar, and saying he is Christ the king'.	1 2
	So Pilate asked him, saying, 'Art thou the king of the Jews?'	3
	He answered and said to him, 'Thou sayest it'.	
	Pilate said unto the high priests and the multi- tudes, 'I find no crime in this man'.	4
	But they insisted, saying, 'He stirreth up the people, teaching throughout Judaea, and beginning from Galilee even unto this place'.	5
	Upon hearing this, Pilate asked whether the man were a Galilaeen; and having ascertained that he	6 7

**XXIII.** 1—25. *Friday: before Pilate:* Matt. xxvii. 1—2, 11—26; Mark xv. 1—15; John xviii. 28—xix. 16.

1. 'the whole multitude of them', *i.e.*, the Sanhedrists, as in Acts xxiii. 7. 'Pilate': *cf.* iii. 1, note.

2. 'We have found'. As the Jews at this time had no power to put a man to death (*cf.* John xviii. 31), they bring Jesus to Pilate to have Him executed, and they appear to want Pilate to pass sentence without himself trying the case: *cf.* John xviii. 29—31, note. The charge of blasphemy upon which Christ had been convicted (xxii. 70—71) was not in Roman law a capital offence and would weigh little with Pilate; so the Sanhedrists alter their indictment. 'subverting our nation': *cf.* xxiii. 5, with note. 'forbidding the payment of taxes': a deliberate distortion of xx. 20—25. 'Christ the king': a cunning *suggestio falsi*: *cf.* i. 32—33; xix. 38. On this last count Christ was eventually condemned by the unconvinced but browbeaten Pilate (*cf.* John xix. 12—16); and to this day the charge of treason has proved the most effective weapon of the enemies of Christ: *cf.* Acts xvii. 6—7.

3. 'Thou sayest it': *cf.* xxii. 70, with note.

5. 'Judaea', used here—as in i. 5 (where see note): Matt. xix. 1; Acts x. 37—39—in its wider sense of Palestine, 'the country of the Jews'.

7—8. 'Herod' Antipas: *cf.* iii. 1, with note. 'for some time past', certainly for about a year (*cf.* ix. 7—9) and probably for longer, for

was of Herod's jurisdiction, he remitted him unto Herod, who likewise was in Jerusalem in these days.

8 Now when Herod saw Jesus he rejoiced greatly, as he had for some time past wished to see him, because of what he heard concerning him; and he was  
9 hoping to see some sign wrought by him. So he questioned him in many words; but he made him no  
10 answer. And the high priests and the scribes stood  
11 forth and vehemently accused him. And Herod with his soldiery set him at naught; and in mockery he clothed him in a gorgeous robe and sent him back to  
12 Pilate. And that very day Herod and Pilate became mutual friends, whereas before they had lived at enmity with each other.

13 And Pilate called together the high priests and  
14 the rulers and the people and said unto them, 'Ye have brought this man before me as perverting the people, and behold, upon examining him before you I have not found any guilt in this man in regard of  
15 the accusations which ye make against him. No, nor yet hath Herod; for he hath sent him back unto us, and behold, he hath done nothing deserving of death.  
16 When, therefore, I have chastised him, I will release him'.

Herod usually resided at Tiberias, not far from Capharnaum, the scene of many of Christ's miracles: *cf.* iv. 14, 23: Matt. xi. 23.

11. *Cf.* Mark ix. 12.

13. *Cf.* xxii. 66, note.

14. 'perverting the people': the three charges of xxiii. 2 are condensed into one—that of turning away the people from their due allegiance to Rome.

15. 'and behold, he hath done nothing deserving of death'. Pilate seems here to be repeating the verdict on Christ sent him by Herod Antipas.

16. The chastisement here contemplated, and later actually inflicted, was the fearful flagellation which it was the Roman practice to inflict before crucifixion, and with which Pilate hoped to content the Jews: *cf.* xxiii. 22.

Now it was necessary for him to release unto them 17  
 one prisoner at the feast. But they all cried out 18  
 together, saying, 'Away with this man, and release  
 to us Barabbas': a man who had been cast into prison 19  
 for a riot which had occurred in the city, and for  
 murder.

Again Pilate addressed them, wishing to release 20  
 Jesus; but they called out, saying, 'Crucify him, 21  
 crucify him!'

A third time he spoke unto them, 'Why, what evil 22  
 hath he done? I have found naught in him deserv-  
 ing of death. When, therefore, I have chastised  
 him, I will release him'.

But they with loud cries were urgent in asking 23  
 that he should be crucified; and their cries pre-  
 vailed. And Pilate gave sentence that what they 24  
 asked should be done. So he released him who for 25  
 riot and murder had been cast into prison, for whom  
 they were asking, but Jesus he delivered to their will.

And when they had led him away, they 26  
 laid hold of a certain Simon of Cyrene,  
 who was coming from the country, and  
 upon him they laid the cross to carry behind Jesus.

The  
 Crucifixion

17. Cf. John xviii. 39. The greater weight of evidence of the MSS. seems to favour the many textual critics who regard the verse as a gloss based on Matt. xxvii. 15: Mark xv. 6: but Prof. Vogels, and more recently Fr. Merk, S.J., consider that there is sufficient evidence to warrant its retention as authentic.

22—23. Cf. Acts iii. 13, 14: xiii. 28.

26—43. *The Crucifixion*: Matt. xxvii. 31—44: Mark xv. 20—32: John xix. 17—27.

26. Jesus was for a while 'bearing his own cross' (John xix. 17). 'Cyrene', the chief city of the Cyrenaica, N. Africa, held an important Jewish settlement: cf. Josephus, *Contra Apionem*, ii. 4: I Mac. xv. 23: Acts ii. 10, with note: vi. 9. 'from the country', apparently from work in the fields—an indication that this was not the festival day of the passover, *i.e.*, not Nisan 15. Cf. xxii. 7, note.

27 And there followed him a great multitude of the  
 28 people, and of women who bewailed and lamented  
 him. But Jesus turned towards them and said,  
 ' Daughters of Jerusalem, weep not over me; but  
 29 weep over yourselves and over your children. For  
 behold, days are coming wherein they shall say,  
 " Blessed the barren, and the wombs that have not  
 30 borne, and breasts that have not suckled!" Then  
 shall they begin to say to the mountains, " Fall upon  
 31 us ", and to the hills, " Bury us "; for if in the green  
 wood they do these things, what is to befall in the  
 dry?'

32 Two other criminals were likewise led to execution  
 with him.

33 And when they came to the place called Calvary,  
 there they crucified him along with the criminals, one  
 34 on his right hand and the other on his left. And  
 Jesus said, ' Father forgive them, for they know not  
 what they do '.

27—31. Luke only; another instance of his sympathetic attitude towards women: *cf.* *Introd.*, p. xvi.

29. The reference is primarily to the impending destruction of Jerusalem: *cf.* *xxi.* 22—24.

30. *Hos.* x. 8: *cf.* *Apoc.* vi. 16. 'Bury us': the cry is not for cover and protection from danger, but for swift destruction as a speedy end to present terrors and unbearable evils.

31. The saying has the ring of a proverb and here means: 'If, to meet the ends of divine justice, mine be the lot of the guiltless, what shall be the lot of the guilty?' *Cf.* *Prov.* xi. 31: *I Pet.* iv. 17—18.

33. 'Calvary', *lit.*, 'skull', in Latin *calvaria*, so called probably from the skull-shaped knoll which was the scene of the crucifixion.

34a. Despite the omission of this half-verse by weighty authorities, the balance of evidence favours its retention. For a summary of the evidence of the MSS. *cf.* Valensin-Huby, *St. Luc*, p. 415. Real as was the ignorance of the Jews (*cf.* *Acts* iii. 17: xiii. 27: *I Cor.* ii. 8), and therefore—like St. Paul's (*cf.* *I Tim.* i. 13)—giving scope for mercy, yet it was not such as completely to cover their guilt: *cf.* *xx.* 9—19: *John* viii. 12—59: *Acts* iii. 19.

34b. *Ps.* xxii. 18 (*xxi.* 19). Our Lord was perhaps passing over in His



And 'dividing his garments, they cast lots for them'.

Now the people stood by looking on. And the rulers also were sneering, saying, 'He saved others, let him save himself, if he is the Christ of God, the chosen one'.

The soldiers likewise came up and mocked him, offering him vinegar and saying, 'If thou art the king of the Jews, save thyself!'

Above him also was an inscription:

THIS IS THE KING OF THE JEWS.

And one of the crucified criminals railed at him: 'Art thou not the Christ? Save thyself and us!'

But the other in answer rebuked him and said, 'Dost thou not even fear God, seeing that thou art under the same sentence? And ourselves indeed justly, for we are receiving the fitting reward of our deeds; but this man hath done naught amiss'.

And he said, 'Jesus, remember me when thou comest in thy kingdom'.

And he said to him, 'Amen I say to thee, this day thou shalt be with me in paradise'.

mind the whole of this psalm, which foreshadowed so truly the extremity of His human desolation.

35. Cf. Ps. xxii. 7—8 (xxi. 8—9). 'the chosen one': a messianic title: cf. ix. 35; Isai. xlii. 1.

36. 'vinegar', apparently *posca*, the mixture of water and vinegar drunk by soldiers and labourers: cf. Ps. lxix. 21 (lxviii. 22).

39—43. Luke alone characteristically records this last manifestation of the mercy of the Saviour of all men.

43. 'paradise': not 'the third heaven' to which St. Paul 'was rapt' (II Cor. xii. 2—4), but the limbo of the just to which Christ's soul was presently to descend, bestowing upon them the bliss of the Beatific Vision (cf. St. Thomas, *Summa*, III. 52. 4 ad 3). 'paradise', a word of Persian origin, is the Septuagint rendering of the 'garden' in Eden (Gen. ii. 8, etc.), and came to signify, in Jewish conception, the abode of the blessed: cf. IV Esdras vii. 53; Enoch lxi. 12 (both uncanonical books).

44 And it was by now about the sixth hour,  
 Christ's Death when darkness fell over the whole earth  
 and Burial  
 45 until the ninth hour, the sun failing.

46 And the curtain of the sanctuary was rent in the  
 midst; and Jesus called out with a loud voice and  
 said, ' Father, into thy hands I commend my spirit '.

And with these words he expired.

47 Now the centurion, having seen what had occurred,  
 glorified God, saying, ' Indeed this man was just '.

48 And all the multitudes that had gathered to this  
 spectacle, on beholding the things that were come to  
 49 pass, returned beating their breasts. And all his ac-  
 quaintance, and the women who had followed him  
 from Galilee, stood afar off watching these things.

50 And behold, there was a man named Joseph, a  
 51 councillor, a good and upright man—he had been  
 no party to the counsel and action of the others—of  
 Arimathaea, a town of Judaea, who was awaiting the  
 52 kingdom of God; he went unto Pilate and asked for  
 53 the body of Jesus, and he took it down and wrapped  
 it in a linen sheet, and laid him in a rock-hewn tomb  
 where no man had yet been laid.

54 It was the day of preparation, and the sabbath was

44—56. *Christ's death and burial*: Matt. xxvii. 45—61: Mark xv. 33—47: John xix. 28—42: *cf.* viii. 2—3: John xix. 25.

45. 'the (inner) curtain of the sanctuary', separating the Holy Place from the Holy of Holies: *cf.* i. 11, note: Heb. ix. 3. The symbolism is indicated in Heb. ix. 6—8: x. 19—21, where see notes.

46. Ps. xxxi. 5 (xxx. 6): *cf.* Acts vii. 59.

50. 'councillor', a member of the Great Council or Sanhedrin: *cf.* xxii. 66, note. He 'was awaiting the kingdom of God', like Symeon and others: *cf.* ii. 25, 38.

54. 'the day of preparation', *i.e.*, for the sabbath, which began at sunset, and which on this occasion coincided with the great feast-day, Nisan 15: *cf.* John xix. 14, 31. 'was approaching', *lit.*, (as used in Matt. xxviii. 1) 'was dawning'. But the verb is used here in a transferred sense. It was about 6 p.m. on Friday evening.



- when the women were stricken with fear and were turning their faces towards the ground, they said unto them, ' Why seek ye among the dead him who liveth?'
- 6 He is not here, but is risen. Remember how whilst  
7 yet in Galilee he spoke to you, saying that the Son of Man must be delivered into the hands of sinful men and be crucified and on the third day rise again '.
- 8, 9 And they remembered his words; and they returned from the tomb and told all these things to the  
10 eleven and to all the rest. Now they were Mary Magdalene and Joanna and Mary the mother of James; and the other women also who were with them told  
11 these things unto the apostles. And to them this tale seemed mere nonsense, and they believed them not.
- 12 But Peter arose and ran to the tomb; and upon stooping down to look in, he seeth only the linen cloths; and he went away marvelling within himself at what had befallen.

6—7. *Cf.* ix. 22 : xviii. 32—33. ' He is not here, but is risen ' is the second Bezan omission : *cf.* xxiv. 3, note. But brief as the saying is, it is not a copy of the parallel in Matt. xxviii. 6 or Mark xvi. 6, and its presence prepares naturally for the closing words of the verse following.

9. ' from the tomb ' : the third Bezan omission : *cf.* xxiv. 3, note. But it is said that ' they came to the tomb ' (xxiv. 1), and it is as natural to mention here the place of departure as in iv. 1, and in Acts i. 12.

10. ' Mary Magdalene ' : *cf.* viii. 2, with note. ' Joanna ' : *cf.* viii. 3, with note. ' the mother of James ' the Less (the younger) ' and of Joseph ' (Matt. xxvii. 56), the ' brethren ' of the Lord. *Cf.* Vol. IV, Appendix I : John xix. 25, with note.

12. This verse is the fourth Bezan omission : *cf.* xxiv. 3, note. For the extended record by one of the two participants in what was probably the same visit, *cf.* John xx. 3—10. The abstract of an interpolator would have conformed more closely to the text of St. John. Moreover, the verse fits the context. It was natural for the ardent Peter, at first incredulous, suddenly to rush forth and seek to set his doubts at rest, or at least see for himself how things stood. *Cf.* Lagrange, *ad loc.*

And behold, that very day, two of them 13  
 Emmaus were on their way to a village named  
 Emmaus, a hundred and sixty furlongs  
 distant from Jerusalem, and were talking one with 14  
 another over all these events. And it came to pass 15  
 that whilst they were talking and discussing, Jesus  
 himself drew nigh and went along with them; but 16  
 their eyes were held that they should not recognize  
 him. He said unto them, 'What words are these 17  
 that ye exchange one with another as ye walk along?'

And they stood still, with gloomy looks; and one 18  
 of them, named Cleophas, answered and said unto  
 him, 'Thou alone sojournest in Jerusalem and knowest  
 not the things that have happened therein in these  
 days?'

And he said to them, 'What things?' 19

They said to him, 'Concerning Jesus of Nazareth,  
 who was a prophet, mighty in work and word before 20  
 God and all the people; and how our high priests and  
 rulers delivered him up to be condemned to death  
 and crucified him. Ourselves were hoping that it 21  
 was he who should redeem Israel. Yea, and besides  
 all this it is now the third day since these things

13—32. *Emmaus*: Mark xvi. 12—13.

13. 'that very day', i.e., 'the first day of the week' (xxiv. 1). 'two of them', i.e., of 'the rest' mentioned in xxiv. 9. One was 'named Cleophas' (xxiv. 18), but nothing further is known of him, and nothing of his companion. They were certainly not apostles: cf. xxiv. 33. 'Emmaus'. It is natural to suppose that the important town of Macabaeae times is meant, in which case the reading of 'a hundred and sixty furlongs' must be adopted; the evidence is rather stronger for 'sixty', but this might be based on ignorant guesswork. The distance of 160 furlongs is great, but not impossible, even if we suppose (and we cannot be sure about this) that the disciples did not use mounts in returning. Cf. Père Abel, O.P., in the *Revue Biblique*, Vol. 34 (1925), pp. 347—367.

20. 'high priests and rulers': cf. xxii. 66, note.

22 befell; and moreover certain women of ours have  
 23 amazed us, who went at dawn to the tomb, and found  
 not his body, but came saying that they had even seen  
 24 a vision of angels, who say that he is alive. So some  
 of our company went off to the tomb, and they found  
 that it was even as the women had said, but him  
 they saw not'.

25 But he said unto them, 'O senseless men, and slow  
 of heart to believe in all that the prophets have  
 26 spoken! Ought not the Christ to have suffered these  
 things, and thus enter into his glory?'

27 And beginning from Moses and all the prophets he  
 'expounded for them in all the scriptures the things  
 about himself.

28 And they drew nigh to the village whither they  
 were going, and himself made as though he would go  
 29 further; and they pressed him, saying, 'Stay with  
 us, for evening approacheth and already the day  
 declineth'.

30 So he went in to stay with them. And it came to

22—24. A summary of xxiv. 1—12. Verse 24 seems to presuppose the presence of verse 12—a Bezan omission.

25—27. Cf. xxiv. 44: xviii. 31—33: Acts xvii. 3: with notes.

30. Christ does not seem to have celebrated the Holy Eucharist on this occasion. The taking, blessing, breaking and handing all have their place in the holy rite (cf. xxii. 19 and parallels), but they are likewise actions which He would have performed at an ordinary meal (cf. ix. 16, and parallels: also Acts xxvii. 35). The later and definitely Eucharistic expression, 'to break bread' (cf. Acts ii. 42, 46: xx. 7, 11: I Cor. x. 16)—always used *tout court*—doubtless arose mainly from Christ's own action at the Institution; but the two disciples were not then present. Moreover the context here does not demand a definitely religious rite, as is the case (e.g.) in Acts ii. 42, 46; and Christ did not get beyond the mere preliminaries of the repast—apparently 'he vanished' before they ate. No cup was blessed. As in the case of Mary Magdalene (John xx. 14—16) there is indeed an element of mystery in their failure at first to recognize Him, and later in their act of recognition. At His own chosen moment 'their eyes were held' no longer. Cf Lagrange, *ad loc*: also Acts ii. 46, note.

pass when he had reclined at table with them, that he took the bread and blessed and brake and handed it to them. And their eyes were opened, and they recognized him; and he vanished from them. And they said one to another, ' Was not our heart burning within us whilst he spoke to us on the way, whilst he laid open to us the scriptures?'

And that very hour they arose and returned to Jerusalem, where they found the eleven gathered together and those that were with them, saying, ' The Lord is risen indeed and hath appeared to Simon '.

The Risen Lord

And themselves recounted what had befallen on their journey and how they had recognized him at the breaking of the bread.

Now whilst they were speaking these things, himself stood in their midst and saith to them, ' Peace be to you!'

But they were terrified and stricken with fear, and thought that they beheld a spirit. And he said to them, ' Why are ye troubled, and wherefore do doubts arise in your heart? See my hands and my feet, that it is my very self. Feel me and see, for a spirit hath not flesh and bones, as ye see me to have '.

33—49. *The Risen Lord*: John xx. 19—23: Mark xvi. 14: I Cor. xv. 5.

33. St. Luke's 'eleven', like St. Paul's 'twelve', indicates the apostolic college. 'Thomas was not with them' (John xx. 24), so that the actual number of apostles present was ten.

34. Only here and in I Cor. xv. 5 is the appearance to Peter mentioned.

35. 'the breaking of the bread': cf. xxiv. 30, note.

36. 'and saith to them, "Peace be to you"': the fifth Bezan omission: cf. xxiv. 3, note. Though verbal agreement with John xx. 19 has made the Lucan reading the more readily suspect, yet this customary formula of greeting suits both contexts. Here also it gives adversative value to the 'but' (δέ) at the opening of the following verse.

40 And saying this, he shewed them his hands and his  
41 feet. But as they still disbelieved for very joy and  
 marvelled, he said to them, 'Have ye aught here to  
 eat?'

42, 43 They handed him part of a broiled fish; and he  
 took and ate before them.

44 And he said unto them, 'These are my words  
 which I spoke unto you whilst I was yet with you,  
 even that all the things that are written in the Law of  
 Moses and the prophets and the psalms concerning  
 me must be fulfilled'.

45 Then he opened their mind, that they might under-  
46 stand the scriptures. And he said to them, 'Thus it  
 is written: that the Christ should suffer, and should

40. This verse is the sixth Bezan omission: *cf.* xxiv. 3, note. The similar statement in John xx. 20, reads 'side' for 'feet'. Christ's action in Luke suits His words in the preceding verse, and the passage fits as naturally into the context here as in John.

44—49. The narrative here is so condensed that, but for the fuller record of the other evangelists and of St. Luke himself in Acts i. 1—11, we should be led to assign Christ's resurrection, apparitions, final instructions and ascension to one and the same day. But the words now following (xxiv. 44—47) appear to have been spoken in Galilee, where the apostles received their universal mission (Matt. xxviii. 16—20: Mark xvi. 15—18); while the last words (xxiv. 48—49) would seem from Acts i. 4—9 to have been uttered in or near Jerusalem on the day of Christ's ascension.

44. 'These are my words', *i.e.*, as realized and fulfilled in His death and resurrection. They had witnessed only what He had Himself foretold: *cf.* ix. 22, 44: xvii. 25: xviii. 31—33: xxii. 37. 'the Law, the prophets, and the psalms' indicate the three main divisions of the Old Testament, here regarded as a vast repository of messianic prophecy: *cf.* xvi. 29, with note. Written of Him 'in the Law' were (*e.g.*) the sacrifice of Isaac (Gen. xxii) and of the paschal lamb (Exod. xii: *cf.* John xix. 36), the raising of the brazen serpent (Num. xxi. 9: *cf.* John iii. 14), the coming of the great prophet (Deut. xviii. 15—19: *cf.* Acts iii. 22—23), the prophecy of Jacob (Gen. xlix. 10): *cf.* ix. 30—31, with note.

46—47. *Cf.* xviii. 31—33. Prophetic of the mission 'unto all the nations' are (*e.g.*) Gen. xii. 3: xxii. 18: Ps. cxvii (cxvi): Isai. xlii. 6: xlix. 6 (*cf.* Luke ii. 32): Mal. i. 11, 14. 'beginning', a participle in the masculine plural nominative, incapable of grammatical construction—as similarly in Acts x. 37.



rise from the dead on the third day, and that in his name should be preached repentance unto forgiveness of sins unto all the nations, beginning from Jerusalem. Yourselves are witnesses of these things. And behold, I send forth upon you the promise of my Father. But do ye bide in the city, until ye be clothed with power from on high'.

And he led them forth as far as towards 50  
Bethany, and lifting up his hands he  
blessed them. And it came to pass that 51  
as he blessed them, he parted from them and was  
carried up into heaven. And they, having worshipped 52  
him, returned to Jerusalem with great joy; and they 53  
were ever in the temple, blessing God.

The  
Ascension

48—49. *Cf.* Acts i. 8.

48. It was the office of the apostles to bear testimony to the life, death and resurrection of Christ: *cf.* Acts i. 8, 21—22: v. 30—32: x. 39—42: *etc.* Also I John i. 1—4.

49. 'the promise of my Father', *i.e.*, the Holy Spirit, the fulfilment of the promise: *cf.* Acts ii. 17, 33, 38—39. 'clothed with power from on high', *i.e.*, 'baptized with the Holy Spirit' (Acts i. 4—5), as befell at Pentecost (Acts ii).

50—53. *The Ascension*: Mark xvi. 19: Acts i. 9—14.

50. 'Bethany': *cf.* xix. 29, note. It is implied that the Ascension took place at least 'towards Bethany', though it is not clear that the immediate neighbourhood is indicated. *Cf.* Acts i. 12, note.

51. 'and was carried up into heaven': the seventh Bezan omission: *cf.* xxiv. 3, note. D has here the support of the *Codex Sinaiticus*. In any case the words are but a more explicit reference to the Ascension than is already expressed by 'he parted from them': *cf.* Acts i. 1—2. On internal grounds the reason for their presence is at least quite as cogent as that for their absence. *Cf.* ix. 51, note.

52. 'having worshipped him': the eighth Bezan omission: *cf.* xxiv. 3, note. The Ascension sealed finally their faith in Him. Their action creates in us no surprise, and the faith which prompted it explains likewise their 'great joy', even in the hour of separation.

53. They joined in the Jewish worship then and long afterwards (*cf.* Acts ii. 46, with note: iii. 1: xxi. 20—26). 'It was not the divine purpose to have a sudden rupture with the existing Jewish religion and practice' (Acts ii. 46, note).

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# THE NEW TESTAMENT

VOLUME III.

## ST. PAUL'S EPISTLES TO THE CHURCHES

PART I.

### THE EPISTLES TO THE THESSALONIANS

BY

THE REV. CUTHBERT LATTEY, S.J.

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## GENERAL PREFACE

THE first Catholic attempt at translating the Bible into English direct from the original languages seems to have been that which was published anonymously in 1836 under the title, *A New Version of the Four Gospels, with notes, critical and explanatory. By a Catholic.* The author was soon known to be Dr. John Lingard, the famous historian. As was to be expected, the work was a scholarly one; nor is it any reproach to it to say that it would not meet the requirements of modern New Testament textual criticism. It was welcomed by Cardinal Wiseman in the *Dublin Review* (Vol. II., pp. 475 ff., April, 1837: "Catholic Versions of Scripture"), in an article afterwards republished in his *Essays on Various Subjects* (Vol. I., pp. 75 ff.).

For over sixty years, as far as we know, no further attempt of the kind was made,<sup>1</sup> but towards the end of the nineteenth century, viz., in 1898, the late Rev. Francis A. Spencer, an American Dominican, issued another transla-

<sup>1</sup> The translation ordered by the Second Provincial Synod of Westminster in 1855, and entrusted by Cardinal Wiseman to J. H. Newman, as well as the American translation begun previously by Archbishop Kenrick, which unfortunately caused the abandonment of the English enterprise, were designedly based upon the Vulgate.



tion, entitled, *The Four Gospels: A New Translation from the Greek direct with Reference to the Vulgate, and the Ancient Syriac Version*. This work has the highest ecclesiastical approval, and is graced by a Preface from the pen of His Eminence, Cardinal Gibbons. In it the translator has followed in the main the consensus of the best editors, and has, moreover, presented the text in a very readable form, broken up according to the sense into parts and paragraphs, with useful notes. Altogether, his work marks a great advance towards the ideal version which we are still awaiting, and we regret to learn that it is now out of print. In this connection we may state that, while we sympathize with the reasons given by Cardinal Gibbons in his Preface for "substituting a modern phraseology for the stately English of the Shakespearean era," we have not ourselves definitely aimed at modernizing the style.<sup>1</sup> It is possible, we feel, to be thoroughly intelligible and yet preserve the dignity that goes with archaic though not obsolete phraseology.

These examples, then, will show that, even if we consider English alone, there is ample precedent for a translation into the vernacular from the original languages of the Bible. Such a proceeding is in no way contrary to any law or custom of the Church, which of course, while decreeing that the Latin Vulgate is to be treated

<sup>1</sup> In the case of St. Paul this has been attempted, not wholly successfully, by Dr. Rutherford.

as "authentic" in public lectures, disputations, sermons and homilies, encourages rather than hinders the study of the original texts.<sup>1</sup> How readily her children in other lands have responded to her stimulus may be seen, not only in the excellent translations of the *Études Bibliques* series, but more especially in the French "Crampon" Version, begun originally by Canon Crampon, of Amiens, and finally edited by the Fathers of the Society of Jesus, in collaboration with professors of Saint-Sulpice. This, so far, is beyond question the best Catholic translation from the originals, and its success has in great measure furnished the inspiration for the present work.<sup>2</sup>

In truth, the only sure foundation for that revival of biblical studies which was initiated by the *Providentissimus Deus* and has been happily continued by the reigning Pontiff, is the establishment of an accurate text, and the present commission for the revision of the Vulgate is a proof that this is fully recognized. At the same time, a sound translation from the original texts

<sup>1</sup> See Leo XIII.'s Encyclical *Providentissimus Deus* (Nov. 18, 1893), *Asta S. Sedis*, vol. xxvi. p. 279. It may be mentioned that the present Pope has honoured Madame la Marquise d'Eyrague's French translation of the Psalms from the Hebrew with a special Brief of commendation.

<sup>2</sup> It is a significant sign of the times that in Germany alone since 1911 Catholic authors have issued five separate translations of the New Testament from the original Greek. Three of these translations are confined to the Gospels, the Acts, and the Gospels and Acts together, respectively; the other two cover the whole of the New Testament. (Cf. *Biblische Zeitschrift*, 1912, p. 410.)

into the vernacular must also be most helpful both to students and the educated laity, while it is manifestly the mind of the Church that such translation should be made under her own authority and control. Versions of the sort, of course, exist outside the Church, but while it would not be right to ignore or disparage unduly two such excellent renderings from the Hebrew and the Greek as the Authorized and Revised Versions, it is generally admitted to-day that both have grave defects. The former misleads the reader by varying its rendering of the same Greek word, even where the sense is the same, while in the latter, zeal for accurate scholarship is not always tempered by insight into the genius either of the New Testament Greek or of our own mother-tongue.

A further motive for this edition is to be found in the desire to realize the ideal of "a readable Bible," sketched some years ago by one of the editors in two articles in *The Month*.<sup>1</sup> "A readable Bible" may be conceived to be one which not only is couched in dignified and accurate English, but which also supplies in printing and arrangement and notes such aids to the eye and mind as will render the intelligent perusal of the sacred text as easy and pleasant as possible. Judging by the way in which they are produced to-day, one might almost be led to suppose that the object of many modern edi-

<sup>1</sup> "Wanted: a Readable Bible." By the Rev. J. Keating. *The Month*, May and June, 1908: vol. cxi.

tions was to make the meaning of the inspired writer incoherent and obscure. The Bible is at least as worthy as any pagan classic of whatever scholarship and taste can do to present its contents in a form worthy of their transcendent importance.

The writer of the articles referred to is chiefly responsible for all that appertains to the fulfilling of this ideal ; in a word, for the literary and typographical sides of the enterprise, the other editor being chiefly responsible for the critical side. No attempt, however, has been or will be made to keep these two spheres rigidly distinct.

This translation is not intended to serve the purpose of a commentary, but notes have been added where they seem required, in obedience to the laws of the Church, and indeed to the dictates of common sense. Not all Old Testament references are marked, but only such as appear for one reason or another to demand attention. The same principle has been followed in the Introduction, the scope of which is restricted to supplying such information as seems essential to the better understanding of the text.

As regards this latter, it may be stated broadly that the text of Westcott and Hort has been made the basis of the translation, but it has not been followed exclusively ; the consensus of the best textual critics is generally sought, and notes are added upon questions of reading where this appears desirable.

This first essay in translation comprises only St. Paul's two Epistles to the Thessalonians. A beginning has been made with these, partly because they may possibly have been the first in order of time,<sup>1</sup> partly because of their very shortness. The present publication is in fact an experiment, and how far the scheme is proceeded with must depend to a large extent upon its reception. It is the Epistles of St. Paul which have suffered most from inadequate translation and faulty presentment: accordingly it is these which need more especially to be treated afresh, and this is the task which the editors have particularly in view. At the same time they have no desire to restrict in any way the possible scope of the enterprise, and indeed have already secured the collaboration of many competent scholars for the rest of the work in view of its being carried to a close.

C. L.

J. K.

<sup>1</sup> Some, however, put the Epistle to the Galatians first. When a translation of that Epistle comes to be made the question will there be discussed.

## INTRODUCTION

### I. HISTORICAL SKETCH OF THESSALONICA.

THE city of Thessalonica (the modern Salonika) was probably founded by Cassander in 315 B.C., near the site of the older Therma or Therme, the inhabitants of which, like those of many other towns on the Thermaic Gulf, were compelled to migrate to the new foundation in order to provide it with the necessary population. Cassander named it after his wife, the step-sister of Alexander the Great.<sup>1</sup> The advantages of its situation for commerce and naval warfare secured it a rapid and increasing prosperity. The Macedonian kings made it their chief naval station,<sup>2</sup> and when the conquering Romans divided Macedonia into four districts in 168 B.C., Thessalonica became the capital of the second.<sup>3</sup> In 146 B.C. when the districts were reunited into a single province, it became virtually the capital of the whole and the residence of the proconsul.<sup>4</sup> Under Roman rule its situation on the *Via Egnatia*, connecting Rome with her Eastern dominions, added enormously to its importance; already in Cicero's time that Eastern empire had so developed that he could speak of the city as being "in the lap of our empire."<sup>5</sup>

During the first civil war (49 B.C.) Thessalonica was the headquarters of the Pompeian party;<sup>6</sup> in the second

<sup>1</sup> Strabo, 330, vii. frg. 21: Pliny, H. N. 4, 17.

<sup>2</sup> Livy, 44, 10, 32.      <sup>3</sup> Livy, 45, 29.

<sup>4</sup> Anthol. ap Tafel, De Thessalonica eiusque agro, Berolini, 1839, p. xxvii.      <sup>5</sup> Cic. de Prov. Cons. 2.      <sup>6</sup> Dio Cass. 41, 18.

(43 B.C.) it took the side of Octavius and Antony,<sup>1</sup> and in reward was made a free city,<sup>2</sup> ruled by its own assembly, the *δημος* of Acts xvii. 5, and by its own magistrates, the *πολιτάρχαι* ('politarchs') of Acts xvii. 6. The latter title was an unusual one, but St. Luke's accuracy has been vindicated by the discovery of various inscriptions in which it reappears, and more especially by one on a Roman arch of the *Vardar* gate of Thessalonica itself. The 'politarchs' were probably five in number.<sup>3</sup>

## 2. THE FOUNDING OF THE CHURCH AT THESSALONICA.

At the time of St. Paul, then, we have a distinctly Greek city, under a Greek form of government, the great port of Macedonia, an important stage on the *Via Egnatia* to the East. In this city the Jewish community appears to have been large and powerful, and to have had a synagogue. Thither St. Paul, according to his wont, resorted, when he first came to the city in the early fifties of the Christian era on his second missionary journey, and on three successive sabbaths he preached the new faith.

As a result of these discourses in the synagogue he won to Christianity, not merely some Jews, but a 'great multitude' of Gentile proselytes, and among them 'not a few' of the leading ladies of the city. On this, we are told, the Jews called to their aid some worthless idlers of the market-place, stirred up a tumult, beset the house of Jason, where Paul and his companions ap-

<sup>1</sup> Plut. Brut. 46; Appian, B.C. 4, 118.

<sup>2</sup> Pliny, H. N. 4, 17, (and coins).

<sup>3</sup> Frame, 'Introduction, p. 2. The later history of Thessalonica is not to the point here, but we may briefly state that about the middle of the third century it was incorporated more closely into the Empire by being given the status of a "colony," and apparently at one time was nearly being chosen as "the New Rome" in place of Constantinople. The Turks captured it in 1430 A.D.: the Greeks retook it in the current year.

pear to have lodged, and, not finding these latter, dragged Jason and some other Christians before the politarchs. The accusation which they brought against them, namely, that they upheld a king other than Cæsar, was a serious one in a privileged city like Thessalonica, which upon suspicion of disloyalty might be reduced to a lower status. Accordingly the magistrates bound over Jason and his companions under securities, and Paul and Silas thought it more prudent to quit the city for Beroea, where at first the Jews were favourably inclined to them. But some of the Thessalonian Jews followed Paul thither, and by their machinations once more forced him to leave, this time for Athens, though Silas and Timothy remained for a brief space behind.

Had we merely the account in Acts xvii., we might suppose that St. Paul left Thessalonica at the end of the first three Sabbaths. But his epistles to the church there add greatly to our information. They show us a Christian community more flourishing than could be established by merely three weeks' evangelization; nor can the development have occurred to any large extent after St. Paul left, for Timothy, upon whose report the first letter is mainly based, had returned to Thessalonica from Athens (I Thess. iii. 1—5), whither St. Paul had gone straight from Beroea, and where he stopped but a short time (Acts xvii. 15; xviii. 1). Probably at the end of the three Sabbaths St. Paul had to leave the synagogue and, as at Corinth and Ephesus,<sup>1</sup> teach in another building. This may well have been Jason's house, where he was actually lodging. In such surroundings he could address himself more freely to Gentiles who were not proselytes, a class hitherto perhaps not directly evangelized.<sup>2</sup> How long this distinctly Gentile mission lasted is uncertain; but it seems likely that it went on for some months.<sup>3</sup> At Ephesus, we know, the time spent in the

<sup>1</sup> Acts xviii. 6—7; xix. 8—9.

<sup>2</sup> Cf. the strong expressions in Acts xviii. 6; xxviii. 28.

<sup>3</sup> So Milligan, p. xxviii. It must be admitted that St. Luke introduces the final disturbance more abruptly than usual (Acts xvii. 5).



synagogue was but a small proportion of the whole. It is certain that by the time St. Paul wrote the first letter the fame of the Thessalonian church had spread far and wide (I Thess. i. 7—10), and the Christians of all Macedonia looked to them for help.<sup>1</sup> Very likely, indeed, St. Paul had made it a centre of missionary activity. The Philippians, moreover, had twice sent alms to him thither (Phil. iv. 15—16), all of which makes for a fairly long stay. Again, in I Thess. i. 9, St. Paul speaks of the conversion of the Thessalonians as a turning from idols, which he could scarcely do if any large proportion were Jews, or even Jewish proselytes. Nor, if only such as these were concerned, would the violence of the final uproar be sufficiently explained. One can only conclude that most of the Christians whom he addresses had been gained over directly from paganism; and certain indications in the epistles confirm this impression. In particular the indignant outburst in I Thess. ii. 15—16 shows, not only that the Jews of Thessalonica had never abated their persecution of the Christians, but that one of their main complaints was the free evangelization of the Gentiles.

### 3. MEMBERSHIP AND GOVERNMENT OF THE THESSALONIAN CHURCH.

It was, then, truly a "mixed congregation" which St. Paul addressed. The nucleus was purely Jewish, with a much larger number of Jewish proselytes, but even these had become more or less lost in the multitude of converts from paganism. The wealthy and well-born were not lacking; they had been prominent among the converts from the synagogue, and they account in part for the generous alms sent forth from the city. Yet it was in the nature of things that here, as for example at Ephe-

<sup>1</sup> I Thess. iv. 10: *cf.* II Cor. viii. 1—6.

sus, there should be many of mean condition, and even slaves.<sup>1</sup> The very severity of the persecution which the Christians had to endure tends to show that they were not, as a body, influential, and it was among the meaner sort that the restlessness in their everyday work of which St. Paul complained<sup>2</sup> would most easily be noticed. As regards organization, it is clear that the local Christian community was one in faith and government, bound to the other similar Christian churches by a bond of common submission to St. Paul and the other apostles, among whom it is clear from the New Testament as a whole that St. Peter ranked as chief. There is a local governing body, probably a college of priests,<sup>3</sup> but St. Paul and his immediate followers and delegates—in all of whom it is natural to suppose episcopal powers—are over the local clergy, and have everywhere the right to be maintained and to command.<sup>4</sup> It does not appear necessary to suppose that local bishops were appointed to the churches upon their first foundation. It is evident, however, that a satisfactory discussion of early Church organization must be based upon a wider survey of the evidence than is here possible.<sup>5</sup>

#### 4. OCCASION AND DATE OF THE EPISTLES: THEIR GENERAL SUBSTANCE.

St. Paul's eschatology, which is much to the fore in these epistles, is dealt with in an Appendix; his teaching upon other points is touched upon in the notes where this is necessary for a proper understanding of the text. The authenticity of the epistles themselves is not here defended at length; the first is generally admitted to

<sup>1</sup> Cf. Eph. vi. 5-9.   <sup>2</sup> Cf. I Thess. iv. 11, note.

<sup>3</sup> Cf. I Thess. v. 12-13.   <sup>4</sup> I Thess. ii. 7: iv. 1-2, etc.

<sup>5</sup> Such discussion will be found appropriately in Appendix II to *I Corinthians* (in the present series).

be genuine, and even the second is not so seriously impugned as to justify an elaborate defence in a work like the present. There is little doubt that they were despatched from Corinth, whither St. Paul betook himself after a very short stay at Athens, and where he spent a year and a half (Acts xviii. 11). It was towards the end of this period that Gallio entered upon his office of proconsul of Achaia (Acts xviii. 12—18), which he did in 51 A.D., about midsummer, as seems clear from the mention of him by the Emperor Claudius in an inscription lately found at Delphi.<sup>1</sup> Consequently St. Paul must have come to Corinth early in 50 A.D. The first epistle was written shortly after Timothy rejoined him (I Thess. iii. 6), probably not long after his own arrival; the second must have followed a few weeks later. St. Paul himself in his first epistle sufficiently explains the occasion of his writing it. He was anxious about the Church which he had been compelled to leave prematurely. Once and yet again he had tried to revisit its members, but Satan had hindered him (I Thess. ii. 18). At last, unable to bear the suspense any longer, he sent Timothy to see how they were faring, and to strengthen them. This, he tells them, involved his being left at Athens alone (iii. 1); evidently, therefore, Timothy had already rejoined him from Beroea (*cf.* Acts xvii. 15). When Timothy once more rejoined him, this time at Corinth, his report was evidently highly satisfactory, and St. Paul and Silas shared in his joy and consolation (I Thess. iii. 7—10). The letter is written in the name of all three teachers.<sup>2</sup> They thank God alike for the Thessalonians' reception of the gospel and for their perseverance in it. They encourage them against persecution, incidentally defending themselves against imputations, doubtless from Judaistic opponents. They give

<sup>1</sup> *Cf.* Prof. Deissmann's *St. Paul*, Appendix I. (Engl. Transl.)

<sup>2</sup> For the common authorship, see note on I Thess. ii. 18. Doubtless it was St. Paul himself who actually *composed* the epistles.

some general exhortations. But upon one point they seem of set purpose to be answering a difficulty propounded by the Thessalonians themselves. These latter expected the Lord's coming to be soon, and feared that the Christians who had died before it might lose some benefit thereby. St. Paul and his two disciples reassure them on this point, and merely bid them be ever ready.

But the Thessalonians had to all appearance taken this question of the Last Day very much to heart. Of the circumstances of the second epistle to them we know nothing except what we gather from the document itself, but this leaves little room for doubt on the subject. Clearly St. Paul had discovered that their lively expectation of the approaching end of all things was doing mischief. We might be inclined to suppose that this expectation had been quickened by the first epistle; but St. Paul and his fellow-writers speak of false "prophesyings," of discourses, we are not told by whom, and of forged letters purporting to be from themselves, all as possibly stimulating the excitement (II Thess. ii. 2). The lesson which the writers wish to enforce in this later epistle is important, though modern critics sometimes miss it. In the first epistle they had emphasized the fact that the Lord was to come like a thief in the night (I Thess. v. 2); now they speak of the signs that are to precede that coming, the absence of which is a proof that the coming is not yet at hand. This is the real point of II Thess. ii. 1—4; it is sheer delusion for the Thessalonians to be in constant alarm, thinking that the end is upon them. As Christians they are indeed to watch (I Thess. v. 6), but they are to be tranquil and to go about their daily work as usual, without causing any disturbance (I Thess. iv. 11—12). This rule is, indeed, to be vigorously enforced (II Thess. iii. 6—15). It is generally admitted that the excitement which St. Paul strove to allay was due to the expectation of the end of all things; but a careful consideration of these epistles strongly confirms the view that the Apostle's teaching on

the Christian life was in no way influenced by such expectations, except in so far as they emphasized the already existing obligation of being ever ready to stand before God's judgment-seat.

St. Paul must have seen the Thessalonians again on his third missionary journey (Acts xx. 2—6), but no details are given us. If ever he was in Macedonia again later on he would of course visit them once more; but his movements after the period covered by the Acts are very uncertain.

#### 5. AUTHORITIES.

It only remains to me to acknowledge my deep indebtedness to Fr. Prat's *Théologie de S. Paul*, vol. i. (Paris, 1908), a masterpiece in its own department; to the "Crampon" Bible (Paris, 1905), of which we have already spoken; and to the editions of these epistles by Dr. Milligan and Professor Findlay. The former has interpreted the Greek in the light of his ample knowledge of the papyri: the latter has more than once supplied a happy rendering of a difficult passage. In Bagster's *English Hexapla* I have had access to practically all earlier English versions, including that of Rheims; I have also found Dr. Rutherford's modern rendering<sup>1</sup> of great service. Professor Frame's edition of the Epistles in the "International Critical Commentary" appeared too late to be of service except in the final revision of the work, in which it proved a valuable addition to my resources. I have also been indebted to other standard works bearing on the subject. A few further references are given in the course of the work.

<sup>1</sup> *St. Paul's Epistles to the Thessalonians and Corinthians*, by W. G. Rutherford (1908).

## ABBREVIATIONS, REFERENCES, &amp;C.

An Old Testament reference without further explanation means that there is a quotation or reminiscence of that passage in the text. Not all such, however, are given, but only those of some consequence. Where one figure is given in brackets after another, it gives the same reference according to an alternative numeration of chapters or verses.

“LXX” connected with a reference means that the New Testament reference follows the Greek Septuagint version of the Old Testament in preference to the original Hebrew.

When a reading is said to be supported by ‘ancient authorities,’ this term is meant to cover Greek manuscripts, versions in various languages and quotations in early writers. Only variant readings of some significance are noted.

Fr. Prat’s *Théologie de S. Paul* is usually referred to simply as “Prat,” with volume and page; and similarly as regards other authors mentioned in the Introduction.

In the actual translation words in square brackets are not represented in the Greek, but are inserted to make the sense clearer.

The divisions introduced into the text are such as are suggested by the sense. For purposes of reference, notes, &c., the old chapter-and-verse arrangement is indicated in the margin.



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## THE FIRST EPISTLE OF ST. PAUL TO THE THESSALONIANS.

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### A

#### Summary of past ministrations. (cc. I.—III.)

##### I. Greeting. The Thessalonians' first reception of the Word. (Chap. i.)

PAUL and Silvanus and Timothy to the Church of I. 1  
the Thessalonians in God the Father and the Lord  
Jesus Christ: grace to you, and peace.

We give thanks to God at all times for you all, 2  
making mention of you without ceasing in our prayers,  
recalling your work of faith and your toil of love 3  
and your steadiness of hope in our Lord Jesus Christ  
before God our Father. We know, brethren beloved 4  
of God, how you were chosen, how our gospel was 5  
delivered to you not in word alone, but with power  
and in the Holy Ghost and with full assurance. Yea,  
you know what manner of men we became among 6  
you for your sake. And you became imitators of  
ourselves and of the Lord, accepting the word amid

I. 1. Silvanus (or Silas) and Timothy had evangelized Thessalonica with Paul, *cf.* Acts xvii. At the outset we have one of many similarly combined expressions which, viewed as a whole, make it clear to the careful reader that in these epistles, as elsewhere, it is presupposed that our Lord is equal to the Father: *cf.* iii. 11, v. 28, etc.

3. Faith is a working power, "working through love" or divine charity (Gal. v. 6): it is joined with hope and charity. The Vulgate reading (*et laboris, et caritatis*) might be translated 'your work of faith, and of toil, and of love,' or, 'recalling your work of faith, and (recalling) your toil, and your love.'

7 much affliction with joy of the Holy Ghost, so that  
 you became a pattern to all that believe in Macedonia  
 8 and in Achaia. For from you the word of the Lord  
 hath been noised abroad; not only in Macedonia and  
 Achaia, but in every place [the report of] your faith  
 towards God hath gone forth, so that we have no  
 9 need to say anything further. For [those others]  
 themselves repeat concerning us the manner of our  
 entry amongst you, and how you turned to God from  
 10 idols, to serve the living and true God and to await  
 his Son from heaven, whom he hath raised from the  
 dead, Jesus, who rescueth us from the wrath to come.

**II. The Writers' Ministry among them.** (Chap. ii. 1—12.)

II. 1 For yourselves know, brethren, that our coming  
 2 amongst you was not fruitless, but, although we had  
 already suffered outrage, as you know, at Philippi,  
 yet trusting in our God we took courage to speak  
 3 unto you the gospel of God amid much conflict. For  
 our appeal [cometh] not from error or uncleanness,  
 4 nor [is made] in guile, but we speak as being approved  
 by God and entrusted with the gospel, not to please  
 5 men, but God who proveth our hearts. For never  
 did we practise words of flattery, as you know, nor  
 6 hidden covetousness, God is witness, nor sought we

7. For the relative position and boundaries of the Roman provinces of Macedonia and Achaia, see map. Corinth, whence St. Paul was writing, was the capital of the latter, while Thessalonica was virtually the capital of the former.

8. The construction is slightly irregular; St. Paul had meant to stop with the words "in every place": but "in his desire to make a forcible climax he lengthens out the sentence." (Milligan, *ad loc.*)

9. 'Themselves,' that is, the Christians 'not only in Macedonia and Achaia, but in every place.'

II. 2. The events at Philippi are related in Acts xvi. The words "trusting" and "took courage" represent only one Greek word, viz., *ἐπαρρησιασάμεθα*, of which they thus express the full meaning.

glory from men, neither from you nor from others, whereas we might have claimed honour as missionaries of Christ: but we became babes in the midst of you: yearning over you, like a nurse cherishing her children, we were minded to share with you, not only the gospel of God, but also our own lives—so dear to us had you become.

For you remember, brethren, our toil and trouble—working day and night, so as not to burden any of you, we preached to you the gospel of God. You are witnesses, yea, and God also, how holy and righteous and blameless we showed ourselves towards you who believed. Yea, you know how we dealt with each one of you as a father with his children, exhorting and encouraging and adjuring you to walk worthily of the God who calleth you unto his kingdom and glory.

7. The word *ἀπόστολος*, 'apostle', here translated 'missionary', is sometimes used in this wider sense, especially by St. Paul. It here includes Silvanus and Timothy. "Claimed honour", or, "have been a burden upon you": the Greek expression *ἐν βάρει εἶναι* perhaps combines both notions. 'Babes,' *νήπιοι*, is the reading strongly supported by the best Greek MSS., as also by the Vulgate and other important authorities. There is, however, some authority for the reading *ἡπιοι*, 'gentle', a change which supposes only the omission of the one letter in the Greek, which as a matter of fact is the same as the last letter of the word preceding; and the most ancient MSS. did not divide the words. On the whole, however, it appears rash to desert the best authorities even to avoid a mixed metaphor: St. Paul changes his metaphor in much the same way in Rom. vii. 3—4: II Cor. iii. 2—3, 18, (*cf.* Fr. Rickaby, *Notes on St. Paul, ad locc.*), and the expression in the text is certainly more forcible.

The punctuation of this passage is conjectural; some, for example, would take the words, 'like a nurse cherishing her children,' immediately after the words, 'in the midst of you', before the colon. The Greek order of words admits of this, but, with the reading *νήπιοι* at all events, it seems less likely to be correct, because it would unite two contradictory metaphors.

12. In this place God's kingdom and glory in the next world are probably referred to, as is more usual in St. Paul, though he sometimes refers both terms to man's first participation in them on earth. (Rom. xiv. 17: ii. 10.)

### III. Their sufferings. (Chap. ii. 13—16.)

13 And therefore we on our part give thanks to God  
 without ceasing, because, when your ears received  
 God's message from us, you welcomed, not the word  
 of men, but, as it truly is, the word of God, which  
 14 therefore worketh in you that believe. For you proved  
 to be followers, brethren, of the churches of God which  
 are in Judaea in Christ Jesus, in that you have suffered  
 the same things from your own fellow-townsmen  
 15 as they at the hands of the Jews—those [Jews] who  
 killed the Lord Jesus and the prophets, and drove us  
 16 out, and are hateful to God and foes to all men, be-  
 cause they hinder our speaking salvation to the Gen-  
 tiles, thus filling up at all times the measure of their  
 sins. God's wrath hath come upon them to the utter-  
 most.

### IV. Timothy's Visit. (cc. ii. 17—iii. 13.)

17 But we, brethren, after being bereaved of you for  
 the space of an hour—of the presence, not the thought  
 of you—were the more earnest in our great desire to  
 18 see you face to face. Wherefore we had determined

13. As the Thessalonians can bear witness to the character of St. Paul's ministry, so he on his side can gratefully testify that the word of God showed itself effective in their endurance of suffering.

14. The "fellow-townsmen" were egged on by the Jews (Acts xvii. 5, 13) who here also, as St. Paul implies, were 'filling up the measure of their fathers'. (Matt. xxiii. 32.)

15. St. Paul had been driven from Jerusalem (Acts ix. 28—30), but probably refers primarily to his departure from Thessalonica and Beroea. (Acts xvii. 1—15.)

16. They are definitely cast off by God. The terrible siege and destruction of Jerusalem followed in 70 A.D., about twenty years later, and is possibly foreseen by St. Paul. Elsewhere, however, he tells us that Israel is to return to God before the end of all things. (Rom. xi. 25—32.)

18. This passage lets us see that in this epistle St. Paul is speaking for Silas and Timothy as well as himself. Their movements had been different from his, so that in this respect he has to speak of himself apart. He again does so shortly, in iii. 5.

to come to you,—I Paul, I mean—once and yet again,  
and Satan hindered us. For what shall be our hope 19  
or joy or crown of glorying before our Lord Jesus  
at his coming? Shall it not be you? For you are our 20  
glory and our joy.

And so holding out no longer we resolved to III. 1  
remain behind at Athens alone, and we sent Timothy,  
our brother and God's minister in the gospel of 2  
Christ, to establish you and to encourage your  
faith, lest any one should be led astray amid these 3  
troubles. For thereunto we are appointed, as of  
yourselves you know. For indeed when we were 4  
with you, we used to tell you that troubles were in  
store, even as to your own knowledge it befell. There- 5  
fore I refrained no longer, but sent that I might know  
of your faith, lest haply the tempter had tempted you,  
and our toil should prove in vain. But even now hath 6  
Timothy come to us from you, and hath brought us  
glad tidings of your faith and your love, and that at all  
times you have a kindly remembrance of us, and long  
to behold us, even as we do you; accordingly, through 7  
your faith we were comforted in you, brethren, in  
all our stress and affliction, because now we [really] 8  
live, if you but stand fast in the Lord. For what  
thanksgiving can we offer to God for you, for all 9  
the gladness wherewith we rejoice for your sakes be-  
fore our God? Night and day we pray most earnestly 10  
that we may behold you face to face, and make good  
what is lacking to your faith. May God our Father 11  
himself and our Lord Jesus Christ make straight our  
way unto you; and may the Lord make you yourselves 12  
to increase and abound in love towards one another

III. 2. 'Minister': perhaps, 'God's fellow-worker' (*cf.* I Cor. iii. 9), or, 'fellow-worker' simply, *i.e.*, St. Paul's. The reading is a little uncertain.

and towards all, even as we abound towards you,  
 13 so as to strengthen your hearts without reproach in  
 holiness before God our Father at the coming of our  
 Lord Jesus Christ with all his saints.

## B

### Instructions for future guidance. (cc. IV.—V.)

#### I. Christian Morals. (Chap. iv. 1—12.)

IV. 1 For the rest, brethren, we beseech and exhort you  
 in the Lord Jesus, that, even as you received from us  
 how you should walk to please God—and do indeed  
 2 so walk—you abound still more. For you know what  
 precepts we gave you by [authority of] the Lord Jesus.  
 3 For this is the will of God, your sanctification; that  
 4 you keep yourselves from fornication, that each of  
 you know how to possess his vessel in sanctification  
 5 and honour, not in a passion of lust like the Gentiles  
 6 who know not God, that none transgress and over-  
 reach his brother in the matter, because the Lord is  
 an avenger of all these things, as we told you plainly  
 7 and testified. For God hath not called us unto un-

13. St. Paul speaks more fully of Christ's coming below, where see notes. The Vulgâte with some other good authorities concludes this verse with 'Amen.'

IV. 1. The words, 'and do so walk', put in to avoid any appearance of censure, produce an irregularity in the construction. Instead of such words as, 'that you do so walk', which would now be out of place, St. Paul exhorts them to further progress. Cf. iii. 10.

3. 'your sanctification,' with special reference to purity, as in Heb. xii. 14. This virtue was so little practised in the heathen world that the first Christian converts from paganism were apt to find peculiar difficulty in it.

5. His 'vessel,' *i.e.*, his own body: τὸ ἑαυτοῦ σκεῦος. 'The Gentiles who know not God', from Jerem. x. 25: Psalm lxxix. (lxxviii.) 6.

6. 'In the matter', *i.e.*, he is not to offend against his brother in the matter of purity, as is plain from the context both before and after. The Vulgate *in negotio* admits of the right rendering, but the common version—"in business"—gives it an unwarranted extension, rejected by most authorities.

cleanness, but unto sanctification. Therefore he that  
rejecteth the call rejecteth not man but God, who  
giveth unto you his Holy Spirit. 8

About brotherly love there is no need to write to  
you, for yourselves are taught of God to love one  
another; for thus indeed you act to all the brethren  
in the whole of Macedonia. But we exhort you,  
brethren, that you abound still more, and that you  
seek to be peaceful, keeping to your own business  
and working with your hands, as we charged you, so  
that your behaviour be honourable in the eyes of them  
that are without and you have need of nothing. 9  
10  
11  
12

## II. The Coming of the Lord. (cc. iv. 13—v. 11.)

Now we would not have you ignorant, brethren,  
touching them that sleep, that you grieve not, even  
as the rest who have no hope. For, as we believe  
that Jesus died and rose again, God will likewise  
bring with Jesus those who have fallen asleep through  
him. For this we tell you as the Lord's word, that 13  
14  
15

11. Their expectation of the Lord's coming (see below) tended to make them somewhat restless, and neglectful of their daily work. It is those who were thus affected whom St. Paul calls the 'disorderly', *ἀτάκτους*, (v. 14), and with whom he deals more sternly in his second epistle. (II Thess. iii. 6—15.)

14. It is 'through' Christ that the Christian's death, like Christ's, is the passage to glory, and comes to be called by the gentle name of 'sleep.' The phrase "through Jesus Christ" is used by St. Paul "of the mediatorial work of Christ in all its parts." (Winer's *N.T. Grammar*, Engl. Transl. 1882, p. 473.)

15. Lit. 'in (or by) a word of the Lord'. Christ has revealed this truth to him. The Thessalonians seem to have feared that those already dead might not enjoy the full benefit of the Lord's coming. St. Paul, while reassuring them, lets us see that he expected the coming to be in his own lifetime. But, in these epistles as elsewhere, he also makes it plain that there could be no certainty on the point (*cf.* II Cor. v. 1—10). He had already impressed on the Thessalonians by word of mouth that the day of the Lord would come like a thief in the night. (Below, v. 2.)



we who live, who survive until the Lord's coming,  
 16 shall not precede them that are fallen asleep. For  
 the Lord himself at a signal—the voice of an arch-  
 angel and the trumpet of God—shall come down from  
 heaven; and the dead in Christ shall rise first.  
 17 Thereupon we the living, who remain, shall together  
 with them be caught up in the clouds to meet the  
 Lord in the air, and thus we shall be ever with the  
 18 Lord. Comfort ye one another, therefore, with these  
 words.

V. 1 But touching the times and the seasons, brethren,  
 2 you need not any written instructions, for yourselves  
 know well that the day of the Lord cometh as a thief  
 3 in the night. For when they are saying, Peace and  
 safety, even then is ruin upon them, sudden as the  
 birth-pang upon the woman with child, and they shall  
 4 not escape. But you, brethren, are not in darkness,  
 5 that the day should overtake you as a thief, for you  
 are all sons of light and sons of day. We are not of  
 6 night, nor of darkness; so then let us not sleep, like  
 7 the rest, but be wakeful and sober. For they that  
 sleep sleep at night, and they that are drunk are drunk  
 8 at night. But let us who are of the day be sober,  
 putting on the breastplate of faith and love, and for

17. St. Paul plainly means that the just who are alive at the last day shall pass into glory without dying. Doubtless the tribulation of those days will have freed them from any need of Purgatory. On St. Paul's doctrine, and on his evident expectation that he himself would see the final end, see the Appendix; where note is also taken of an ingenious attempt lately made to avoid the necessity of considering the Apostle unenlightened on this point.

V. 1. The urgent difficulty, as explained above, was on the subject of the departed Christians; but St. Paul takes occasion to exhort the living to watch.

4. A few ancient authorities have, 'as thieves', inverting the metaphor: *Cf.* ii. 7, with note.

8. This is the first appearance of St. Paul's favourite figure of the Christian's armour, taken, here as elsewhere, from *Isai.* lix. 17.

helmet the hope of salvation. For God hath not 9  
 destined us to wrath, but to the winning of salvation  
 through our Lord Jesus Christ, who died for us, in 10  
 order that whether we wake or sleep we should live  
 together with him. Wherefore comfort and edify ye 11  
 one another, as indeed you do.

### III. Various Precepts. Conclusion. (Chap. v. 12—28.)

Now we beseech you, brethren, to appreciate them 12  
 who toil among you and are over you in the Lord and  
 admonish you, and to esteem them very highly and 13  
 lovingly on account of their work. Be at peace  
 among yourselves. And we exhort you, brethren, ad- 14  
 monish the disorderly, encourage the faint-hearted,  
 support the weak, show patience towards all. See 15  
 that none return anyone evil for evil, but always seek  
 after good, [both] towards one another and towards  
 all.

Rejoice always, 16  
 Pray without ceasing, 17  
 In everything give thanks; 18  
 For this is God's will towards you in Christ Jesus.  
 Quench not the spirit, 19  
 Spurn not prophesyings; 20  
 But test all things,  
 Hold fast the good, 21  
 Keep yourselves from every form of evil. 22

11. 'Edify'; literally 'build ye up,' *οικοδομεῖτε*, aedificate; from which latter comes 'edify' itself.

14. 'the disorderly'; see the note on iv. 11.

19, that is, as the next words show, in its outward manifestations, which were more frequent in the apostolic age: *cf.* I Cor. xiv.

23 May the God of peace himself sanctify you  
through and through, and may your spirit and soul  
and body be preserved whole without blame against  
24 the coming of our Lord Jesus Christ. He who cal-  
leth you is faithful, and will fulfil his call.

25 Brethren, do you also pray for us.

26 Salute all the brethren with a holy kiss. I adjure  
27 you by the Lord that this letter be read to all the  
brethren.

28 The grace of our Lord Jesus Christ be with you.

23. The 'spirit' (*πνεῦμα*) appears to be conceived as the thinking principle, the 'soul' (*ψυχή*) as the principle of life, but without the two being regarded as objectively distinct. "This triple subject must not be pressed as if it contained a psychological definition of human nature. . . . All appeals to the verse in support of a Pauline system of Trichotomy as against the Dichotomy found elsewhere in his epistles are beside the mark." Milligan, *ad loc.* Cf. Prat, II. pp. 105—110. *Langue psychologique de S. Paul.*

25. *i.e.*, as we have prayed and pray for you. Some ancient authorities omit 'also'.

THE SECOND EPISTLE OF ST. PAUL  
TO THE THESSALONIANS.

A

Greeting, thanksgiving, petition. (Chap. I.)

Paul and Silvanus and Timothy to the Church of I. 1  
the Thessalonians in God our Father and the Lord  
Jesus Christ: grace to you and peace from God the 2  
Father and the Lord Jesus Christ.

We are bound to give thanks to God always for 3  
you, brethren, as it is fitting, because your faith  
groweth exceedingly, and the love of you all, each  
towards the other, increaseth. And this is a cause of 4  
our glorying in your regard in the churches of God,  
about your patience and faith in all your persecutions  
and in the afflictions which you are enduring—a token 5  
of God's just judgment, that you will be counted  
worthy of God's kingdom, for which you suffer. Yea, 6  
God will deem it just to requite your affliction to them  
that are afflicting you, and give to you the afflicted 7  
respite with us, at the manifestation of the Lord Jesus  
from heaven with angels of his power in flaming fire, 8  
to deal chastisement to them that know not God, and  
that do not obey the gospel of our Lord Jesus. Such 9  
men will pay the penalty of everlasting ruin, from  
before the face of the Lord and the glory of his

. 8—10. St. Paul's language in these eschatological verses becomes highly scriptural: *cf.* Isai. lxvi. 14—15; Jerem. x. 25; Psalm lxxix. (lxxviii.) 6; Isai. ii. 10—11, 19, 21; Psalm lxxxix. (lxxxviii.) 7; LXX, Psalm lxviii. (lxvii.) 35; LXX, Isai. xlix. 3.

10 might, when he shall come to be glorified in his saints and to be marvelled at in all them that believe—for our witness to you did win belief—on that day.

11 To which end we always pray for you, that our God may count you worthy of his call, and mightily  
12 fulfil every good purpose and work of faith, that the name of our Lord Jesus may be glorified in you, and you in him, through the grace of our God and the Lord Jesus Christ.

## B

### Concerning Antichrist. (Chap. II. 1—12.)

II. 1 Now we beseech you, brethren, touching the coming of our Lord Jesus Christ and our being gathered  
2 together unto him, that you be not readily shaken out of your right mind nor kept in alarm,—whether by spirit-utterance or by discourse or by a letter purporting to be from us,—as though the day of the Lord were  
3 upon us. Let no man in any way beguile you; [that day cannot come] unless the apostasy first befall, and the man of lawlessness be revealed, the son of perdition, who shall oppose and exalt himself against  
4 all that is called God or is venerated, even to the seating himself in God's sanctuary and giving him-

II. 2. "Spirit-utterance"; that is, by a spurious prophetic manifestation; the genuine manifestations St. Paul was anxious not to 'quench', *cf.* I Thess. v. 19, with note. As a precaution against forged letters St. Paul used himself to write some lines at the end of his letters, after dictating the rest. *Cf.* iii. 17—18.

3. Many ancient authorities, including the Latin versions, read 'of sin' for 'of lawlessness', (*τῆς ἀνομίας*).

4. Once more St. Paul in his eschatological language recalls the Old Testament: *cf.* Dan. xi. 36—37. Ezek. xxviii. 2.

self out as God. Do you not remember that while I was still with you I used to tell you these things? And now you know what keepeth him back, to the end he may be revealed in his own season. For the mystery of lawlessness is already at work; only let him who now restraineth be taken out of the way, and then shall the lawless one be revealed, whom the Lord Jesus shall slay with the breath of his mouth and bring to nought by the manifestation of his coming. But that other's coming is through Satan's working [attended] by every [kind of] feat and sign and lying wonder, and by every seduction to evil for them that are perishing, because they have not entertained the love of the truth unto their salvation. And therefore God sendeth them a working of error, that they should believe that lie, in order that all may be judged that have not believed the truth, but have acquiesced in unrighteousness.

5. St. Paul breaks off in a manner that conveys a gentle reproof. The subject was already familiar to his readers, and he therefore does not explain his own allusions. Thus in the two following verses the nature of the restraining influence is uncertain. Fr. Prat (i. 114—117) very plausibly suggests that it is the archangel Michael with his heavenly host, he who wages the age-long war with Satan on behalf of the elect and who will give the signal for resurrection and judgment. He keeps in the infernal powers until their appointed time.

8. Isai. xi. 4: Job iv. 9. For St. Paul's eschatology, see the Appendix. It can hardly be doubted that St. Paul conceives of Antichrist as a single person. Much of what St. Paul says about him is not found elsewhere, though he does not use the actual name (which comes from I John ii. 18, 22), and, as has been already noticed, tends to fall back upon the Old Testament in these eschatological passages.

10. The necessity of good-will (*i.e.*, a sincere unconditioned desire to attain the truth), as a prerequisite to faith in the case of the adult, is here plainly implied. The insincere mind has a natural affinity for deceit. 'God sendeth', *i.e.*, He allows this self-induced incapacity for truth to have its natural results.

## C

**The Grace of Faith.** (cc. II. 13—III. 5.)

- II. 13 But we, brethren beloved of the Lord, are bound to give thanks always to God for you, because God chose you from the beginning unto salvation through sanctification of the spirit and credence of the truth.
- 14 It was to this end he called you through our gospel—for the gaining of the glory of our Lord Jesus Christ.
- 15 So then, brethren, stand firm, and hold fast the traditions which you have been taught, whether by our
- 16 word or our letter. And may our Lord Jesus Christ himself, and God our Father, who hath loved us and hath given us through grace everlasting comfort and
- 17 good hope, comfort your hearts and establish them in every good work and word.
- III. 1 For the rest, brethren, pray for us, that the word of the Lord may run and be glorified even as among you,
- 2 and that we may be delivered from the troublesome
- 3 and wicked; for not all have the faith. Yet faithful is the Lord, who shall establish you and guard
- 4 you from the evil one. And we have confidence in the Lord touching you, that you both do and will
- 5 do what we charge you. And may the Lord direct your hearts into the love of God and the patience of Christ.

13. Instead of 'from the beginning' ( $\alpha\pi' \alpha\rho\chi\eta\varsigma$ ) many ancient authorities read 'as first-fruits' ( $\alpha\pi\alpha\rho\chi\eta\nu$ ); so the Vulgate, *primitias*.

15. There is no sign in the New Testament of any purpose to put the whole of the Church's doctrine on paper; even if this had been done, her divine commission to teach with authority would still hold good.

III. 2. Probably referring to the hostile Jews at Corinth; cf. Acts xviii. 5—17.

3. Τοῦ πονηροῦ, possibly, 'from evil'; but the personal use appears to be commoner in the New Testament (*e.g.*, Eph. vi. 16), and to be intended in the 'Our Father' (Matt. vi. 13), of which we probably have a reminiscence here, and where, as here, the Greek admits of either sense.

## D

**Idleness condemned. Conclusion.** (Chap. III. 6—18.)

Now, we charge you, brethren, in the name of the Lord Jesus Christ to withdraw yourselves from every brother that is disorderly, and walketh not according to the tradition which you received from us. For yourselves know how you ought to imitate us, in that we were not disorderly whilst with you, neither did we take food unearned at any man's hand, but we worked night and day in toil and struggle, that we might not burden any of you; not that we have not the right so to do, but we wished to furnish in ourselves a pattern for you to imitate. For indeed when we were with you, these were our instructions—If any man will not work, neither let him eat. For we hear of some among you who are disorderly, doing no work but interfering with others; such as these we charge and exhort in the Lord Jesus Christ that they work peacefully and earn the food they eat. And as for you, brethren, do not falter in well-doing. But if any one obeyeth not what we say by this letter, take note of him, and hold no intercourse with him, in order that he may be ashamed. And do not regard him as an enemy, but admonish him as a brother.

6. Many ancient authorities read 'which *they* received', referring to 'every brother'. For 'the disorderly', *τοὺς ἀτάκτους*, see note on I Thess. iv. 11. The writers speak with authority, as Christ's representatives. The penalty of ecclesiastical excommunication, based upon the Old Law (*e.g.*, Exod. xii. 15, 19), and inculcated by our Lord (Matt. xviii. 17), is more than once ordered by St. Paul; see especially I Cor. v. 1—5.

10. The phrase was perhaps a proverbial Jewish saying: *cf.* Milligan, *ad loc.* The anti-social crime of idleness is here condemned authoritatively. Those who live solely for pleasure without taking any personal share in the burdens of the community, weakened by their own conduct their claims to its benefits of security and protection.

15. The social and religious ostracism of the contumacious Christian should yet be tempered by zeal for his salvation.



- 16 May the Lord of peace himself grant you his peace in all things [and] in every way. The Lord be with you all.
- 17 I, Paul, [send you] this greeting with my own hand.
- 18 That is the sign in every letter; thus I write. The grace of our Lord Jesus Christ be with you all.

17. St. Paul, according to a recognized custom, inserts a few words at the end in his own handwriting, which he would have them learn to recognize, as a precaution against forgery; *cf.* ii. 2, with note. Apparently it was his regular custom to make such an addition; but we cannot always tell at what point in each letter it begins.

## APPENDIX.

### ST. PAUL'S ESCHATOLOGY.

(Cf. Prat, *Théologie de S. Paul*, Vol. ii. Bk. vi. chap. ii. : *et passim*.)

*L'enseignement eschatologique de S. Paul*, says Père Prat, *suit une marche nettement décroissante*,<sup>1</sup> as time proceeds St. Paul has less and less to say touching the world's consummation. It is in no sense a characteristic part of his teaching, like his doctrine of Christ's mystical body. Nevertheless it looms large in these early epistles to the Thessalonians, and it has therefore seemed best to treat of it separately.

In the first epistle, as has been already explained, St. Paul desires to calm the anxiety of those who feared that the Lord's coming might not bring its full blessing to those who had died before it. Mixed with this anxiety was perhaps the fear that they themselves might be among the number of those who would thus be the less fortunate. St. Paul answers that the righteous dead will rise *before* the glorious transformation of the living, and that dead and living will then be caught up together into the air to meet Christ (I Thess. iv. 16—17).

St. Paul never varied in his teaching that at the end of the world the good who should be still living would not taste death, but would undergo forthwith a glorious transformation. He repeats it very explicitly in I Cor. xv. 51, where the right reading undoubtedly is, "We shall not all die (literally, 'sleep,' as often in St. Paul), but we shall all be changed." With this reading we understand the true meaning of the words that follow, "The dead shall be raised incorruptible, and *we* (*i.e.*, the living) shall be changed"; St. Paul once more ranks himself with the living. Moreover, this is the true explanation of II Cor. v. 1—9. St. Paul desires not to be 'stripped' of his body, not to pass through death, but to be 'clothed upon', to have his body arrayed forthwith in glory, 'that what is mortal may be swallowed up by life' (II Cor. v. 4).

The doubt that there has been on this subject clearly arose from the reading of the Old Latin version in I Cor. xv. 51, retained by St. Jerome in his Vulgate, "We shall all rise again.

<sup>1</sup> *Théologie de S. Paul*, ii. p. 556. He enumerates the chief eschatological texts as follows, (p. 485) in chronological order: I Thess. iv. 13—v. 5; II Thess. i. 4—12; ii. 2—12; I Cor. xv. : I Cor. v. 1—10; Rom. viii. 17—23; xi. 25—29; Phil. iii. 21; II Tim. iv. 1—8.

but we shall not all be changed." This verse will be dealt with fully in the edition of the epistle which contains it; for the present it must suffice to refer the reader to Fr. Prat's treatment of the subject (Vol. i., pp. 109—112, 193—194) and to the commentary of Fr. Cornely on the verse. They agree with our view both as to the reading and as to St. Paul's doctrine. To-day this view is, in fact, generally accepted by Catholics as by others; and we may remember that it has always been in the creeds that Christ is to "judge the living and the dead" (from II Tim. iv. 1: I Pet. iv. 5: cf. Acts x. 42).

It will be observed that in his first epistle to the Thessalonians St. Paul implicitly ranges himself and them among those who will be alive at the Last Day. It is commonly admitted that at this time he expected that it would come soon. Would the Apostle speak in this way, asks Père Prat, if he clearly realized that thousands of years separated him from the end?<sup>1</sup> Nevertheless, this was clearly no fixed conviction in St. Paul's mind, much less a point of revelation. The event showed this. After his first letter, and partly, perhaps, because of it, the Thessalonians were moved to anticipations even keener than before of the final consummation; and these anticipations were having an undesirable effect upon their conduct. Therefore, the Apostle writes again, the burden of his letter being, as we have pointed out in the Introduction, that the end is not yet, and that their conduct should in no way be influenced by instant expectation of it. Such a lesson has more than once been needed in the history of the Church; real or imagined crises have seemed to deluded men to herald the Lord's coming in judgment, and the unhealthy excitement which has resulted has not made for holiness.

This much of St. Paul's doctrine we can make out; but we have not the material for a complete understanding of it. He appeals to all that he had told the Thessalonians by word of mouth (II

<sup>1</sup> Vol. i. p. 109. The immediate reference is to I Thess. iv. 17. In the *Catholic Encyclopaedia*, vol. xiv. p. 632 (art. Thessalonians) it is suggested that the participle in this verse may have a conditional force, and reference is made to Moulton's *Grammar of New Testament Greek*, vol. i. p. 230. Now, if the subject of the participle were indefinite and in the third person, it might indeed be taken conditionally: 'they who live will be caught up' might be taken to mean "if any live, they will be caught up." But this rendering is impossible where the subject is definite: *ἡμεῖς* or *σάρτες* can only mean 'we, the living.' Dr. Moulton's remarks and instances do not cover, and doubtless are not meant to cover, this case. A solution must be sought on other lines, but still by examining what St. Paul really means, both in this and the other relevant passages.

Thess. ii. 5), referring therefore to much that is lost to us. But we gather from I Thess. v. 1—3, that his teaching as to 'the times and the seasons' had been that 'the day of the Lord cometh as a thief in the night', especially in the case of those not supernaturally led to look out for the signs of it. There were to be signs, then, signs from the absence of which it could at least be known that the end was not yet; but when the grand finale would begin no man could tell. And that is the state of our knowledge, or of our ignorance, to-day. It has already been remarked that St. Paul, as time went on, spoke less of these things. But more than this, his own opinion necessarily underwent some change. At the last, his own hope not to be 'stripped' but to be 'clothed upon' (II Cor. v. 4) wanes, and he writes to Timothy, 'The time of my dissolution is at hand' (II Tim. iv. 6).

To make an adequate inquiry into the reasons which led the early Christians to expect the Lord's speedy return would take us too far afield; a few brief suggestions must here suffice. In the first place we must remember that in the prophets, if we may again quote Fr. Prat,<sup>1</sup> "the fulfilment of the Messianic prophecies and the final destinies of the nations were gathered together without regard for perspective into a single picture, wherein all these events seemed to be mixed up together." This divine foreshortening of the march of time, fraught with so true and yet so difficult a lesson, had its influence upon the thought of the Jews at the time of Christ; but the essentially Christian doctrine of Christ's *double* coming did much to bring the necessary perspective and clear up the scheme of eschatology. Our Lord Himself, however, who left it to the Holy Ghost to complete His work and teach the Apostles all truth (John xvi. 13), does not appear to have completely enlightened them. To have removed all current misconceptions as to His return would have meant to point too clearly to the destruction of Jerusalem, and thus to have placed a great obstacle in His own path. The whole truth was only gradually to dawn upon them. True, He had said many things which really implied that the end was not to come forthwith. He had in fact distinguished the destruction of Jerusalem from the destruction of the world, however much some may have failed to realize it (Matt. xxiv.: Mark xiii.: Luke xxi.). His many exhortations to watch, His insistence that the hour was not known, His parables of the Kingdom—all these would have had no point, had the end been coming so certainly and so swiftly. Many were to come from East and West and North and South, and to feast with Abraham

<sup>1</sup> Vol. ii. p. 488.

and Isaac and Jacob in God's kingdom; but the children of the kingdom were to be cast forth into the outer darkness (Matt. viii. 11; Luke xiii. 28—29). All this would evidently require much time. Again, Mary had said that all generations were to call her blessed (Luke i. 48); not surely one or two merely, if we are to do justice to the words. It is but a very one-sided view of the evidence which neglects a supposition that is so closely woven into the Gospel texture. The critic can of course strike out passages that do not suit his preconceived opinions; but to do that is to forfeit any pretence to serious scholarship. All the data must be taken into account.

There remain such passages as these: "There are some of those standing here who shall not taste death until they see the Son of Man coming in His kingdom" (Matt. xvi. 28), "until they see the kingdom of God present in power" (Mark ix. 1), "until they see the kingdom of God" (Luke ix. 27): "You shall not finish all the cities of Israel till the Son of Man come" (Matt. x. 23). Such words, couched to some extent in a current but as yet undefined terminology,<sup>1</sup> would incline the first Christians to the expectation of an early end. For ourselves we feel little doubt that their true fulfilment is to be found in the fall of Jerusalem. We cannot always realize great crises in their other-world perspective. 'Hadst thou but known,' cried the Saviour over Jerusalem; had the chosen people of God but understood, the Old Testament would have developed gently and sweetly into the New, like the bud that flowers before the sun. But, as it was, the veil of the Temple was rent in twain, the book of the ancient Covenant was definitely closed, the ascended Lord returned in the shape of a swift and fearful judgment upon the nation that had rejected Him. It was then only, in a certain sense, that the former dispensation was finally cleared away to make room for the new. It was a judgment such as can only be compared to that other judgment which shall close the second and last act in the drama of the world. It was as though another Flood had passed over the earth, as though God had repented of all that He had done, and determined to begin once more:

For the end of the world was long ago,  
And all we dwell to-day  
As children of some second birth,  
Like a strange people left on earth  
After a judgment day.<sup>2</sup>

<sup>1</sup> Cf. Prat, vol. ii. pp. 489—490; and for the various expressions, cf. Dalman, *Words of Jesus*.

<sup>2</sup> G. K. Chesterton, in *The Ballad of the White Horse*, on the fall of Rome.

We have offered these remarks as some explanation of St. Paul's earlier expectations of the end; it now remains to complete the short account of what he tells us of Christ's final coming in judgment. We have already spoken of his doctrine that the just who are then living shall not die. That the just who have already departed this life shall rise again is so obviously a part of his teaching that we need not dwell on it. Some among the Corinthian Christians had denied it, with the result that St. Paul devotes the fifteenth chapter of his first Corinthian epistle to the subject, showing that a denial would imply the rejection of Christ's own resurrection, and insisting upon the glorified character of our risen bodies. Difficulties upon this subject are not, therefore, new, and the answer to them remains essentially the same. St. Paul does not speak of the resurrection of the wicked as such<sup>1</sup>: though one could conclude to it from the analogous resurrection of the just, and, moreover, from the universal character which he appears to attribute to the resurrection, even in passages where it is the resurrection of the just that he has chiefly in mind.

After a time, then, the mysterious power (*ὁ κατέχων, τὸ κατέχων*) which holds back Antichrist shall be removed, a power which Fr. Prat reasonably conjectures to be the archangel Michael and his angel host (II Thess. ii. 6—7). St. Paul's account of the end and of the signs preceding it appears to be based in the main upon Christ's own eschatological discourse, doubtless as recorded by oral tradition.<sup>2</sup> His striking prophecy of the final return of the Jews is an independent contribution which belongs to another epistle (Rom. xi. 25—32). The general apostasy from the Christian faith (II Thess. ii. 3), the trumpet (I Thess. iv. 16), the attending angels (II Thess. i. 7), the clouds (I Thess. iv. 17) all these have their counterpart in the Gospel description. The very definite presentment of a personal Antichrist, on the other hand, may have been peculiar to himself (II Thess. ii. 3—12), and the language with which he introduces his doctrine of the non-death of the living in I Cor. xv. 51 certainly implies that it is something new to his hearers.<sup>3</sup> Antichrist shall be slain (II Thess. ii. 8), judgment shall be delivered, and the wicked be awarded everlasting ruin (II Thess. i. 9), but the righteous shall be always with the Lord (I Thess. iv. 17).

<sup>1</sup> *i.e.* in his epistles, but *cf.* Acts xxiv. 15.

<sup>2</sup> Prat, ii. pp. 510—512.

<sup>3</sup> It is tempting to suggest that his experiences at Thessalonica, illustrated in these epistles, had determined St. Paul to say little or nothing on the point to the Corinthians; this, at least, is a conjecture quite in harmony with the statement at the head of this Appendix.

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# THE NEW TESTAMENT

VOLUME III.

## ST. PAUL'S EPISTLES TO THE CHURCHES

PART II.

### THE FIRST EPISTLE TO THE CORINTHIANS

BY

THE REV. CUTHBERT LATTEY, S.J.

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## INTRODUCTION

### I. CORINTH.

THE Corinth of St. Paul was a new city upon an old site, a colony of Roman veterans and others hailing from Italy, founded by Julius Cæsar exactly a century after the destruction of the older town, and named the *Colonia Iulia Corinthus*. Once more commercial prosperity returned to the city, and also the old profligacy, to some extent a relic of Phœnician influences; and its importance was enormously increased when Augustus made it the capital of the Roman province of Achaia, a territory corresponding roughly to ancient Greece.

The Corinthian territory was rocky and unfertile, but in other respects the natural advantages of the site were very great, and to them in large measure was due the part played by the city in ancient history. It commanded the isthmus upon which it was built, and over which passed all the land traffic between the Peloponnesus and the mainland, and much of the sea traffic between the eastern and western Mediterranean. The command of the land route north and south lost much of its significance when Greece fell under the sway of Rome; but there was a great increase of traffic between the Corinthian and Saronic gulf. "Twain-sea'd Corinth" (Hor. Od. I. 7) was now on the great sea route to Ephesus and the east, just as Thessalonica was on the land route.

New Corinth, as we have said, was a Roman colony from its foundation, and we meet with a considerable number of Latin names in connection with it, even in the New Testament (I Cor. xvi. 17: Rom. xvi. 21—23: Acts xviii. 7). We must not conclude from these,

however, to Roman or Italian descent, for they may well indicate freedmen, the class from which Julius Cæsar mainly drew his Corinthian colonists.<sup>1</sup> Doubtless there was an Italian nucleus, but it must have been very small, and by St. Paul's time it was probably largely hellenized. The greater part of the population was in any case Greek, and Greek was the ordinary language of the city. There were also many Asiatics, including a large and flourishing colony of Jews, with a synagogue (Acts xviii. 4); and to these must be added slaves, travellers from all parts, and officials from Rome.

Roman Corinth, thus cosmopolitan in character, did not belie its ancient reputation for immorality. St. Paul, it is clear, thought evil of it; he tells the Corinthian Christians, for example, that to cut themselves off from *pagans* who were guilty of various grave vices, they would have to leave the world altogether (I Cor. v. 10), and it was from Corinth that he indicted his terrible indictment of heathenism, in Rom. i. 18—32. Nevertheless it was the intellectual pretensions of the city that chiefly gave him trouble. It had not, so to speak, the university standing of Athens, but the political and commercial supremacy in which it gloried, and perhaps also its very propinquity to Athens, inevitably attracted thither teachers and lecturers of various kinds, who found among travellers and residents listeners of various degrees of intelligence and earnestness. Thus in the second century of our era Aelius Aristides, in a discourse delivered on the spot, commended the culture and literary instincts there manifested. The epistle which we are considering is itself a sufficient proof that this was not a thing of yesterday; nevertheless the academic spirit was sufficiently tempered by more practical interests to leave hope for a Paul. Sensual vice could be cured: it was "smart Athens" that was too clever for the faith: in Corinth God "had much people" (Acts. xviii. 10).

<sup>1</sup> Ramsay, *Expositor* vi. 1. p. 101; Strabo viii. p. 263 (ed. Casaubon).

2. THE FOUNDING OF THE CHURCH. (*cf.* Acts xviii.)

It was in fact immediately after his comparative failure at Athens, the boasted centre of pagan culture, that the Apostle of the Gentiles first set foot in Corinth—as one not merely unknown, but beaten and discouraged. Indeed, although St. Paul went to the synagogue every sabbath, as was his wont, and preached the Christ to the Jews and proselytes, he does not appear to have intended at first to make more than a short stay, as afterwards at Ephesus (Acts xviii. 19—21). His heart was still in Thessalonica: it was to Macedonia that he had been called (Acts xvi. 9—10), and he speaks to the Thessalonians of several attempts to revisit them (I Thess. ii. 17—18). The arrival of Silas and Timothy led to a more vigorous endeavour to convert the Jews (Acts xviii. 5), but it needed a special vision to make him lay aside other projects and devote himself heart and soul to evangelizing all Corinth (Acts xviii. 9—10).

The story of the founding of the Church at Thessalonica helps us to understand the similar foundation at Corinth. It has also been told how St. Paul left Thessalonica and came to Corinth, early in 50 A.D. (*Thessalonians*, pp. xv, xviii). To understand the frame of mind in which he arrived, however, one should read carefully the account of his experiences at Athens (Acts xvii. 16—34), how he had tried to accommodate his messages as far as might be to his audience, and had tried to win support by a sympathetic treatment of their philosophy and religion. It ended in disappointment; and when St. Paul came to Corinth, it was with a resolve not to attempt anything of the sort again. He was unwell, nervous, lonely: from himself he had no hope, and he would not seek even the legitimate advantage of his own accomplishments: all was to come from God, and his own part would be to tell the plain story of Messiah come and Messiah crucified, and to confirm it by the manifest signs which God was pleased to work by him (I Cor.

ii. 1—5, etc.). Such was his consistent attitude during his stay, both before and after he had left the synagogue.

It was an encouragement to him to meet the Jew Aquila and his wife Prisca (or Priscilla, apparently the diminutive form, sometimes used for the other), the latter possibly a Roman lady of good birth. Very likely they were already Christians; in any case they had left Rome owing to Claudius' decree expelling the Jews. Though not without means, inasmuch as their residence was a 'house-church' both at Rome and Ephesus, as presumably at Corinth (Rom. xvi. 5: I Cor. xvi. 19), they none the less worked at a handicraft, after the manner of the Jews. Like St. Paul himself, they were tent-makers, and the Apostle, eager to earn his own living, was well pleased to dwell and work with them, for he thought it might do his converts harm to demand his sustenance from them—he had no mind to be likened once more to the sophists and pagan lecturers (*cf.* I Cor. ix: II Cor. xi etc.).

The arrival of Silas and Timothy from Macedonia infused new spirit into St. Paul's missionary activity, and supplied him with able helpers. Timothy came from Thessalonica with good news, and the two epistles to that church reflect the Apostle's gratitude and hope: it has also been suggested in the edition of those epistles (p. 21, note), that the Thessalonians' troubles on the question of the consummation of the world determined the Apostle not to dwell on the point at Corinth. Silas perhaps came from Philippi, that best beloved of all his churches, which alone had already learnt to succour his needs (Phil. iv. 15—16). St. Paul's extant letter to the Philippians belongs to a later time, but can scarcely have been the only one he wrote to them.

The abandonment of the synagogue for another centre of teaching, which marked the passage from a predominantly Jewish to a predominantly Gentile mission, has already been illustrated in the Introduction to the Epistles to the Thessalonians (pp. xv—xvi); at



Corinth, too, it seems to have taken place at an early stage, and it is significant that the new place of assembly was the house of a proselyte. The harvest was great. Crispus, the head of the synagogue, had already been converted, and St. Paul had done him the honour of himself baptizing him (I Cor. i. 14); and the Gentiles now began to join the Church in large numbers. It was in a vision, as we have said, that the Apostle learnt that he was to devote himself entirely to the work before him.

One further incident of this stay at Corinth is related in the Acts. The Jews dragged St. Paul before the tribunal of the proconsul Gallio, accusing him of "persuading men to worship God contrary to the Law." Gallio, however, while professing himself ready to try any charge of real crime, would not pass judgment concerning "words and names and your own Law," and drove them from his tribunal. Meanwhile "they all laid hold on Sosthenes, the ruler of the synagogue, and beat him before the judgment-seat. And Gallio cared for none of these things." It seems most natural to suppose from the Acts that Sosthenes had succeeded Crispus as ruler of the synagogue, and led the attack on St. Paul; and that he was beaten by a pagan crowd in derision of his failure. He appears, however, to have been converted later, for it cannot but have been a very prominent personage in the church that the Apostle associates with himself in this epistle (I Cor. i. 1).

This episode is important, not only in point of chronology (*cf.* *Thessalonians*, p. xviii), as probably taking place very little after the midsummer of 51 A.D., but also because it shows that the Roman authorities felt no need at this time of interfering with the free spread of Christianity. Nevertheless Gallio's "Look to it yourselves" (Acts xviii. 15) was no idle jeer, any more than Pilate's similar words (John xviii. 31); "the Jews still possessed the right to try among themselves in their own way any offence against purely Jewish religious observance" (Ramsay, *apud* *Hastings' Dict. Bib.*, s.v.

Corinth); and it appears possible that about the time of these disturbances St. Paul was scourged by them (II Cor. xi. 24). In any case, this incident may have determined him to bring his stay in Corinth to a close, though it was still "many days," perhaps a few weeks, before he sailed away with Aquila and Priscilla, bound for Ephesus, and thence for Jerusalem and Antioch. We have a curious instance of his adherence to Jewish customs (Acts xxviii. 17) in his shaving his head at Cenchreae, the eastern port of Corinth, "because he had a vow" (Acts xviii. 18).

What was the Corinthian church that St. Paul left behind him? That it was predominantly Gentile, like the rest of the Pauline churches, is clear from I Cor. xii. 2, and indeed, as Dr. J. Weiss in his edition rightly says (Göttingen, 1910: p. xvi.), is everywhere presupposed. Still, Jewish converts like Crispus and Sosthenes, with such occasional visitors as Aquila and Apollos, were not so exceptional (*cf.* I Cor. vii. 18). Again, although there were "not many wise according to the flesh, not many powerful, not many noble" (I Cor. i. 26); yet the phrase implies that a few were, Stephanas, for instance, Gaius, Crispus and others; and while some of this class were apt to make their presence at the Eucharistic meal disagreeably conspicuous (I Cor. xi. 21), others must have helped to swell the contributions for the 'saints' in Jerusalem (II Cor. ix). In a word, apart from the presence of a possibly disproportionate number of Jewish converts, we shall probably not be far wrong in assuming that the different classes of the population were represented inside the Pauline churches in much the same proportion as outside; doubtless there was a considerable body of slaves (I Cor. vii. 21) and of others from the lowest classes. Of the actual numbers of the Christians it is difficult even to hazard a guess; but it does not appear necessary to suppose with Dr. J. Weiss (*l.c.*) that they could all be gathered into one place. St. Paul's instructions in the house of the

proselyte Titius Justus (Acts xviii. 7—11) would not hinder the ordinary division into house-churches for the purpose of celebrating the Eucharist (Acts ii. 46: I Cor. xvi. 15, 19: Rom. xvi. 23, etc.). As to the organization of the church, the same remarks might be made here as in the case of Thessalonica (*Thessalonians*, p. xvii); but the subject is dealt with more thoroughly in the first appendix.

### 3. THE FIRST EPISTLE: OCCASION AND DATE.

St. Paul's departure from Corinth appears to have been precipitated by the incident before Gallio's tribunal. He had probably already determined to return to Antioch, as after his first journey, but, as we suppose, it was already a little past the midsummer of 51 A.D. (p. xiii: *Thessalonians*, p. xviii), so that he would be obliged to try to forestall the winter, and could not then linger at Ephesus (*cf.* Acts xviii. 20). Even as it was, there was no need for him to stay long at Antioch, for in the spring of 52 A.D. he again visited the Galatian churches, and so returned to Ephesus before the end of the year. Like Corinth, it was to be his headquarters for some time (52—55 A.D.), until another disturbance should drive him out (Acts xviii. 18—xx. 3).

Between his two stays at Ephesus, Apollos had come thither, an Alexandrian Jew, an able man and learned in the Scriptures, a believer in Christ, but still lacking complete knowledge of the religion which He had founded. What precisely his knowledge was, and how he had acquired it, is an interesting question which we cannot here discuss; suffice it to say that he did not yet know of Christian baptism, as distinguished from that of St. John the Baptist, and that Aquila and Priscilla, finding him preaching Christ fervently but in this inadequate way, imparted all the instruction to him that was yet needed. Some time afterwards he left for

Corinth, and there, too, worked zealously for the faith, demonstrating publicly to the Jews that Jesus was indeed the Christ (Acts xviii. 24—28). At the time of the writing of the present epistle to the Corinthians he had returned to Ephesus (I Cor. xvi. 12), and was doubtless helping St. Paul; but the presence of such a brilliant man in their midst had evidently been the occasion of a display of some of that party feeling to which the Corinthians, accustomed as they were to the jealousies and rivalries of the pagan teachers and lecturers, and to the partisan spirit of their disciples and admirers, would be only too prone. St. Paul, it is clear, never harboured any distrust of Apollos himself (*cf.* I Cor. iv. 6: xvi. 12, with notes), but he blamed local teachers for making use of their two names in the interests of their own factious ambition.

It was doubtless soon after his return to Ephesus that St. Paul wrote a letter to the Corinthian church which has disappeared, but which is clearly referred to in I Cor. v. 9—11, the passage that tells us practically all that we know of it. Some attempts have been made to reconstruct this lost letter, but it does not appear worth while to discuss them here. Connected with this, however, is the question as to the date of a second visit paid to Corinth before that of Acts xx. 2, "a visit which was very brief, painful, and unsatisfactory, and which (perhaps because of its distressing character) is not recorded in Acts" (Robertson and Plummer, *Int. Crit. Com.*, p. xxi.). The chief evidence for this view is to be found in II Corinthians (II Cor. ii. 1: xii. 14, 21: xiii. 1—2), and it will be discussed in the edition of that epistle. It may be enough to remark here that most probably this visit was paid long before the writing of I Corinthians, and was dealt with in the previous epistle, so that it did not call for mention in the one before us.

St. Paul's reasons for writing this latter are evident from what he says in the course of it. The sectional headings afford an indication of its argument, which is

divided into the Apostle's spontaneous teaching (the first six chapters and to some extent the last two) and his answers to questions sent him in a letter from the Corinthian church no longer extant. Under both heads his doctrine is of much importance—the spirit of faction, the philosophy of the Cross, the Mystical Body of Christ, the doctrine of the Resurrection, and (in solution of his hearers' doubts) various points about marriage and the position of woman, about scandal, about public worship and the use of supernatural 'charismata'; everywhere he lays down principles which are constant, though their application may vary.

That the epistle was indeed written from Ephesus, as here supposed, is generally agreed upon, and is sufficiently clear from I Cor. xvi. 5—9. These verses also show that it was written towards the end of St. Paul's stay, for he is proposing to leave the city at Pentecost (I Cor. xvi. 8). We may therefore suppose that he wrote this first epistle early in 55 A.D., or possibly towards the end of 54 A.D. The second epistle was written after he had left for Macedonia (II Cor. ii. 12—13), and the following Pentecost (56 A.D.) he designed to spend at Jerusalem (Acts xx. 16). The question of chronology is treated more fully in the edition of the Acts of the Apostles; and the Introduction to the second epistle supplements what is said here.



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# THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS.

## A

### Introduction. (Chap. I. 1—9.)

	Paul, an apostle of Christ Jesus by the	I.
Greeting	will and call of God, and the brother	1
	Sosthenes, to the Church of God at	2
	Corinth, to them who are saints through [divine] call,	
	as having been hallowed in Christ Jesus; and also to	
	all who in every place call upon the name of our Lord	
	Jesus Christ, their [Lord even] as ours:—grace to you	
	and peace from God our Father and the Lord Jesus	3
	Christ.	
	I give God thanks at all times for you,	4
Grounds of Gratitude and Confidence	because of the grace of God bestowed	
	on you in Christ Jesus, by reason that in	5
	him you have been enriched in everything, in all	
	utterance and all knowledge. Yea, the witness	6

I. 1. Apparently the Sosthenes of Acts xviii. 17: *cf.* Introd, p. 7. "Sosthenes shares in this epistle not as joint-composer, but as witness and approver." Findlay (*Expositor's N.T.*).

2. 'Saints' a word used in St. Paul and elsewhere to signify Christians, hallowed by grace and the sacraments, etc. "To call upon the name of the Lord" is a regular Old Testament phrase for the worship of God, and doubtless implies here Christ's godhead: *cf.* I Thess. i. 1, note.

6. Here, as elsewhere (*e.g.*, II Cor. i. 21—2) St. Paul borrows a metaphor from legal terminology: *cf.* Deissmann, *Bible Studies*, pp. 104—9.



in Paul's name that you were baptized? Thank God, 14  
 I baptized none of you save Crispus and Gaius;  
 lest anyone should say that you were baptized in my 15  
 name. Yea, and I baptized the household of Ste- 16  
 phanas: I know not that I baptized any beside. For 17  
 Christ hath not sent me to baptize, but to preach the  
 gospel, not indeed with the utterance of 'wisdom,'  
 lest the cross of Christ become void [of meaning].

II. Wherein lies true wisdom. (cc. I. 18—III. 4.)

The Remedy: For the word of the cross is folly to 18  
 the Doctrine: those that are perishing, but to us who  
 of the Cross are being saved it is the power of God.

For it is written, 19

I will destroy the wisdom of the wise,  
 And the prudence of the prudent I will set at nought.

Where is the man of 'wisdom'? Where is the scribe? 20  
 Where is the disputant of this world? Hath not God  
 turned to folly the 'wisdom' of the world? For 21  
 whereas it was according to the wisdom of God that  
 the world by means of its 'wisdom' should fail to  
 know God, it is by means of the preaching of 'folly'  
 that God hath thought well to save them that believe.  
 For the Jews demand signs and the Greeks seek after 22  
 'wisdom'; but we—we preach Christ crucified, to 23

14. Crispus, *cf.* Acts xviii. 8: Gaius, soon to be St. Paul's host at Corinth, *cf.* Rom. xvi. 23: Stephanas, again xvi. 15—18. St. Paul, like Christ Himself (John iv. 2) and St. Peter (Acts x. 48) left the actual baptizing to others.

19. Isai. xxix. 14. The following verse has reminiscences of Isai. xix. 11—12: xxxiii. 18.

20. Throughout this section of the epistle it is primarily the 'wisdom' of current Greek philosophy against which St. Paul writes to warn the Corinthians. Yet he alludes at times (especially here and in i. 22—25) to the Jews and their rabbis.



nought among you save Jesus Christ, and him crucified. And in weakness and fear and much trembling came I unto you, and my discourse and my preaching were not set forth in captivating words of 'wisdom,' but with plain evidence of the Spirit and of power, that your faith might not rest on the wisdom of men, but on the power of God.

Yet among the [spiritually] mature we do speak of a wisdom, a wisdom, indeed, not of this world, nor of the rulers of this world, who are tottering to their fall. Rather, we speak of the wisdom of God [embodied] in a mystery, that hidden wisdom which God devised before the ages unto our glory; [a wisdom] which none of the rulers of this world hath come to know—for had they known it, they would not have crucified the Lord of glory. On the contrary, [it is] as the Scripture saith:—

The true  
Wisdom

What eye hath not seen, what ear hath not heard—what hath not entered into heart of man—all these things God hath prepared for them that love him.

[Of this wisdom, I say, we speak], because to us God hath revealed it through the Spirit, for the Spirit exploreth all things, even the deep things of God. For who among

Taught by  
the Spirit

3. The 'weakness' probably refers primarily to sickness (*cf.* Gal. iv. 13); further, St. Paul was doubtless disappointed at the comparative failure of his "captivating words of wisdom" at Athens, and nervous and lonely while awaiting Silas and Timothy (Acts xvii. 32—xviii. 5).

4. 'power', *i.e.*, of miracles: *cf.* I Thess. i. 5.

6. Apparently only the human rulers of this world are meant, the Jewish and Roman authorities being taken as specimens (ii. 8); but some see a reference here to the evil spirits of Eph. vi. 12.

9. *Cf.* Isai. lxiv. 4, which is reproduced, not word for word, but in its general drift. The words between dashes are added by St. Paul himself. He applies these words, not merely to heaven, but to the whole dispensation of grace.



and strife among you, are you not carnal, demeaning yourselves as [mere] men? For when one saith, "I am for Paul," and another, "I am for Apollos," are you not [simply] men? 4

### III. The character of the Christian Ministry.

(cc. III. 5—IV. 5.)

The Christian Minister is God's Instrument      What then is Apollos? What is Paul? 5  
 [God's] ministers through whom you be-  
 lieved, even as to each the Lord gave  
 [power]. I planted, Apollos watered, but God [the while] 6  
 was making to grow. So then neither he that planteth 7  
 is anything nor he that watereth, but God who maketh  
 to grow. And he that planteth and he that watereth 8  
 are but one, yet shall each receive his own reward ac-  
 cording to his own toil. For we are God's fellow- 9  
 workers, and you are God's tillage, God's building.

Yet each must look to himself      According to the grace of God bestowed 10  
 on me, like a skilful master-builder I  
 laid the foundation, and [now] another is  
 building thereupon. Let each look to it how he  
 buildeth. Foundation can no man lay other than 11  
 that which is [already] laid, which is Jesus Christ.  
 But if a man buildeth upon the foundation, [whether 12  
 it be] gold, silver, precious stones, wood, grass [or]  
 straw—the work of each man shall become manifest. 13

8. The whole result is due entirely to God, and so "he that planteth and he that watereth" are from this point of view but "one thing", *i.e.*, mere applications of the same divine power. None the less as free agents their merit and reward vary according to the zeal with which they have co-operated with God's grace.

10. 'another': It is clear that no one in particular is meant, but the many teachers whom he proceeds to warn.

13. In all this passage there seems to be an allusion to Mal. iii. 1—3: iv. 1.

For the Day shall declare it, because [that day] is to be disclosed in fire, and the worth of each man's work shall that fire assay. If any man's work abide, which he hath built thereupon, he shall receive reward: if any man's work be burnt up, he shall lose his reward, but himself shall be saved, yet as [one that hath passed] through fire.

Know you not that you are the temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which [temple] yourselves are.

Let no man deceive himself. If any man thinketh himself wise among you in this age, let him become a fool, that he may become [really] wise. For the 'wisdom' of this world is folly before God. For it is written,

**Not trusting  
human wisdom**

He catcheth the wise in their own craftiness;  
and again,

15. The 'work' of each teacher is the doctrine which he builds upon the only foundation, Jesus Christ (iii. 11). The fire which is to test the work is that in which the Day of the Lord is to be revealed (iii. 13).

"The argument of Catholic theology on this passage proceeds as follows. If those venially offending Corinthian teachers required to pass through fire before they could reach their salvation and final reward; then, in default of the fire of the last day, of which immediately the Apostle speaks, coming upon them in their lifetime—and also in default of their furnishing any other satisfaction in their lifetime—some equivalent of purging fire must overtake after death all such debtors to God's justice. . . . Like other Scriptural arguments, it must be taken in support of, and not wholly independent of, the tradition of the Catholic Church and her living, speaking authority." (Rickaby.)

17. This passage implies that to injure souls by false teaching is a deadly sin.

19. Job v. 13: lit. 'He who catcheth,' the quotation not making a complete sentence.

20. Ps. xciv. (xciii.) 11.



The Lord knoweth the reasonings of the wise, how fruitless they are.

Wherefore let no one make boast about men. For  
all things are yours, whether Paul or Apollos or  
Cephas, whether the world or life or death, whether  
the present or the future—all are yours, and you are  
Christ's, and Christ is God's.

## IV.

As ministers of Christ, [then,] and  
stewards of the mysteries of God, so  
let men account us. Now here [below]  
what is looked for in stewards is that a man prove  
trustworthy. But to me it is a very small matter to  
be put on trial by you or by man's day, nay, I put not  
mine own self on trial. For I know nought against  
myself, yet am I not thereby acquitted, but he that  
trieth me is the Lord. Pass no judgment, there-  
fore, before the time, until the Lord come, who will  
both bring to light what is hidden in darkness and  
manifest the counsels of hearts; and then shall every  
man have [due] praise from God.

21. "About men", *i.e.*, about the respective talents of human teachers. They, like all else in the world, are set by God to serve the Corinthians; they are but instruments to carry out His divine purpose of making the Corinthians one with Christ, as Christ is one with God. (*Cf.* John xvii. 20—23.)

IV. 1. 'mysteries', because beyond human understanding, whether rites (sacraments) or doctrines; not so called from any purpose to keep them secret, as with the pagan mysteries.

3. "Man's day," in contrast to the Day of the Lord (iii. 13 : iv. 5).

4. 'Acquitted', lit. 'justified' (*δεδικαιώμαι*); but the technical meaning is not here the primary one. The silence of conscience is not in itself an infallible proof that one is in the grace of God; illusion is possible. Still, "we can attain to such a degree of certainty as, according to the ordinary course of things, morally speaking, should exclude all alarm". (Suarez, quoted by Fr. Rickaby on Rom. viii. 16.)

IV. The lesson applied. (Chap. IV. 6—21.)

6 Now [all] this, brethren, for your sakes, I  
 True and False  
 Ideals contrasted have applied to myself and Apollos, so  
 that in [considering what I have said of]  
 us you may learn not to transgress what is written, lest  
 you swell [with pride], any of you, on behalf of the  
 7 one [teacher] against the other. For who is it setteth  
 thee apart [from another]? Nay, what hast thou which  
 thou hast not received? And if thou hast received it,  
 why dost thou glory as if thou hadst not received it?  
 8 Already are you satiated, already are you become rich,  
 without us you have come to reign! And would that  
 you did reign, that we too might reign with you!

9 For methinks God hath made display of us, the  
 apostles, last of all, as men doomed to die—in that  
 we are become a spectacle to the world, both to angels  
 10 and to men. We are fools for Christ, but you are  
 wise in Christ: we are weak, but you are strong: you  
 11 have glory, but we dishonour. To this very hour we  
 hunger and thirst and are naked and are buffeted,  
 12 we are homeless and we toil, working with our own  
 hands. We are reviled and we bless, we are per-

6. In what Paul has said since iii. 5 the Corinthians might think that he had only Apollos and himself in view, whereas his real anxiety was about those teachers who made their two names a cloak for faction. He would have them take to heart such passages from Holy Writ as those quoted in i. 19, 31: iii. 19—20, and so not transgress by arrogance or the like "what is written". It is these same teachers whom he chiefly has in view in iv. 7.

9. The apostles are like men thrown to the beasts, to make the grand finale in the games. It is a very different ideal that the Corinthians and their teachers have set before themselves! St. Paul draws out the contrast, ironically taking them at their own measure.

12. "working with our hands": St. Paul was now doing so at Ephesus (Acts xx. 34), as he had done at Corinth (Acts xviii. 3).

secuted and we endure, we are defamed and we answer softly; we have become as the refuse of the world, the offscouring of all men, even to this hour! 13

Not to shame you do I write thus, but, as my beloved children, to admonish you. For though you have ten thousand tutors in Christ, yet [you have] not many fathers; for in Christ Jesus I begot you through the gospel. I beseech you, therefore, take pattern from me. For this very cause I have sent you Timothy, who is my beloved and faithful child in the Lord, who will recall to your minds my ways in Christ Jesus, in accord with which, everywhere [and] in every church, I teach. 14  
15  
16  
17

Counting on my not coming to you, some are giving themselves airs: but come to you I shall [and] quickly [too], if the Lord will, and I shall ascertain, not the language of those inflated [spirits], but their power. For the kingdom of God is based, not on word, but on power. What will you? Shall I come to you with a rod, or in love and the spirit of meekness? 18  
19  
20  
21

13. 'refuse', 'offscouring.' Both these words were used of outcasts sacrificed (*e.g.*, at Athens) as scapegoats for the common weal. St. Paul is thus developing the metaphor in iv. 9.

15. The 'tutor' (*παιδαγωγός*, 'pedagogue') was the slave who looked after a child during his minority, not his actual teacher.

16. The words *sicut et ego Christi*, added in the present Vulgate to the end of the verse from xi. 1, are not represented in the best Greek texts, nor in St. Jerome's original Vulgate.

17—19. For the movements of St. Paul and Timothy *cf.* xvi. 5—11, with notes: from xvi. 10 we see that Timothy's proposed visit was not absolutely certain.

19. 'I shall ascertain,' *i.e.*, 'I shall test them,' not by what they say, but by what they are able to do.

## C

**Moral Disorders.** (cc. V—VI.)

## V.

I. **The incestuous man.** (Chap. V.)

1                    **The**  
                      **Crime**  
 1                    Impurity is actually to be heard of  
                      among you, and such impurity as [is  
                      found] not even among the gentiles: a  
 2 man hath his father's wife! And you—are you puffed  
                      up [with pride] and not, on the contrary, sorrow-  
                      stricken, to the end that the doer of this deed should  
 3 be banished from your midst? As for myself, absent  
                      in body but present in spirit, I have already, as if  
 4 really present, passed judgment in the name of the  
                      Lord Jesus upon him who hath thus wrought this deed  
                      —you and mine own spirit being met together, along  
 5 with the power of the Lord Jesus—[deciding] to de-  
                      liver up such a one to Satan for the destruction of the  
                      flesh, that his spirit may be saved in the day of the  
 6 Lord. An unseemly thing, this boasting of yours!  
                      Know you not that a little leaven leaveneth all the  
 7 dough? Cleanse out the old leaven, that you may be  
                      new dough, free from leaven, as [indeed] you are.  
                      For our “ passover hath been sacrificed,” even Christ.

V. 1. 'impurity', literally, 'fornication', as in x. 8; but the word is sometimes used in a wider sense in the New Testament, as here and in vii. 2.

5. Cf. I Tim. i. 20. Here, as there, the 'delivery to Satan' appears to have a remedial purpose (II Cor. ii. 6—7), in which case the 'destruction' is not to be understood of death. But the whole expression is so strong that many consider that physical suffering of some kind is implied, and not merely excommunication.

7. Exod. xii. 21. This epistle was written about the time of the passover. This, together with the mention of leaven, suggests to St. Paul a thought taken from the Jewish practice of removing all trace of it from their houses before the feast (Exod. xii. 15: xiii. 7). To keep 'our passover', of which the paschal lamb was but a figure, we must strive to be indeed 'new creatures' (cf. Gal. vi. 15), a 'new dough', even as in virtue of our baptism (so St. Paul appears to mean) we are essentially 'free from leaven', and belong to the new order of grace.

Wherefore let us hold festival, not with old leaven 8  
nor with leaven of malice and villainy, but with un-  
leavened bread of innocence and truth.

The Punishment of Excommunication I wrote to you in my letter to have no 9  
intercourse with the impure, not [mean- 10  
ing] of course the impure of this world,  
nor [yet] the cheats and robbers, nor idolaters, for  
otherwise you would have to leave the world alto- 11  
gether. What I did write to you was, not to hold in-  
tercourse with anyone styled 'brother,' if he be impure  
or a cheat or an idolater or a railer or a drunkard or  
a robber; no, not even to take food with such a man.  
For what have I to do with judging those without? 12  
Is it not those within whom you are to judge? But  
those without God judgeth. "Banish the wicked man 13  
from your midst."

II. Litigation before Pagans. (Chap. VI. 1—11.)

VI.

The Corinthians' Lawsuits Dare any of you, having a matter against 1  
another, bring your case before the un-  
just, instead of before the saints? Know 2  
you not that the saints shall judge the world? And if  
the world [itself] is to be judged by you, are you un-  
worthy to judge the veriest trifles? Know you not 3  
that we shall judge angels? How much more matters  
of everyday life! If then you have matters of every- 4  
day life to decide, do you set up as judges those who  
are of no account in [the eyes of] the Church? I speak 5  
to shame you. Is there then not one wise man among

9. An earlier letter to the Corinthians, now lost; but the fact that St. Paul had already so written makes his indignation the greater.

13. Adapted from Deut. xxii. 24, and elsewhere, where there is question of the removal of similar evils. The mention of 'judging' brings St. Paul to another head of complaint.

VI. 2. "The saints shall judge the world": adapted from Wisdom iii. 8.

4. 'of no account,' sc. the pagans. Better the stupidest decision on merely worldly matters, than lawsuits before the heathen!

6 you, competent to decide between his brethren? But  
 7 brother goeth to law with brother, and that before un-  
 believers? Why, [the very fact of] your having suits  
 with one another is already a positive loss to you.  
 Why not rather be wronged? Why not rather be  
 8 robbed? But you yourselves wrong and rob—your  
 9 own brethren! Is it that you know not that the unjust  
 shall not inherit the kingdom of God?

Be not deceived; neither fornicators nor  
 10 **No Compromise with Sin** idolaters nor adulterers nor effeminate  
 nor sodomites nor thieves nor cheats, no  
 drunkards, no railers, no robbers shall inherit the  
 11 kingdom of God. And such some of you were; but  
 you have washed yourselves clean, but you have been  
 hallowed, but you have been justified in the name of  
 the Lord Jesus Christ and in the Spirit of our God.

### III. The Question of Impurity. (Chap. VI. 12—20.)

12 "All things are lawful to me"—but not  
**Our Bodies are the Lord's** all things are profitable. "All things  
 are lawful to me"—but to nothing will  
 13 I become enslaved. "Food is for the belly, and the

7. Cf. Our Lord's own counsel, Matt. v. 39—40.

11. An important passage for St. Paul's doctrine of justification, which is discussed in the Introduction to the Epistle to the Romans. It would be an anti-climax if the justification here referred to implied a mere external imputation, after two verbs strongly expressing a true change in the individual. Cf. i. 30, with note.

12. 'All things are lawful to me'. This appears to have been a maxim put forward by the Corinthians, and accepted by St. Paul, as signifying alike freedom from Jewish law and custom as such, and freedom to eat food offered to idols (apart from scandal, as he explains in x. 23). Here he remarks that, while it is not always expedient to use this Christian freedom to the full, on the other hand regard for weaker brethren must not go to the length of making a real obligation of observances now made void. But St. Paul's chief anxiety in this place is to distinguish sharply these indifferent matters from that of purity, to which some misled Corinthians appear to have been applying this maxim.

13. "Food," etc. Probably another maxim put forward by the Corinthians, and likewise qualified by St. Paul: whatever is edible may, as far as that goes, be eaten.

belly for food"; still, God will end [the functions of] both the one and the other. But the body is not for impurity but for the Lord, and the Lord for the body, [both now and hereafter,] for God through his power hath raised the Lord, and us too shall he raise up. 14

Know you not that your bodies are members of Christ? Am I then to take the members of Christ and make them members of a harlot? God forbid! Or know you not that he that cleaveth to a harlot is one body [with her]? "The two," it is said, "shall become one flesh." But he that cleaveth to the Lord is one spirit [with him]. Flee from impurity. Every [other] sin that a man committeth is [a thing] outside the body; but the impure sinneth against his own body. Know you not that your body is the temple of the Holy Spirit who is within you, whom you have from God? And you are not your own, for you have been bought at a price. Glorify God, then, in your body. 15 16 17 18 19 20

We are  
his Members

## D

### Answers to Questions. (cc. VII—XI. 1.)

#### I. Marriage and Celibacy. (Chap. VII.)

VII.

Now concerning the matters whereof you wrote; it is good for a man not to touch woman. Yet, for fear of impurity, let each man have his own wife, and let each woman have her own husband. Let the husband render to his wife 1

15. St. Paul is alluding to his doctrine as to Christ's mystical body: *cf.* xii. 12 ff.

16. Gen. ii. 24.

17. One spirit in Christ, and therefore averse to all uncleanness. Chastity regulates the desires as well as external conduct.

VII. 2. "Throughout the passage there is a careful balancing of the terms relating to man and wife, bringing out the equality of the Christian law". (Findlay.) 2 3





wife that hath an unbelieving husband, who is content to live with her, let her not put away her husband. For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the brother. Else were your children 'unclean'; whereas now they are holy. (But if the unbeliever depart, let him depart; the brother or the sister is under no bondage in such cases, but God hath called you unto peace.) For how knowest thou, O wife, but what thou shalt save thy husband? Or how knowest thou, O husband, but what thou shalt save thy wife?

Only, as the Lord hath allotted to each, as God hath called each, so let him [continue to] walk: such is my ruling in all the churches. Was any man called in circumcision? Let him not undo it. Hath any been called in uncircumcision? Let him not be circumcised. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God [is all in all]. Let each abide in the condition wherein the call found him. Wast thou a slave when called?

Contentment  
with Vocation

14. "sanctified": the unbelieving partner receives, as it were, a kind of initiation into God's Church by his marriage with a Christian, and especially by a marriage resulting in Christian offspring.

15. This is what is called the "Pauline privilege"; where the non-Christian partner refuses cohabitation, or makes it morally impossible, the Christian may contract a second marriage, which of itself annuls the first. Needless to say, modern civil legislation recognizes no such privilege.

17. The "only" seems due to St. Paul harking back to vii. 15, just as vii. 16 harks back to vii. 14.

18. Cf. I Mac. i. 15.

21. From the earliest times it has been a moot point whether St. Paul advises the slave to accept or reject a chance of freedom. It must be allowed that the Greek is ambiguous, but on general grounds it is difficult to believe that St. Paul would have Christian slaves abandon all hope of freedom. In any case, the following verses merely enforce the precept, "Let it not trouble thee."

Let it not trouble thee; though, if thou canst become  
 22 free, rather choose [freedom]. For the slave that  
 hath been called in the Lord is a freedman of the  
 Lord, and likewise the free man that hath been called  
 23 is a slave of Christ. You have been bought at a  
 24 price; do not become slaves of men. In what con-  
 dition each was called, brethren, therein let him re-  
 main with God.

25 Now concerning virgins I have no com-  
     The State of      mandment of the Lord, but I speak my  
     Virginity           mind, as one by the mercy of the Lord  
 26 rendered trustworthy. I think therefore that this  
 [state] is good on account of the present distress—  
 27 that it is good for a man so to be. Art thou bound  
 to a wife? Seek not to be loosed. Art thou not  
 28 [so] bound? Seek not a wife. But if thou marry,  
 thou hast not sinned; and if a virgin marry, she hath  
 not sinned. Yet such [as marry] shall have affliction  
 in the flesh; but I spare you.

29 But this I say, brethren, the time is short: hence-  
 forth let those that have wives be as having them not,  
 30 and those that weep as weeping not, and those that  
 rejoice as rejoicing not, and those that buy as possess-  
 31 ing not, and those that use the world as not using it  
 to the full. For the world as we see it is passing away.

22. Cf. vi. 20. Christ has redeemed him from sin and set him free, though (as in Roman Law, which St. Paul has in mind) certain obligations arise from that very freeing.

26. The "present distress" doubtless points to the expected end of the world (vii. 29—31), but in any case includes much besides. (Cf. vii. 35, with note.)

28. "I spare you", *i.e.*, I do not urge continence as a command. Cf. Mat. xix. 11—12.

My desire is to have you free from care. He that 32  
 is unmarried hath a care for the things of the Lord,  
 how he may please the Lord; but he that is married 33  
 hath a care for the things of the world, how he may  
 please his wife, and he is drawn different ways. So 34  
 also the unmarried woman and the virgin hath a care  
 for the things of the Lord, that she may be holy both  
 in body and soul, whilst the married woman hath a  
 care for the things of the world, how she may please  
 her husband. Now this I say for your own profit, 35  
 not that I may cast a snare upon you, but for the  
 sake of seemly and devoted and undistracted service  
 of the Lord.

But if any man thinketh that he incur- 36  
 reth reproach as regards his virgin  
The Virgin  
 Daughter [daughter, by keeping her unmarried],  
 she being past her youth, and if [in the circumstances]  
 it ought so to be done, let him act as he wisheth: he  
 sinneth not: let them be married. But he that 37  
 standeth steadfast in his heart, being under no ne-  
 cessity but having power to accomplish his own  
 will, and hath determined in his heart to keep his  
 [daughter a] virgin—he shall do well. In a word, 38

32. "He that is unmarried". St. Paul does not mean that celibacy is necessarily holiness or married life necessarily worldliness, but he points out the opportunities of the one and the dangers of the other.

35. We have here a motive true for all time, though the expectation of an early end to the world, which seems to appear in the earlier part of the paragraph, would give it special force. "cast a snare", *i.e.*, fetter your lawful choice in the matter.

36. Although the daughter's feelings and desires are not expressly considered in these counsels, St. Paul's words leave plenty of scope for such consideration. Still, in those days the daughter's marriage would be settled chiefly by her father, and it was doubtless as to the right attitude for him to take up that St. Paul had been questioned.

he that giveth his virgin [daughter] in marriage doth well, and he that giveth her not shall do better.

- 39                   A wife is bound to her husband so long  
           The Widow as he liveth; but if her husband pass  
                           to his rest, she is free to marry whom  
 40 she will: only [let it be] in the Lord. But she is  
 more blessed if she remain as she is, in my judgment;  
 and methinks I too have the spirit of God.

## VIII.

## II. Idol-offerings. (Chap VIII.)

- 1                   Now concerning the idol-offerings — of  
           General course "we all have knowledge." [Yet  
           Principles mere] knowledge puffeth up, while  
 2 charity edifieth. If any one thinketh that he knoweth  
 anything, he hath not yet come to know as he ought  
 3 to know; but if any one love God, the same is known  
 4 of God. Concerning the eating of idol-offerings, then,  
 we know that there is [really] no such thing in the  
 world as an idol, and that there is no God save one.

39. She must throughout remember her duty as a member of Christ's mystical body, *e.g.*, to marry a Christian (II Cor. vi. 14).

40. "I too", no less, at least, than the local teachers who were causing such trouble (Chap. i.—iv.).

VIII. 1. "idol-offerings", *i.e.*, meat which had been sacrificed to idols; it might easily find its way into the butchers' shops, and so give the Christians scruples. "We all have knowledge": perhaps once more from the Corinthians' letter, *cf.* vi. 12—13, with notes. "Charity" *cf.* xiii. 1, note: 'edifieth' *cf.* I Thess. v. 11, note.

2. "Knoweth anything"—knowledge unaccompanied by recognition of human limitations is apt to lead to error, *cf.* Prov. xxvi. 12, and the saying of Socrates, "He is the wisest of men who knoweth that his wisdom is in truth worth nothing". (Plato, *Apology*, ix.)

3. "known of God", *i.e.*, recognized and approved by Him. The man who knows but does not love God is not approved by Him.

4. "as an idol", *i.e.*, no real existence which the idol represents. There is probably a play on the word, as the Greek word for 'idol' (*εἰδωλον*) also means something unreal, a phantom, fancy, etc.

For even though there are gods so-called either in heaven or on earth—as indeed there are ‘ gods ’ many and ‘ lords ’ many—yet for us [there is only] one God, the Father, from whom [come] all things, and for whom we [live]; and one Lord Jesus Christ, through whom [come] all things, and through whom we [live].

Yet not everyone hath this knowledge. Some, still [swayed] by habits of idol-worship], eat idol-offerings as such, and their conscience, being weak, is defiled. Now food will not commend us to God; we are neither worse if we eat not, nor better if we eat. Still, look to it lest haply this power of yours itself become a stumbling-block to the weak. For if someone behold thee, who art well-instructed, at table in an idol-place, will not his conscience, weak as he is, be emboldened to eat idol-offerings [as such]? Thus through thy knowledge he that is weak perisheth, the brother for whom Christ died. And so, by sinning against the brethren and wounding their weak conscience, you sin against Christ. Wherefore if food scandalize my brother, I will eat no flesh for evermore, that I may not scandalize my brother.

6. “ for whom [lit. for him] we live ”, as our last end, etc.

7. ‘ habits ’ reading *συνηθειᾶ*, not *συνειδήσει* (‘ conscience ’), a term which makes the Rheims rendering unintelligible.

10. “ idol-place ”, *i.e.*, a temple or some other place consecrated to an idol. The ‘ weak ’ brother might consider the well-instructed brother’s meal there to be an idolatrous function, and might thus be ‘ emboldened ’ (literally ‘ edified ’, used of course ironically) to acts which he would himself understand and mean to be idolatrous, though really they were not necessarily such.

13. St. Paul returns to the question of idol-offerings in x. 14—xi. 1, where again see notes.

## IX. III. St. Paul's own use of freedom. (Chap. IX.)

- 1 Am I not free? Am I not an apostle?  
 His Example  
 and Justification  
 2 Have I not seen Jesus our Lord? Are not  
 you my work in the Lord? If to others I  
 am not an apostle, yet to you at least I am; for you  
 are the seal [set] upon my apostleship in the Lord.
- 3 This is my plea against those that would put me on  
 4 my trial. Have we not a right to eat and to drink?  
 5 Have we not a right to take about [with us] a sister,  
 like the rest of the apostles and the brethren of the  
 6 Lord and Cephas? Or is it I alone and Barnabas  
 7 who have not the right to forbear from work? What  
 soldier ever serveth at his own charges? Who planteth  
 a vineyard, and eateth not the fruit thereof? Or  
 who tendeth a flock, and partaketh not of the milk of  
 8 the flock? Do I speak thus [only] as a man [reason-  
 eth]? Or doth not the law also say this? [Yea,]  
 9 for in the law of Moses it is written, "Thou shalt not

IX. 1. St. Paul wishes to show how he himself has followed the rule which he has just laid down, by earning his own living, for fear that a claim for support might do harm to his new disciples (ix. 12). He was free to claim support, just as he was free to eat all manner of food (viii. 8, cf. ix. 19). But because the line he had taken in supporting himself had been criticized, and even his apostolic authority questioned, he is not content with mere statement, but defends both.

4. *i. e.*, at the expense of the Church.

5. 'sister', lit. "sister-woman", like "men-brethren" in Acts i. 16, etc. The Greek word for 'woman' has also the more restricted sense of 'wife' (cf. French 'femme'), just as that for 'man' may mean 'husband', but it would be begging the question to translate it so here, and the use of ἀδελφὴν before it is distinctly against this. The apostles, like our Lord Himself, seem to have been followed by faithful women of means who supported them; but this course was less feasible in the case of a mission to the Gentiles like St. Paul's. The question in any case is not one of marrying, but of sustenance. In the light of Luke xviii. 28—30, and of the whole doctrine of our Lord regarding marriage, repeated above by St. Paul, it is difficult to suppose that the apostles were leading married lives. "Brethren of the Lord"; this expression is explained in an appendix to the epistle of St. James.

9. Deut. xxv. 4. It is not meant that God has no care at all for oxen (cf. Mat. vi. 26), but the Law is primarily concerned with man.

muzzle a threshing ox." Is it for the oxen that God hath a care? Or is it not, surely, said for our sakes? [Yea,] for our sakes it was written, [to show] that he that plougheth is to plough in hope, and he that thresheth, in hope of partaking. 10

If we have sowed for you things spiritual, is it a great matter if we shall reap from you things carnal? If others share in this right over you, do not we yet more? Nevertheless we have not used this right, but we endure all things, lest we should set any hindrance to the gospel of Christ. Know you not that they who minister in the temple eat what cometh from the temple, that they who serve at the altar share with the altar? Even so, the Lord directed those who proclaim the gospel to live by the gospel. But I have used none of these [rights]. 11 12 13 14 15

Neither have I written this that so it should be done to me [now]; well it were for me rather to die—my boast none shall make void! For in so far as I [merely] preach the gospel, I have therein no matter for boasting, for necessity is laid upon me; woe to me if I preach it not! [True,] if I preach it willingly, I receive a reward; but if under compulsion, [well, such is the] commission entrusted to me. What then [in very truth] is my reward? That in preaching the gos- 16 17 18

13. "share with the altar", *i.e.*, in the sacrifices: *cf.* x. 18, with note.

15. "My boast", *i.e.*, of not burdening his Christian converts.

17. In any case he has been entrusted with a 'commission', a direct divine charge to preach the gospel, to which he durst not be unfaithful. Nevertheless, since in reality his fulfilment of that commission was willing and zealous, he merited a reward; and his 'reward', he tells us, is to deny himself the maintenance which he might rightly claim—to suffer yet greater hardship, that he may win all for Christ.

pel I make it free of charge, not using to the full the rights which the gospel giveth me.

19 For whereas I am in all respects free,  
That he may be all to all I have enslaved myself to all men, that  
 20 I may gain the more of them. And I  
 have become to the Jews as a Jew, that I may gain  
 Jews; to them under the Law, as under the Law (albeit  
 not myself under the Law), that I may gain those  
 21 under the Law; to those outside the Law [I too] as  
 outside the Law (not that I am outside the law of  
 God, for I am under the law of Christ) that I may  
 22 gain those outside the Law. To the weak I have be-  
 come weak, that I may gain the weak; I have become  
 all things to all men, that at all costs I may save  
 23 some. And all things I do for the sake of the gospel,  
 that I too may have part therein.

24 Know ye not that they who run in the  
And make sure of his Reward race all run indeed, but one receiveth  
 the prize? So run ye as to make it yours.  
 25 Now every competitor restraineth himself in all things  
 —they, to be sure, to receive a perishable crown, but  
 26 we an imperishable. I therefore run, yet not aim-

20—21. This makes it clear that St. Paul did not regard the Jewish Christians themselves as any longer bound by the Mosaic Law, however much he might think it well that they and he should still in the main practise it (*cf.* Acts xxviii. 17, etc.). But to be released from the Mosaic Law was not to be released from God's law as a whole.

22. 'the weak', *cf.* viii. 9—10, with note.

23. "have part", *i.e.* along with others, in all that the gospel brings. St. Paul is thus led to speak of the effort needed to obtain the prize, and, as in the next chapter, of the danger of over-confidence.

24. 'in the race', lit. in the 'stadium' or race-course, with an obvious allusion to the Isthmian games, held every three years near Corinth.



lessly; I fight, not as beating the air: but I bruise my  
body and bring it into bondage, lest haply after being  
herald to others I myself become disqualified. 27

IV. Against over-confidence. (Chap. X. 1—13.) X.

1

2

3

4

5

For I would not have you ignorant,  
brethren, that our fathers were all under  
the cloud, and all passed through the  
sea, and all were baptized in the cloud and in the sea  
unto [the following of] Moses, and all ate the same  
spiritual food, and all drank the same spiritual drink  
(for they drank from the spiritual rock which fol-  
lowed them: and Christ was the rock); yet with the  
most of them God was not well pleased—" they were  
struck down in the wilderness."

6

7

8

Now these things befell as a warning to us, that we  
should not lust after things evil, as they lusted.  
Neither become ye idolaters, as some of them; as it is  
written, " The people sat down to eat and drink, and  
rose up to play." Neither let us commit fornication,

27. "after being herald": the herald had a chief part in the conduct of the games; here there is a play on the word, this being the verb which had come to mean also 'to preach'

X. 1. Exod. xiv. 19—20: *cf.* Num. xiv. 14.

4. 'spiritual drink', alluding to the water which God produced from the rock in their first and last years in the desert: Exod. xvii. 6, Num. xx. 2—11. It is called spiritual by reason of its miraculous origin. In the expression, "the spiritual rock which followed them", fact and figure are mingled; it was Christ's protecting presence that was ever with them, and produced the miraculous water.

5. Num. xiv. 16.

6. Num. xi. 4, 34: lit. "were types of us". 'things evil', especially idol-meats, so closely connected with idolatry.

7. Exod. xxxii. 6. "to play", *i.e.*, to indulge in idolatrous dances.

8. *Cf.* Num. xxv. 1—9, where the figure given is 24,000, not 23,000 as here. Both are round numbers. St. Paul doubtless bears in mind the connection between fornication and idolatry, to be found at Corinth, as in the Old Testament incident alluded to. The former is probably to be understood here primarily in the strict sense (*cf.* v. 1, note).

as some of them committed it, and there fell in one  
 9 day twenty-three thousand. Neither let us tempt the  
 Lord, as some of them tempted [him], and perished by  
 10 the serpents. Neither murmur ye, as some of them  
 11 murmured, and were destroyed by the destroyer. Now  
 these things befell them in figure, and they were writ-  
 ten for our correction, upon whom hath come the close  
 of the ages.

12 Wherefore let him that thinketh to stand  
 13 **The Application** look to it lest he fall. Temptation hath  
 not come upon you but such as man can  
 bear; and God is faithful, and will not suffer you to  
 be tempted beyond your strength, but will make with  
 temptation an outlet, that you may be able to bear it.

**V. The discussion of Idol-offerings resumed. (cc. X. 14—XI. 1.)**

14 Therefore, my beloved, flee from idol-  
 15 **An Appeal to the Eucharist** atry. I speak as to men of understand-  
 ing; judge for yourselves what I say.  
 16 The cup of blessing which we bless, is it not fellowship  
 in the blood of Christ? The bread which we break, is

9. *Cf.* Num. xxi. 6. 'tempt the Lord', by impatience at the conditions of His service.

10. *Cf.* Num. xvi., etc.

11. Throughout the Old Testament the way was being paved for the New. This latter is the final stage; there is no new dispensation or revelation to be awaited.

14. The two preceding sections form a digression on the use and abuse of freedom. In x. 14—22 St. Paul appears to be denouncing any act that would of its own nature be idolatrous, such as the partaking of an explicitly sacrificial meal. This partaking no amount of superior knowledge would excuse. In x. 23—xi. 1 he appears to deal with the chance of being served meat from a sacrifice at a non-religious meal; the only reason for abstaining here would be scandal. For examples of the different kinds of meals *cf.* Prat, i. 160—1 (from the Oxyrhynchus Papyri).

it not fellowship in the body of Christ? We many are  
 one bread, one body, for we all partake of the one  
 bread. Consider Israel according to the flesh: have not  
 they who eat the sacrifices fellowship with the altar?  
 What then do I mean? That the idol-offering is any-  
 thing? Or that the idol is anything? [No;] but that  
 what the gentiles sacrifice, "they sacrifice to devils  
 and not to God"; and I would not have you enter the  
 fellowship of devils. You cannot drink the cup of the  
 Lord and the cup of devils; you cannot partake of the  
 table of the Lord and of the table of devils. Or are  
 we to provoke the Lord to jealousy? Are we stronger  
 than he?

"All things are lawful"—but not all  
 things are expedient. "All things are  
 lawful"—but not all things edify. Let  
 none seek his own profit, but his neighbour's. All  
 that is sold in the market eat, making no enquiry for  
 conscience' sake; "the earth is the Lord's, and the  
 fulness thereof." If some unbeliever inviteth you and

Practical  
 Directions

17. "the one bread", because, being consecrated, it is the one Body, the sacramental partaking of which establishes us as members of Christ's body, and so of one another. Another translation is possible, but does not fit the Greek so well, viz., "Since the bread is one, we many are one body".

18. Thus in the 'peace-offering' (Levit. vii.) the altar had part of the animal, and the priests part, while the rest was eaten by the offerer and his friends.

20. Deut. xxxii. 17.

21. The contrast with 'the cup of devils' and 'the table of devils', both of which expressions clearly imply sacrifices, would of itself make it reasonable to suppose that St. Paul meant to speak of the Eucharist as a sacrifice. And this becomes certain when we consider that the very expression "the table of the Lord" comes from Malachy i. 7, 12; whereas Mal. i. 11 contains the great prophecy of the Eucharistic sacrifice, so often appealed to in the early Church (Irenaeus, *adv. Haer.* iv. 17; Justin, *Dial. Tryph.* 41, 70, 116; *Didache*, iv.).

23. Repeated from vi. 12, where see note.

25. Achaia and Macedonia did not fall within the scope of the decree of the Council at Jerusalem (*cf.* Acts xv. 23, 29).

26. Psal. xxiv (xxiii). 1.

you wish to go, eat everything that is set before you, making no enquiry for conscience' sake. But if some-  
 28 one say to you, "This is from a sacrifice," eat it not, for the sake of him that told you, and for conscience'  
 29 sake—the other's conscience, I mean, not your own. For why should my freedom be called to judgment  
 30 by another's conscience? If I partake with thankfulness, why should I be blamed for that for which I give thanks?

31 Whether therefore you eat or drink or do  
     Give no  
     offence aught [besides], do all for the glory of  
 32 God. Give no offence, either to Jews or  
 33 to Greeks or to the church of God, even as I myself  
 comply with all men in all things, not seeking my own  
 XI. profit, but that of the many, that they may be saved.  
 1 Be ye imitators of me, as I am of Christ.

## E

### Divine Service. (cc. XI. 2—XIV.)

I. **Women to wear a headdress in church.** (Chap. XI. 2—16.)

2 Now I praise you because in all things you are mindful of me, and hold fast the traditions, even as I delivered them to you.

3 But this I would have you know, that the  
     Different Rules  
     for  
     Men and Women head of every man is Christ, and the head  
 4 of the woman is the man, and the head of  
 Christ is God. Any man that prayeth or prophesieth

29. Apart from serious danger of scandal, one's own conscience must not be influenced by others' scruples; grateful partaking of the food deserves no blame.

XI. 3. In the following very condensed remarks of St. Paul on the mutual relations of man and woman, we must remember that he had chiefly in view the correction of certain Corinthian women who, rejoicing in their new-found Christian liberty and the assertion of their moral equality with man, had seemingly extended that equality beyond due limits.

with his head covered dishonoureth his head. And  
 any woman that prayeth or prophesieth with her head  
 uncovered dishonoureth her head; for it is one and  
 the same thing as if she were shaven. If a woman  
 will not cover her head, she may as well cut off her  
 hair; but if it be a shame for a woman to be shorn  
 or shaven, let her keep her head covered. For a man  
 ought not to cover his head, being as he is the image  
 and glory of God; but woman is the  
 glory of man. For man is not [by origin]  
 from woman, but woman from man; for  
 man was not created for the sake of woman, but woman  
 for the sake of man. Therefore a woman ought to  
 hold command over her head, because of the angels.  
 Yet, in the Lord, neither is woman [a being] inde-  
 pendent of man nor man [a being] independent of  
 woman. For as woman is from man, so is man through

Due both to  
 Revelation and  
 to Nature

5. St. Paul here insists on the women's heads being covered, but must not be taken to approve of their 'prophesying'. With this latter question he is not yet dealing (*cf.* xiv. 34: I Tim. ii. 11—12). The woman with head uncovered is neglecting a lesson of nature (*cf.* xi. 15).

9. *Cf.* Gen. ii. 18. The Christian woman, according to St. Paul, must be 'subject' (1) to her husband (*cf.* Eph. v. 22—23): (2) in church (*cf.* xi. 3, xi. 10, xiv. 34, with notes). He sees in her modest covering of herself a proper token of submission (*cf.* Gen. xxiv. 65), taught even by nature. A reason for this subjection is God's purpose in creating her. St. Paul, however, recognizes (1) the complementary character of the sexes: (2) that the 'subjection', so far as it is of God, is that of a social equal (*cf.* vii. 2, note: xi. 11—12).

10. "hold command over her head", *i.e.* should not let it, as it were, go free (*cf.* Robertson and Plummer). Another possible translation is "have [a sign of] authority on her head", the thing signified used for the sign.

'The angels' may be understood literally: a preferable sense appears to be that of ministers of the church, much as in Apoc. ii—iii (though those passages too are disputed). The titles of Church officers took some time to become uniform; and there was sufficient Old Testament warrant for such a term (*ἄγγελος*). This sense fits in better with the context before and after; *sc.* it was chiefly before such officials (*διὰ τοῦτο*, 'therefore') that the women were to show themselves modest and submissive.

13 woman; [yea,] and all things are from God. Judge  
 for yourselves; is it seemly that a woman pray to God  
 14 uncovered? Doth not nature herself teach you that it  
 is shameful for a man to wear long hair, while to wear  
 15 long hair is a woman's glory? For her hair hath been  
 16 given her [as it were] for a mantle. But if any one is  
 minded to be contentious [on this point—well], we  
 have no such custom, neither have the churches of  
 God.

II. The Eucharist. (Chap. XI. 17—34.)

17 Now, while laying [the above] charge  
 An Abuse upon you, I do not commend your meet-  
 ing together, not for the better but  
 18 [rather] for the worse. In the first place I hear that  
 when you come together to church there are divisions  
 19 among you, and in part I believe it. For there must  
 even be factions among you, that those of tried virtue  
 20 may become manifest among you. When you meet to-  
 gether, then, it is not possible to eat the Lord's supper;  
 21 for at the repast each one taketh first his own supper,  
 and one is hungry and another drinketh overmuch.  
 22 Have you not homes in which to eat and drink? Or do  
 you despise the church of God, and put to shame the  
 needy? What am I to say to you? Am I to praise you?  
 In this I praise you not.

21. *μεθύει*: the translation "is drunk" appears to be too strong, *cf.* Gen. xliii. 34 (LXX): John ii. 10: Acts ii. 15.

21—22. What St. Paul wishes to stop is apparently the taking of a private supper before the Eucharist. Ordinary eating and drinking are to be done at home. The first Christians at Jerusalem seem to have celebrated the Eucharist more or less immediately after supper (*cf.* Acts ii. 46), as Christ Himself had done; but the practice must have ceased very early, as there is no clear evidence for it outside the New Testament. Perhaps it was St. Paul who was mainly responsible for the change.

For I have received from the Lord, as 23  
**The Institution** I have also delivered to you, that the  
**of the Eucharist** Lord Jesus, on the night wherein he was  
 being betrayed, took bread, and giving thanks brake 24  
 and said, " This is my body, which [is being given] on  
 your behalf; this do ye in remembrance of me." In 25  
 like manner after the supper [he took] the cup saying,  
 " This cup is the new covenant in my blood; this do

23. St. Paul does not make it clear whether he " received from the Lord " what follows by direct revelation or through others. That the life and discourses of Christ as a whole were revealed to him appears in any case unlikely, especially in the light of Acts ix. 6: *cf.* xv. 3 below. Such a revelation is not implied in Gal. i. 11—12: St. Paul's 'gospel' mentioned there is the equality of Jew and Gentile, etc. *Cf.* Prat. i. 52—53.

24. *εὐχαριστήσας*, 'giving thanks', found also in St. Luke's account of the Last Supper (Luke xxii. 19), is the equivalent of the *εὐλόγησας*, translated 'blessing', of Matt. xxvi. 26: Mark xiv. 22. The blessing contained thanksgiving for that which was blessed. The fuller Vulgate readings in this passage, " Take ye and eat . . . which shall be delivered for you," are probably due to the influence of St. Luke's gospel, and in any case have too little support to be trusted. The reading, " which is broken for you ", is better supported, but still not strongly enough to be adopted in preference to that chosen above. The words " on your behalf " would be difficult to understand if alone; St. Paul appears to be abbreviating a more familiar form, such as that in Luke xxii. 19, " which is *being given* for you ". Viewed in the light of this longer phrase, and of the much clearer words used with the chalice, the simple phrase 'on your behalf' points to a sacrifice at the Last Supper.

" If any one say that by the words *This do in remembrance of me*, Christ did not constitute His apostles priests, or did not ordain that they and other priests should offer His Body and Blood, let him be anathema " (Council of Trent, session xxii., canon 2). This is one of the few texts the full significance of which has been defined by the Church (Rickaby).

25. In this form of the words it is not directly said, as in Matt. xxvi. 28: Mark xiv. 24, ' This is my blood ', but it is clearly implied. There is a patent reference to the words of Moses in Exod. xxiv. 8, when, after he had read the book of the covenant and the people had promised to observe it, he sprinkled them with sacrificial blood, saying, " Behold the blood of the covenant which the Lord hath made with you ". Christ's sacrificial Blood, not merely sprinkled but drunk, is the seal of the New Covenant, and in drinking we proclaim that sacrificial death which at the Last Supper He was anticipating.





## F

## Spiritual Gifts. (cc. XII—XIV.)

## I. Their distribution. (Chap. XII.)

XII.

	Now touching spiritual gifts, brethren,	1
A Principle of Discrimination	I would not have you in ignorance.	
	You know that once you were gentiles,	2
	carried away to [the worship of] the dumb idols, ac-	
	cording as you chanced to be led. Wherefore I give	3
	you to understand that no one speaking by the Spirit	
	of God saith, "Anathema be Jesus"; and no one can	
	say, "Jesus is Lord", save in the Holy Spirit.	
	Now there are varieties of gifts, but the	4
The Distribution of God's Gifts	same Spirit. And there are varieties of	5
	ministrations, and the same Lord. And	6
	there are varieties of workings, but the same God,	
	who worketh all things in all. But to each is given	7

**XII. 1.** This is the second point concerning the Christian meetings, following on xi. 18, but St. Paul treats of it more at large. 'The spiritual gifts' are enumerated in xii. 8-10, the chief of them being prophecy and the gift of tongues, as is clear from chap. xiv. Nowadays, they are often called 'charismata' as in xii. 9, though St. Paul himself used this term in a wider sense, covering any divine gift (*cf.* Appendix ii. pp. 54-55).

2. 'that once', reading *ὅτι ποτέ*, the attractive conjecture of Westcott and Hort, which avoids a main sentence without a verb; in any case the general sense remains the same.

3. They must no longer be "carried away as they are led" (xii. 2), but test the extraordinary workings of the Spirit, for fear of illusion (similarly I John iv. 1-3). In the New Testament he is 'anathema' who is cut off from the Christian community (I Cor. xvi. 22: Gal. i. 8-9), from Christ (Rom. ix. 3), or, as here, from God, and so under His curse. No one speaking thus of Christ can be moved by the Holy Ghost. On the other hand, the confession of Christ's Godhead—the word 'Lord' (*κύριος*) being used for God alike in the Septuagint and in the New Testament (*cf.* Rom. x. 9: Philip. II. ii.—will as a rule be due to the influence of the Holy Ghost (yet *cf.* Mark i. 24: Luke iv. 34 and xii. 8-10, note).

4-6. The three Persons of the Blessed Trinity are enumerated (*cf.* II Cor. xiii. 13: Eph. iv. 4-6).

the manifestation of the Spirit for the [general] profit.

- 8 To one through the Spirit is granted utterance of wisdom; to another utterance of knowledge, according to the same Spirit; to another faith, in the same Spirit; and to another, gifts of healings, [still] in the one Spirit; and to another, workings of miracles, to another, prophecy, to another, discernings of spirits, to another, [divers] kinds of 'tongues,' and to another, the interpretation of 'tongues.' But all these are the work of one and the same Spirit, who apportioneth severally to each as he will.

- 12 For as the body is one and hath many  
 An Analogy members, and all the members of the  
 body, many as they are, form one body,  
 13 so also [it is with] Christ. For in one Spirit all we,  
 whether Jews or Greeks, whether slaves or free, were  
 baptized into one body; and were all given to drink  
 14 of one Spirit. Now the body is not one member, but  
 15 many. If the foot say, Because I am not a hand,  
 I am not of the body; not for all that doth it cease  
 16 to be of the body. And if the ear say, Because I am  
 not an eye, I am not of the body; not for all that  
 17 doth it cease to be of the body. If the body were all  
 eye, where [would be the sense of] hearing? If it were

8—10. The 'gifts', 'ministrations', 'workings' (xii. 4—6) here spoken of are the extraordinary manifestations of divine indwelling. 'Wisdom' appears to involve a deeper penetration of mysteries than 'knowledge'; cf. ii. 6. The 'faith' is of the sort to move mountains, as in xiii. 2 (Matt. xxi. 21: Mark xi. 24). The 'discernment of spirits' as a *charisma* would detect Satan even when transformed into an angel of light (II Cor. xi. 14), when the simple rules of xii. 3 would not suffice. Prophecy and the gift of tongues are the subject of chap. xiv.

13. The second reference to the Spirit may well refer to Confirmation, which in early times, as in the Greek Church still, was administered immediately after Baptism (cf. Prat ii. 379).

all hearing, where [would be the sense of] smell? As 18  
 it is, God hath set each several member in the body  
 according as he willed. And if they were all a single 19  
 member, where [would be] the body? But, as it is, 20  
 there are many members, yet one body. And the eye 21  
 cannot say to the hand, I have no need of thee; or  
 again the head to the feet, I have no need of you.

Nay, much rather, those members of the body 22  
 which seem to be weaker are [still] necessary, and 23  
 those which we deem the less honourable in the body  
 we surround with especial honour, and our uncomely  
 parts receive especial comeliness, whereas our comely 24  
 parts have no need [thereof]. [Yea,] God hath [so]  
 compounded the body [as] to give especial honour  
 where it was lacking, that there may be no schism in 25  
 the body, but that the members may have a common  
 care for each other. And if one member suffereth, 26  
 all the members suffer therewith; if a member be  
 honoured, all the members rejoice therewith.

Now, you are [together] the body of 27  
 Christ, and severally his members. And 28  
 God hath appointed sundry in the  
 Church, first apostles, secondly prophets, thirdly  
 teachers; then [there are] miracles, then gifts of heal-  
 ing, aptitudes to succour [or] to govern, [and] divers

22—24. St. Paul is not speaking of internal organs, but of the outer parts of the body. The eye, for example, is a 'weak' but very necessary member; the face, the comeliest part of the body, is left exposed; without further comeliness, *i.e.*, of clothing.

27. The Vulgate, reading a word differing only by a letter, (*μέλους* for *μέρους*) has, "and members from member". The text here given is far more strongly supported, and is more in accordance with St. Paul's constant representation of Christ as the *Head* of His own mystical body.

28. *Cf.* Appendix ii. "Aptitudes to succour [or] to govern" appear to refer to the care of the weak and to Church administration; perhaps the same offices are meant in Rom. xii. 8.

- 29 kinds of tongues. Are all apostles? Are all prophets?  
 30 Are all teachers? Are all [workers of] miracles? Have  
 all gifts of healing? Do all speak with 'tongues'? Do  
 31 all interpret? Yet, covet ye [rather], the gifts that are  
 greater.

## XIII.

## II. A Digression on Charity. (Chap. XIII.)

- More than this, I show you a way that  
 1 Its Excellence surpasseth all. If I speak with the  
 tongues of men and of angels, but have  
 not charity, I am become [as] sounding brass or clang-  
 2 ing cymbal. And if I have [the gift of] prophecy, and  
 comprehend all mysteries and all knowledge; and if  
 I have all faith, so as to displace mountains, but  
 3 have not charity, I am nothing. And if I bestow in  
 doles all my goods, and if I deliver my body to the  
 flames, but have not charity, it profiteth me nothing.  
 4 Charity is patient, is kind; charity envieth not, is  
 5 not pretentious, is not puffed up, behaveth not amiss,  
 seeketh not her own, is not provoked, regardeth not

31. The 'greater gifts' (greater than "the spiritual gifts" of xiv. 1) appear to be faith, hope, and charity (xiii. 13); it is the last which St. Paul especially urges.

XIII. 1. "Charity", the Catechism tells us, "is a supernatural gift of God by which we love God above all things, and our neighbour as ourselves for God's sake". This is precisely the *ἀγάπη* of St. Paul and the New Testament, and is therefore best used to translate it. In some contexts 'love' may be preferable, especially where the corresponding verb appears, but it is difficult to imagine that St. Paul would have devoted such a panegyric as this to a merely generic and slightly equivocal term.

3. "to the flames", lit. "that I may be burned", *ἵνα καυθῶμαι* or *καυθήσωμαι*. (According to Deissmann, the future subjunctive occurs in papyri, *St. Paul* E. Tr. p. 97.) The authority for the reading *ἵνα καυχῶμαι* "that I may glory", though excellent in quality, is very limited in quantity and geographical distribution; nor does it appear to make such good sense, since something is needed which would enhance the intrinsic goodness of the action, rather than take off from it. The nature of the 'delivering', too, needs to be explained.

evil; rejoiceth not over wickedness, but rejoiceth with  
the truth; beareth all things, believeth all things,  
hopeth all things, endureth all things. 6  
7

Charity faileth never: whereas prophesyings, they shall have an end; tongues, they shall cease; knowledge, it shall have an end. For we know in part, and we prophesy in part; but when the perfect is come, what is in part shall have an end. When I was a child, I spoke as a child, I felt as a child, I thought as a child; now that I am become a man, I have made an end of childish ways. For now we see in a mirror, obscurely; but then [we shall see] face to face. Now I know in part; then shall I know fully, even as I have been fully known. So there abide faith, hope, charity, these three; but the greatest of these is charity. 8  
9  
10  
11  
12  
13

**III. The Gifts of 'Tongues' and Prophecy. (Chap. XIV.)** **XIV.**

Make [then] charity your aim, yet covet  
too the spiritual gifts, and especially  
[the gift of] prophecy. For he that  
speaketh in a 'tongue' speaketh not to men, but to  
God; for none understandeth, though he is speaking 1  
2

12. We must think of the old metallic mirrors, often dim and imperfect, rather than of our modern looking-glasses.

13. These virtues abide always in the justified, as the foundation of the Christian life; but the *charismata* are of their nature transient activities, nor is their presence in any way essential to the Church.

**XIV.** 1. 'prophecy', *i.e.*, not necessarily foretelling, but at any rate forth-saying, *i.e.*, preaching extempore under special inspiration.

2. "in a tongue", that is, in a strange language understood neither by the speaker nor, as a rule, by those about him, though strangers might upon occasion recognize their own speech (xiv. 22), as at Pentecost (Acts ii. 11). Normally a distinct gift was required to interpret what was said (xii. 10, 30). St. Paul supplies more details as he proceeds.

3 mysteries in the spirit. But he that prophesieth speaketh to men [words of] edification and encouragement  
 4 and consolation. He that speaketh in a 'tongue' edifieth himself; he that prophesieth edifieth the church.  
 5 I would have you all to speak in 'tongues,' but still more to prophesy; he that prophesieth is of more account than he that speaketh in 'tongues,' unless indeed he interpret, so that the church may receive edification.

6 
 'Tongues'  
 useless without  
 Interpretation
  For think, brethren; if I come to you speaking in 'tongues', wherein shall I profit you, unless I utter something to you, either by way of revelation, or of knowledge,  
 7 or of prophesying, or of teaching? If lifeless instruments—a pipe, for instance, or a harp—yield no distinguishable notes, how shall we take in the music of  
 8 either? If the trumpet give an uncertain sound, who shall prepare for battle? Even so you—unless you utter with the 'tongue' speech of clear meaning, how shall what you say be taken in? You will be talking to the winds.

10 There is a certain number—whatever it be—of different languages in the world, and none of them but is  
 11 expressed in speech. If then I know not the meaning of the speech, I shall be a barbarian to him that speaketh, and he that speaketh a barbarian in regard of me.  
 12 Even so do you, since you are zealous for spiritual gifts, strive to abound [in such as are] unto the edification of the church.

13 Wherefore let him that speaketh in a 'tongue' pray  
 14 that he may interpret [as well]. For if I pray in a 'tongue', my spirit prayeth, but my understanding

14. The 'spirit' is the soul under the impulse of the Holy Ghost, offering a prayer the terms of which the 'understanding', the same soul under a purely natural aspect, cannot penetrate (*cf.* *Prat* ii. 109).

reapeth no profit. What then is [to be done]? I will 15  
 pray with my spirit, I will pray with my understand-  
 ing also; I will sing with my spirit, I will sing with  
 my understanding also. Else if thou bless [God] in 16  
 spirit [alone], how shall he that filleth the place of the  
 layman say the *Amen* to thy thanksgiving? For he  
 knoweth not what thou sayest; thy thanksgiving is 17  
 [no doubt] good, but thy neighbour is not edified. I 18  
 speak in 'tongues', I thank God, more than you all;  
 nevertheless in church I had rather speak five words 19  
 with my understanding, so as to instruct others also,  
 than ten thousand words in a 'tongue'.

Brethren, become not children in mind; 20  
The Functions  
 of these Gifts in malice [indeed] be ye babes, but in  
 mind full-grown. In the Law it is writ- 21  
 ten that "by men of strange tongues and by strangers'  
 lips' will I speak to this people, and even so they shall  
 not hear me, saith the Lord." Wherefore [the gift of] 22  
 'tongues' is [meant] for a sign, not to believers, but  
 to unbelievers; prophecy, on the other hand, [for a  
 sign] not to unbelievers, but to believers.

If, then, the whole church be assembled together, 23  
 and all be speaking in 'tongues', and laymen or un-  
 believers enter, will they not say that you are raving?  
 But if all be prophesying, and some unbeliever or 24

16. Here and in xiv. 23—24 'layman' must be understood to mean the ordinary member of the congregation, as distinct, not merely from the church officers, but from those exercising their supernatural gifts.

20. They must be less anxious to be uttering prayers beyond their understanding (xiv. 14), which might so easily lead to their being thought out of their wits (xiv. 23).

21. Isai. xxviii. 11—12. In the same wide sense the psalms are called 'the Law' in John x. 34: xv. 25. Isaiah threatens that the Israelites will have to listen to the Assyrians for having jeered at the utterances of the prophets: to them, too, in this sense, the hearing of a strange tongue was a sign.

23. We may recall the accusation made at Pentecost (Acts ii. 13—15).

layman enter, he is convicted by all, he is put on trial  
 25 by all, the secrets of his heart are laid bare; and so  
 he will fall down upon his face and worship God,  
 declaring, "God is indeed within you."

26 What then is [to be done], brethren?  
 Practical Directions When you come together, each one hath  
 [his own gift]—a canticle, an instruction,  
 a revelation, a 'tongue', an interpretation: [well], let  
 27 everything be done unto edification. If any one speak-  
 eth in a 'tongue', let there be [no more than] two, or  
 at most three, every time, and each in turn, and let one  
 28 man be interpreter; but if there be no interpreter, let  
 him [so gifted] be silent in church, speaking [only] to  
 29 himself and to God. Of the prophets let two or three  
 30 speak [at each meeting], and the rest 'discern'; but if  
 another that is seated receive a revelation, let the first  
 31 [speaker] be silent. You can thus all prophesy one  
 after another, that all may be instructed and all may  
 32 be comforted. [For] prophetic gifts are under the  
 33 control of prophets; God is not [a God] of disorder,  
 but of peace. And [even] so [it is done] in all the  
 churches of the saints.

25. "worship . . . within you", from Isaiah xlv. 14, where the context is singularly apposite.

29. 'The rest', apparently of the prophets, some at least of whom, it seems to be taken for granted, will possess the gift of the discernment of spirits (xii. 10).

31. As in the case of those who speak with tongues, all may take their turn, but not more than two or three at any single meeting. It is not said that all actually possess the gift of prophecy.

32. "prophetic gifts", lit. "spirits (*i.e.*, spiritual gifts, *charismata*) of prophets." In true prophecy there was not the element of frenetic impotence common in pagan counterfeits.

33. "(and) so . . . saints". Some put these words (with 'as' in place of 'so', which the Greek allows) at the beginning of the next sentence. Such questions of punctuation cannot be settled by an appeal to the ancient manuscripts, which are very deficient in such matters. The punctuation here adopted appears always to have found more favour; and we may notice that St. Paul more than once concludes his argument with an appeal to general consent (xi. 16: xv. 11).



Let women be silent in the churches, 34  
 Order further insisted on for it is not allowed them to speak [in public]; but let them be submissive, as also saith the Law. If they would seek some information, let them ask their own husbands at home; for it is shameful for a woman to speak in church. 35

Is it from you [Corinthians] that the word of God hath [first] gone forth? Or to you alone that it hath come? If any one think himself a prophet or spiritually gifted, let him clearly recognise that what I am writing to you is a commandment of the Lord; but if any one know not this, himself is unknown [of the Lord]. 36 37 38

Wherefore, my brethren, covet [the gift of] prophesying, and forbid not speaking in 'tongues'; but let all things be done decently and in order. 39 40

## G

### The Resurrection. (Chap. XV.)

XV.

Now I make known to you [again], 1  
 Christ's Resurrection brethren, the gospel which I preached to you, which also you received, wherein indeed you stand, through which you are being saved; [recalling to you] in what terms I preached it to you, if you hold fast [thereto]—unless you have believed to no purpose. For I delivered to you be- 2 3

34. Gen. iii. 16. Cf. xi. 2—16, with notes.

36—38. St. Paul will not suffer the Corinthians to presume on their spiritual gifts, or assign these latter a higher authority than the Apostle's own: 'himself is unknown'. an almost equally well attested reading is, "let him continue ignorant" (*i.e.* he is not worth troubling about: *ἀγνοεῖτω* for *ἀγνοεῖται*).

XV. 2. Some, omitting a comma, take it, "if you hold fast in what terms I preached to you", a possible sense.

3. 'delivered', 'received': cf. xi. 23. It is difficult to believe that St. Paul means by direct revelation. "according to the scriptures". *e.g.*, Isai. liii.: cf. Acts viii. 32—35.



risen; and if Christ is not risen, vain truly is our 14  
 preaching, vain too your faith. Yea, and we are found 15  
 to be false witnesses concerning God, because we have  
 witnessed of God that he raised Christ—whom he did  
 not raise, if after all the dead do not rise. For if the 16  
 dead do not rise, neither is Christ risen; and if Christ 17  
 is not risen, your faith is futile, you are still in your  
 sins. Those, too, who have fallen asleep in Christ have 18  
 after all perished. If it be in [view of] this life alone 19  
 that we have set our hopes in Christ, we are more to be  
 pitied than all [other] men.

But, in truth, Christ is risen from the 20  
 dead, the firstfruits of them that sleep.

Christ the  
 Firstfruits

For since by a man [came] death, by 21  
 a man also [cometh] resurrection from the dead. For 22  
 as in Adam all die, so in Christ all shall be made to  
 live. But each in his own order: Christ the firstfruits, 23  
 then, they that are Christ's [shall rise], at his coming;  
 then [shall be] the end, when he shall surrender the 24  
 kingdom to God the Father, when he shall have  
 brought to nought all [other] rule and all [other]  
 authority and power. For he must reign until [the 25  
 Father] "hath put all his enemies under his feet."  
 The last enemy to be brought to nought is death; 26  
 [brought to nought it shall be, albeit last] for [the 27  
 Father] "hath subjected *all* things beneath his feet."

21—22. This contrast is worked out at length in Rom. v. 12—21; which epistle was written but a short time afterwards.

23. It is in virtue of their solidarity with Christ, the 'firstfruits' (here and xv. 20), the Head whose members they are (*cf.* the doctrine of Christ's mystical body, *e.g.*, xii. 12—27) that the bodies of the just are to rise again. St. Paul implies this argument, without working it out.

25. Psalm cx (cix). 1.

27. Psalm viii. 6. St. Paul alleges this passage to show that death too must be subject, but explains that it cannot be held to include God the Father Himself.

(Now, when it is said that *all* things are subject, he of course is excepted who hath subjected all things to him.) And when all things shall be subject to him [the Son], then shall the Son himself be subject [to the Father] who subjected all things to him, that God may be all in all.

29      **Further Reason**      Else what shall they do, who are baptized  
                  **for the**                    for the dead? If the dead do not rise at  
                  **Resurrection**            all, why then are they baptized for them?

30      Why are we, too, in jeopardy every hour? Yea, by that  
 31      glorying in you, brethren, which is mine in Christ Jesus  
 32      our Lord, day by day am I meeting death. If as a  
     [mere] man I have fought with wild beasts at Ephesus,  
     what [is] the profit to me? If the dead do not rise,  
 33      "let us eat and drink, for to-morrow we die." Be not  
     deceived: "Evil company doth corrupt good man-  
 34      ners." Rouse yourselves to righteousness, and sin not;

28. Christ as man has received a peculiar and temporary mission, the 'subjection' of all things, the establishment of his kingship over man. This mission will be fully accomplished only at the end of the world (xv. 24). It is in virtue of His Sacred Humanity that Christ, in laying His conquered kingdom, the Church, at His Father's feet, will 'subject' Himself, along with His subjects, to His Father, but without forfeiting His own kingship over them. As God, Christ is of course one with the Father and the Holy Ghost in their everlasting reign, and can be subject to none. (*Cf. Prat, ii. 521—8.*)

29. The most obvious explanation of this difficult verse is to suppose that there was a custom among the Corinthian Christians of undergoing some sort of baptism for those who had died without it. St. Paul argues from the custom without praising or blaming it; but it may be noted that not more than symbolic intercession need be implied.

32. There is no doubt that the "fighting with wild beasts" is to be taken metaphorically, as in the letter of St. Ignatius of Antioch to the Romans. For St. Paul at Ephesus, *cf. Acts xix*; but the episode of the silversmiths must have followed the writing of this epistle. "as a [mere] man", *i.e.*, with no hope beyond the grave. The quotation is from *Isai. xxii. 13*; where the context should be noted.

33. A line from the *Thais*, a lost comedy of the Athenian Menander. This quotation, with *Acts xvii. 28* and *Titus i. 12*, make it natural to suppose that St. Paul was familiar with classical literature. He seems to imply that the wrong ideas which he is attacking have come from pagan acquaintances.

for some lack knowledge of God. I speak [thus] to shame you.

**The Mode of  
the Resurrection**

But some one will say, "How do the  
dead rise? And with what manner of  
body are they coming?" Senseless man!

What thou sowest thyself is not brought to life unless  
it die, and when thou sowest, thou sowest not the body  
that shall be, but a bare grain—of wheat, for example,  
or of some other kind; but God giveth it a body as he  
hath determined, and to each seed a body of its own.

Not all flesh is the same flesh, but there is one flesh  
belonging to men, another flesh to beasts, another  
flesh to birds, another to fish. And there are heavenly  
bodies, and earthly bodies; but the glory of the  
heavenly is different from that of the earthly. There  
is the glory of the sun, and the glory of the moon, and  
the glory of the stars; for star differeth from star in  
glory. And so it is with the resurrection of the dead.  
What is sown in corruption doth rise in incorruption;  
what is sown in dishonour doth rise in glory; what is  
sown in weakness doth rise in power; what is sown a  
natural body doth rise a spiritual body.

**The Natural  
and the  
Spiritual Body**

If there is a natural body, there is also  
a spiritual body. Even so it is written,  
the first man Adam became "a living  
soul": the last Adam became a life-giving spirit.

36. St. Paul, like Christ Himself (John xii. 24) speaks in a popular manner; strictly speaking, the grain does not die. As God develops a more excellent life out of its apparent death, so will He do for the righteous. St. Paul proceeds to explain that the glorified body surpasses the natural body in its properties; it is only the glorified body that can enter heaven (xv. 50—51).

45. The reference here and in xv. 47 is to Gen. ii. 7. In the Greek here the word 'soul' is the substantive corresponding to 'natural' (*ψυχικός, ψυχή*); it represents the soul as the principle of Adam's purely natural life, without regard to supernatural gifts bestowed or restored. But the second Adam, the founder of the race in the supernatural order, had a soul which was essentially 'spirit', which in

46 But it is not the spiritual which is first, but the natural,  
 47 [and] then the spiritual. The first man was from the  
 earth, earthly; the second man is from heaven. As  
 48 [was] the earthly [man], such are the earthly; and as is  
 49 the heavenly [man], such are the heavenly. And even  
 as we have borne the likeness of the earthly, so let us  
 bear the likeness of the heavenly.

50 Now this I say, brethren, that flesh and  
The Final Glory  
of the Body blood cannot inherit the kingdom of  
 God, neither doth corruption inherit in-  
 51 corruption. Behold, I tell you a mystery: we shall  
 52 not all fall asleep, but we shall all be changed, in a  
 moment, in the twinkling of an eye, at the [sound  
 of the] last trumpet. For the trumpet shall sound,  
 and the dead shall rise incorruptible, and we shall  
 53 be changed. For this corruptible [body] must needs  
 put on incorruption, and this mortal [body] immor-  
 54 tality. And when this mortal [body] shall have put  
 on immortality, then shall come to pass the word  
 which is written,

Death is swallowed up in victory!  
 55 O Death, where is thy victory?  
 O Death, where is thy sting?

St. Paul often, as here, means the soul under the action of grace and the Holy Ghost. It is probably at the resurrection that St. Paul conceives Christ's Spirit as becoming peculiarly 'life-giving'; it glorifies Christ's Body, and the Risen Christ is the source of glory for body and soul of the members of His mystic Body.

50. The merely natural body cannot enter heaven: *cf.* xv. 36, note. St. Paul proceeds to show that even the just alive on the last day will have their bodies glorified.

51. The reading and sense of this verse is discussed in Appendix i: it is enough to say here that it explains the preceding verse. The body must be glorified to enter heaven; it will be glorified, both in the case of those who are alive at the last day, and of those who are dead.

55. Isai. xxv. 8: Hos. xiii. 14.

The sting of death is sin, and the power of sin is the Law. But thanks be to God, who giveth us the victory through our Lord Jesus Christ.

Wherefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord, as knowing that your labour in the Lord is not in vain.

## H

### Conclusion. (Chap. XVI.)

XVI.

	Now concerning the collection for the saints [at Jerusalem], as I gave order to the churches of Galatia, so also do ye.	1
The Collection	Upon the first day of [every] week let each of you put by whatever he may well spare, that the collections may not be set on foot then [only] when I am come. And when I arrive, to whomsoever you shall give credentials, them will I send to convey your bounty to Jerusalem; but if it be worth while for me to travel also, they shall travel with me.	2 3 4
St. Paul's Plans	I shall come to you after passing through Macedonia: for I am [only] passing through Macedonia, but with you I shall perhaps make some stay, or even winter,	5 6

56. "the power of sin is the Law", inasmuch as the Mosaic law, by promulgating a command, made sin more explicit, but did not of itself bring the grace needed to fulfil the command. The theme is developed in Rom. vii.

XVI. 1. The collection is "for the poor of the saints that are in Jerusalem" (Rom. xv. 26), according to the promise which St. Paul had made there (Gal. ii. 10). He returns to the subject of the collections in II Cor. viii.—ix.

4. Eventually St. Paul did go himself (Acts xx.—xxi); from II Cor. viii.—ix we see that the alms were abundant.

6. St. Paul did actually spend the winter months at Corinth (Acts xx. 1—3). The epistles to the Corinthians show more than one reason why he may have thought the longer stay expedient.

in order that you may send me forward whithersoever  
 7 I go. For I do not now wish to see you [merely] in  
 passing; I hope to tarry some time with you, if the  
 8 Lord permit. But I am tarrying at Ephesus until  
 9 Pentecost; for a door is opened unto me, great and  
 effectual, and adversaries [are] many.

10 If Timothy come, see that he have no cause for fear  
 amongst you, for he worketh the work of the Lord,  
 11 even as I myself. Let no one therefore despise him;  
 but send him forward in peace, that he may come to  
 me, for I am awaiting him and the brethren who are  
 with him.

12 With regard to our brother Apollos, I besought him  
 much to come to you with the brethren, but he was not  
 at all willing to come now, but he will come when he  
 shall find opportunity.

13 Watch ye, stand in the faith, quit your-  
 14 selves like men, be strong. Let all you  
 do be done in charity.

15 Now, I exhort you, brethren—you know that the  
 household of Stephanas are the firstfruits of Achaia,  
 and have devoted themselves to the service of the

10—11. *Cf.* iv. 17. Timothy apparently had a small company with him, 'the brethren' of xvi. 11—12. It is not certain whether he did visit Corinth, though the confident tone of iv. 17 would lead us to expect it. He himself was young and a little timid, though among St. Paul's most loving and loyal disciples (I Tim. iv. 12; II Tim. i. 6—8; Philip. ii. 20—22, etc.). He was back in time to join in the second epistle (II Cor. i. 1), but again left Ephesus before St. Paul (Acts xix. 22).

12. Between Apollos himself and Paul there could be no rivalry (*cf.* iv. 6, with note); but in view of the danger of factions Apollos may have thought it wiser to stay away from Corinth for the present.

15—18. Stephanas (whose household is also mentioned in i. 16) was apparently a leading priest of the Corinthian church; he and the two others named seem to have brought the Corinthians' letter to St. Paul, and probably took back his reply.



saints—to such as these [I exhort you] on your part 16  
 to be subject, and to every one that helpeth and  
 shareth in the work. I rejoice at the presence of Ste- 17  
 phanas and Fortunatus and Achaicus, because these  
 have supplied for your own absence; for they have re-  
 freshed my spirit and yours. To such as these, there- 18  
 fore, show a proper regard.

The churches of Asia greet you. Aquila and Prisca 19  
 with the church at their house greet you heartily in  
 the Lord. All the brethren greet you. Greet ye one 20  
 another with a holy kiss.

I, Paul, greet you with my own hand. If any one 21, 22  
 loveth not the Lord, let him be anathema. *Marana*  
*tha*. The grace of the Lord Jesus be with you. My 23  
 love be with you all in Christ Jesus. 24

19. For Aquila and Prisca (or Priscilla) *cf.* Acts xviii: Rom. xvi. 3—5: II Tim. iv. 19. The 'house-church' of the days of persecution and after has not yet wholly disappeared from among English Catholics.

21. St. Paul adds a few words with his own hand: *cf.* II Thess. iii. 17, with note. On "anathema" see xii. 3, note. *Marana tha* in Aramaic, the native language of the Jews from shortly after the exile, means "Our Lord, come!" The expression is perhaps taken from the Aramaic prayers to which St. Paul was accustomed in Palestine (*cf.* Apoc. xxii. 20), just as *Abba* (Rom. viii. 15: Gal. iv. 6) may be the beginning of the *Our Father* (*cf.* Dalman, *Words of Jesus*, p. 192).



## APPENDIX I.

### THE VULGATE READING IN I COR. XV. 51.

It may be well here to recall and develop the definite view advanced in the Appendix to *Thessalonians* on the subject of this verse, especially as the authority of the Vulgate is to some extent in question; what is here said on this topic involves principles which will find their application throughout the whole Bible.

In the first place, as regards the reading in the original Greek, there is no real difference of opinion among modern students, Catholic or otherwise. The reading,

*πάντες οὐ κοιμηθήσόμεθα, πάντες δε ἀλλαγθήσόμεθα*

"We shall not all sleep, but we shall all be changed"

is that of the Vatican codex, and of most of the uncial manuscripts, of practically all the cursive manuscripts, and of most versions.<sup>1</sup> The rival reading,

*πάντες κοιμηθήσόμεθα, οὐ πάντες δε ἀλλαγθήσόμεθα*

apart from punctuation, is susceptible of the same translation, but it is more natural to suppose that the words in this order were intended to mean

"We shall all sleep, but we shall not all be changed."

The chief authority for this reading is the Sinaitic manuscript, supported by three or four other uncials, and the single cursive No. 17. Thus the previous reading has a greater weight of evidence upon its side, and Père Prat (i. 193) is probably right in attributing the rival reading to a misunderstanding of St. Paul's scope: it was not realized that he merely meant that *all the just, whether living or dead*, would have their bodies glorified; and it was thought that *sinners* must be explicitly excluded from the change. The third reading,

*πάντες ἀναστήσόμεθα, οὐ πάντες δε ἀλλαγθήσόμεθα*

"Omnes quidem resurgemus, sed non omnes immutabimur"

"We shall all rise again, but we shall not all be changed"

is the reading of practically all the Latin authorities, supported, as is sometimes the case, by the eccentric Codex Bezae. It is little more than a bold paraphrase, and has no serious claim to be regarded as the genuine reading; but it is beyond question the reading which St. Jerome adopted in his Vulgate.

<sup>1</sup> We intentionally omit to speak of the insertion of *μέν*, after the first *πάντες* in some MSS., as being irrelevant.

It may be noticed that the reading which we have adopted is urgently demanded by its own context. In the previous verse St. Paul lays it down that the body in its present perishable condition cannot enter heaven. At once the difficulty arises about the just who are alive at the last day. St. Paul meets it by telling of a 'mystery'; these just, it is true, will not die, but none the less their bodies will have to be glorified—all the just, living or dead, will be *changed*. When the *dead* rise incorruptible, *we*, the living, shall be *changed*; our corruptible bodies will put on incorruption. After that supreme moment, death will have lost all power over man; human bodies will be perishable no more. The Latin reading sunders the connection between the 50th and the 51st verse, and again between the 51st and 52nd; and of the "mystery" it makes a platitude. We have previously shown (*Thessalonians*, pp. 17—18) that the reading here adopted alone squares with the language and doctrine of St. Paul as a whole, not to mention some other New Testament passages and the creeds.

To come now to the Vulgate. It cannot be denied that the Latin reading as given above has remained the reading of the Vulgate, from the moment that St. Jerome first wrote it until now. But it is well known, and has always been recognized, that the Vulgate contains wrong readings; if we reckon those that are quite insignificant, they are fairly frequent, though St. Jerome's own text was a better one than the present authorized Clementine Vulgate. Some such wrong readings have attained to classic importance, as in Gen. iii. 15, where Catholic commentators (Knabenbauer, Hetzenauer, etc.) freely admit that the Vulgate *ipsa* ("she shall crush . . ." for "it") does not represent the Hebrew. When the Fathers of Trent made the Vulgate the official version of the Church by declaring it "authentic", they by no means intended to guarantee all its readings; on the contrary, difficulties were raised in Rome on this head, and to secure the Pope's approbation of the decree the legates at the Council had first to explain that the Vulgate was adopted as the official version, not because it had no mistaken readings, but because it had never been convicted of heresy.<sup>1</sup>

What then about the doctrine involved? It should be noticed once more that the passage before us is not the only place where the topic is treated. In the other relevant passages (I Thess. iv. 15—17: II Cor. v. 1—9: II Tim. iv. 1: I Pet. iv. 5: Acts x. 42) there is no difference of meaning between the Vulgate and the Greek. Consequently, if the Vulgate in the passage

<sup>1</sup> Cf. Pallavicino, *Istoria del Concilio di Trento*, lib. vi., cap. xvii.

before us were interpreted to mean that all the just without exception are to rise from the dead at the last day, it would not merely contradict the inspired text and the creeds, but would be hopelessly at variance with itself.

As a matter of fact, it is not necessary so to interpret it. Taken by itself, the text is capable of orthodox explanation. Thus, when it is said that "we shall all rise again", this may be taken to imply the whole of mankind in a large sense, a usage often found in Scripture—St. Paul's verdict on the Cretans (Tit. i. 12—13) is a classic example—but without comprehending the relatively very small number of those alive at the Last Day. This is the explanation which must also be offered of Heb. ix. 27. As for the words, "we shall not all be changed," they are to be correspondingly taken to refer to the change into a glorified body, thus excluding the wicked.

It is true that this interpretation of the reading does not suit the context; still, any other interpretation would be equally out of harmony with St. Paul's doctrine here and elsewhere, and with New Testament teaching generally, and the creeds.

The unfortunate retention by St. Jerome of the Old Latin text in this passage has led to some variance of opinion amongst divines. St. Augustine, St. Thomas, Suarez and others, chiefly relying on this phrase, regard as more likely the view that all without exception must die—without, however, in any way condemning the doctrine here laid down. But this latter, in our opinion, has been firmly established by the advance in our times of a more scientific exegesis and of biblical theology generally. This, moreover, is the interpretation which has the support of St. John Chrysostom; St. Paul's most authentic interpreter among the Fathers of the Church, and of almost all the Greek fathers. Especial credit is due to Fr. Cornely, S.J., who by his long course of teaching in Rome and elsewhere, no less than by his published commentaries, did much to spread abroad a right understanding of the matter.<sup>1</sup>

<sup>1</sup> Cf. Prat i. 111—112: ii. 504: Pesch, *Praelectiones Dogmaticae*, Tom. ix. Prop. xxxii.

## APPENDIX II.

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### THE MINISTRY IN THE APOSTOLIC CHURCH.<sup>1</sup>

To the question, what was the first and essential quality of a minister of the word in the Apostolic Church, certain non-Catholic writers of distinction have given in substance the following answer, which may indeed be taken to represent an opinion very common outside the Church. The ministry in apostolic times, according to them, was essentially 'charismatic', based on the possession—real or supposed—of a special gift or *charisma* of the Spirit.<sup>2</sup> According to their special gift of the Spirit men became 'Apostles' (a term not limited as it was afterwards to the Twelve and St. Paul),<sup>3</sup> 'prophets' or 'teachers'. The Spirit of God in thus endowing them gave them their special appointment. These three classes were occupied with missionary work and so were not confined to one place. The local ministry consisted of 'presbyters', some of whom at least were called 'overseers' (*ἐπίσκοποι*): to these were added later men to whom the technical name 'deacon' was given. The presbyters might be appointed by a man of Apostolic standing, but more regularly were elected by the community on account of the special gifts of the Spirit which they had received: they were thus responsible to the community. At first not all churches had duly appointed or elected presbyters. In these the place of the presbyters was taken by men who from their 'charismata' and character were specially suited to lead the local church.<sup>4</sup>

As regards the authority of those engaged in the ministry

<sup>1</sup> Cf. *Catholic Encyclopaedia*, vol. vii. art. "Hierarchy of the early Church," by S. de Dunin-Borkowski, S.J.: Mgr. Batiffol, *Primitive Catholicism*, London, 1911: W. Moran, D.D., *The Government of the Church in the First Century*, Dublin, 1913.

<sup>2</sup> So e.g. Vernon Bartlet, *The Apostolic Age*, London, 1900, pp. 476-7, 485-6: Sabatier, *The Religions of Authority and the Religions of the Spirit*, London, 1904, p. 76: Harnack, *The Constitution and Law of the Church in the first two Centuries* (transl. by Pogson-Smith), London, 1910 (Crown Theological Library), p. 24.

<sup>3</sup> Cf. e.g., Harnack, *ibid.* p. 7.

<sup>4</sup> Cf. e.g., Bartlet, p. 486.

opinions vary. Some<sup>1</sup> allow them the moral authority and influence which naturally flowed from their special spiritual endowments, but no more. Others go further and agree that they exercised real 'legal' authority. According to Harnack in his latest work on the subject, this arose at once from the necessities of the case, while to Sohm it appeared to be a gradual and later development alien to the primitive idea.<sup>2</sup>

On the position as thus generally stated we would make the following criticisms, before entering into detail.

It is true that the ministry in Apostolic times is rightly called 'charismatic' if we use 'charisma' as we find it used in the New Testament. In I Cor. xii. 8—11 the gifts mentioned are supernatural or preternatural, but in I Cor. xii. 28, along with such preternatural gifts as those of prophecy, speaking in strange tongues, and healing, we have the natural gifts of helping and guiding others. Again, in Rom. xii. 8 χάρισμα is used of singleness of mind in giving, care in ruling, and cheerfulness in showing kindness, qualities which are neither preternatural nor extraordinary.<sup>3</sup> St. Paul apparently applies the word to any gift of God, supernatural, preternatural or natural, to any 'talent' which a man has, and naturally therefore to any function or office entrusted to him. And so we find it used of service, teaching and exhorting (Rom. xii. 7) of apostles, prophets and teachers (I Cor. xii. 28) and, replaced by χάρις, of apostles, prophets, evangelists, shepherds and teachers (Ephes. iv. 11: cf. iv. 7). But, given this general use of 'charisma', we are not justified in concluding from its occasional application to function or office that every holder of such function or office was endowed by the Spirit of God with an extraordinary preternatural gift. That the apostles (the Twelve and St. Paul) and prophets had such a gift is clear, but it cannot be shown that every minister of the word in Apostolic times had a 'charisma' in this sense or that it was the possession of such a gift which determined appointment or election to office in the church. It is only by an entirely unwarranted interpretation of the word that this theory can be supported.<sup>4</sup>

Objection must further be taken to the common assumption that in the first words of I Cor. xii. 28 ('apostles,' 'pro-

<sup>1</sup> E.g., Bartlet, *Apostolic Age*, p. 479.

<sup>2</sup> Harnack, *Law and Constitution of the Church*, p. 220—6, where he discusses the theory contained in Sohm's *Kirchenrecht*.

<sup>3</sup> In I Peter iv. 10 the word seems to be used in connection with the giving of hospitality. If so, even wealth might be considered a χάρισμα.

<sup>4</sup> Cf. de Dunin-Borkowski in *Cath. Encycl.* vol. vii. "Hierarchy in the Early Church," pp. 331—2.

phets' and 'teachers') we have an enumeration of those engaged in the general as distinguished from those engaged in the local ministry. This is true of the apostles, if the term be restricted to the Twelve and St. Paul, as it admittedly was by Clement of Rome. But it cannot be shown to be true of the 'prophets' who, as will be proved below, were not, as such, official ministers of the Church at all. Nor is the statement verified in the case of the 'teachers'. In Acts xiii. 1, we have the names of some at least of the heads of the local Church of Antioch. They are called 'prophets' and "teachers". In Ephes. iv. 11, the words "shepherds and teachers" undoubtedly refer to the local ministry, as a reference to Acts xx. 28—30 will show. Harnack now<sup>1</sup> restricts the term "teacher" to a member of the local ministry, but this is going without proof too far in the other direction. It may well be that the word is used in I Cor. xii. 28 in quite a general sense.

The distinction between the general and the local ministry insinuated in Ephes. iv. 11 is important, but even more important is the distinction to be made between the official and the unofficial ministry, between those, that is, who held office by a commission and those who without such commission were able greatly to help in the preaching of the gospel by the special gifts of the Spirit entrusted to them and especially by that of prophecy.

The position taken up here, which is that of all Catholic scholars, is that by virtue of their commission the official ministers of the Church had authority in the strict sense, and could demand obedience as a real right. It was not merely that authority was necessitated sooner or later by circumstances; it was attached to their commission. The apostles had theirs directly from God, the others from the apostles.<sup>2</sup> Prophets as such, apart from any commission, could not claim obedience until it should be proved that, on any given occasion, they did indeed speak by the Spirit of God, uttering His commands by them.

We may now turn to a detailed examination of the evidence relating to the ministry and its different grades.

#### Apostles.

The Apostle of the Gentiles opens his letter to the Galatians with a clear claim to a directly given divine commission. He claims explicitly to be "an apostle", that is a delegate, "not of men, nor [appointed] by a man but by Jesus Christ and God the Father who raised Him from the dead".<sup>3</sup> The term so fre-

<sup>1</sup> *Law and Constitution of the Church*, p. 24.

<sup>2</sup> Cf. Clement of Rome, xlii. 1 and 3.

<sup>3</sup> Gal. i. 1.



quently used, "Apostle of Jesus Christ",<sup>1</sup> "Apostle of Christ Jesus,"<sup>2</sup> on which St. Paul insists as something special, of itself implies a direct commission from our Lord. This becomes explicit in Gal. i. 1. If the title were used in a more general sense as equivalent merely to "missionary preaching Christ" it would have been quite as applicable to *e.g.*, Sosthenes and Timothy, two of his helpers. But to these he evidently refuses the title of apostle of Christ.<sup>3</sup> Timothy and he are equally "slaves of Christ",<sup>4</sup> but not equally "apostles of Christ". His meaning in so describing himself is illustrated by the narrative of his call.<sup>5</sup> Further he claims to be an apostle of the same type as Peter,<sup>6</sup> who also calls himself an "apostle of Jesús Christ".<sup>7</sup> This claim was admitted by Peter, James the brother of the Lord and John,<sup>8</sup> the first two of whom are referred to as being "apostles who were before me".<sup>9</sup> In the class of apostles to which he belongs St. Paul is the least,<sup>10</sup> "one born out of due time",<sup>11</sup> but still a member of it.<sup>12</sup> This class is that to which Peter, to which the Twelve<sup>13</sup> and all the apostles belong.<sup>14</sup>

If the phrase *οἱ ὑπερλίαν ἀπόστολοι*, "the great apostles" of II Cor. xi. 5, and II Cor. xii. 11 is not used ironically, but of the Twelve, we have another case in which St. Paul puts himself on an equality with St. Peter and the Eleven, in a separate class.

Further, a general rule may be derived from a study of St. Paul's use of the word 'apostle' to the effect that, when used without any qualifying phrase (except, indeed, one referring to our Lord) the term indicates an apostle in the special sense

<sup>1</sup> Titus i. 1.

<sup>2</sup> I Cor. i. 1: II Cor. i. 1: Ephes. i. 1: Coloss. i. 1: I Tim. i. 1: II Tim. i. 1.

<sup>3</sup> for Sosthenes *cf.* I Cor. i. 1: for Timothy II Cor. i. 1: Coloss. i. 1: *e.g.*, II Cor. i. 1. "Paul an apostle of Christ Jesus by the will of God and Timothy his brother."

<sup>4</sup> Phil. i. 1.

<sup>5</sup> Acts ix. 3-16, xxii. 21: Gal. i. 15-16: *cf.* Gal. i. 1.

<sup>6</sup> Gal. i. 18.

<sup>7</sup> I Pet. i. 1.

<sup>8</sup> Gal. ii. 7-8.

<sup>9</sup> Gal. i. 17, and i. 19. The obvious interpretation, according to which James is stated to have been an apostle of the same type as Peter, ought to be maintained.

<sup>10</sup> I Cor. xv. 9.

<sup>11</sup> I Cor. xv. 8.

<sup>12</sup> I Cor. ix. 1, 5.

<sup>13</sup> I Cor. xv. 4.

<sup>14</sup> I Cor. xv. 7. There is no evidence for making "all the apostles" of I Cor. xv. 7, distinct from "the Twelve" of I Cor. xv. 4. Further, such a distinction is in contradiction with Acts i. 26: *cf.* Acts i. 2.

pointed out above. Otherwise it has a general signification. As examples of 'apostle' used in the sense of 'delegate', but not necessarily of men appointed for missionary work, we have the phrases "apostles of the Churches" (men sent to collect alms for the Church in Jerusalem) used in II Cor. viii. 23 and "your apostle" (applied to Epaphroditus sent by the Philipians to help St. Paul), found in Philipp. ii. 25. The terms "your" and "of the Churches" determine the meaning of this substantive as "a delegate" in a way parallel to the determination given to it by the words "of Christ Jesus".<sup>1</sup> Thus we contend that "an apostle" or "the apostles" in St. Paul's letters refers to this special class. So in Ephes. iv. 11 'apostles' are mentioned distinct from 'evangelists'. In Ephes. iii. 5 they are those who received the revelation of the 'mystery'. A part of this was that the Gentiles by means of the Gospel were to be in Christ fellow-heirs, members of the same body and sharers with the Jews in the promise.<sup>2</sup> We are reminded at once of the promise of the power of the Holy Ghost to be given to the Eleven, of their commission to be witnesses of Christ in the whole world reported in Acts i. 8, and of the revelation given to St. Peter as to the admission of Gentiles into the Church, which is narrated in Acts x. 9—20.<sup>3</sup>

We conclude, therefore, that "the rest of the apostles",<sup>4</sup> to whom St. Paul was added must refer to the apostles, of whose appointment we read in Matt. x. 1—4 and Luke vi. 13—16.<sup>5</sup> Their final and universal commission was given after the resurrection,<sup>6</sup> St. Luke, relating the election of Matthias, ends his account with the words "and he was numbered with the eleven apostles,"<sup>7</sup> with those apostles, that is, whom our Lord had chosen.<sup>8</sup> It can hardly be doubted, that St. Luke in Acts always, with one exception, refers to the body composed of the Eleven and Matthias, or some members of it, when he uses without qualification the words "the apostles". The one exception is to be found in Acts xiv. 4, where the term "apostles"

<sup>1</sup> Cf. Gal. i. 1, with *e.g.*, I Cor. i. 1.      <sup>2</sup> Ephes. iii. 6.

<sup>3</sup> There are some apparent exceptions to the general principle given above. But in I Thess. ii. 6, the singular appears to be used for the plural, as in I Thess. iii. 1. (*Cf.* Acts xviii. 14—16: xviii. 5.) I Cor. iv. 9 leads up to iv. 15 (*cf.* iii. 7): Apollos is excluded. Rom. xvi. 7 admits of two translations: which of the two is correct cannot be settled by the text.

<sup>4</sup> I Cor. ix. 5.      <sup>5</sup> Cf. also Mark iii. 13—19.

<sup>6</sup> Matt. xxviii. 18—20: Mark xvi. 15: *cf.* also John xv. 16: xvii. 18: xx. 21: Acts i. 8.

<sup>7</sup> Acts i. 26.      <sup>8</sup> Acts i. 2.

is applied to Paul and Barnabas. But the force of this exception is weakened by the mention of their names after the title in xiv. 14. The general term "apostles" would be applicable to them as missionaries sent out by the Church of Antioch. A description of their appointment is given in the preceding chapter,<sup>1</sup> to which the mention of their names points back. St. Paul had already received his commission as "Apostle of Jesus Christ" from our Lord, but that commission had not yet been acknowledged by the other Apostles of Christ.<sup>2</sup> Or again it might be said that their direct appointment by the Holy Ghost,<sup>3</sup> made known probably by a prophet, gave not only Paul but Barnabas also, a rank equal to that of the Twelve.<sup>4</sup> Whichever view be taken it is clear that "the apostles" to St. Luke, as to St. Paul, were a class apart. It was made up of the eleven, Matthias, Paul, and possibly Barnabas. These were 'the Apostles', well known and quite distinct in rank and authority from those who might be called "apostles of Churches." The essential element in the apostolate, therefore, as is made clear by St. Paul and St. Luke, was appointment by our Lord by which men became "Ambassadors of Christ."<sup>5</sup>

### Evangelists.

The next grade in the official ministry mentioned by St. Paul in Ephes. iv. 11 is the class of 'evangelists'. From its application to Philip,<sup>6</sup> one of the seven,<sup>7</sup> and to Timothy in his temporary mission<sup>8</sup> we are justified in restricting the term to those engaged in the general work of the ministry in dependence on the apostles.<sup>9</sup>

<sup>1</sup> Acts xiii. 1-3.

<sup>2</sup> Acts xxvi. 16-18; xxii. 21, and Gal. ii. 9.      <sup>3</sup> Acts xiii. 2.

<sup>4</sup> Cf. I Cor. ix. 6, where however the term of comparison is not only the apostles but also the brethren of the Lord.

<sup>5</sup> II Cor. v. 20. This does not of course exclude a 'charisma' in the restricted sense. (Eph. iii. 5.) In the case of the Eleven and St. Paul the appointment was direct: in the case of Matthias it was made known by the drawing of lots (Acts i. 24): if Barnabas is to be reckoned as "an apostle," his appointment was made known by the Holy Ghost.

<sup>6</sup> Acts xxi. 8; cf. Acts viii. 5-40.      <sup>7</sup> Acts vi. 5.

<sup>8</sup> II Tim. iv. 5. This passage, Acts xxi. 8 and Ephes. iv. 11 are the only places in which the term is found.

<sup>9</sup> Cf. Acts xx. 4; II Tim. iv. 10-11, 20; Titus iii. 12. We learn from Coloss. i. 7; iv. 12, 13, that the Church there had probably been founded by Epaphras, and not by St. Paul, who in ii. 1 seems to include this Church among those which had not yet had personal acquaintance with him.

### Presbyter-Overseers.

We now come to the local ministry. This was carried on by "presbyter-overseers" (πρεσβύτεροι, ἐπίσκοποι) and 'deacons'. We may recall the fact that πρεσβύτερος as a technical official name was known to Jew and Gentile alike, while ἐπίσκοπος, which is found in the Septuagint used, e.g., of an official of the people,<sup>1</sup> and of an officer of troops,<sup>2</sup> is also known from inscriptions to have been used in Greek-speaking lands for officials of various kinds, religious and civil.<sup>3</sup>

In Acts xiv. 23, St. Luke tells us that St. Paul, on his return journey through South Galatia, appointed 'presbyters' in the Churches there. 'Presbyter' here is evidently a technical term designating some kind of official. In Acts xx. 17 he tells us that St. Paul, when at Miletus, sent for the 'presbyters' of the Church of Ephesus. As St. Luke adds no qualification by way of further distinguishing them, we are surely justified in saying that the presbyters of Ephesus were of the same type as those of South Galatia previously appointed. St. Paul himself uses the word in a technical sense when he bids Titus appoint presbyters in the Churches of Crete.<sup>4</sup> Given that the word, as a technical term, was familiar to St. Luke's readers, and given St. Paul's use of it in the same technical sense, it becomes very probable that the presbyters of Jerusalem, several times mentioned by St. Luke in Acts, were officials of the same character as those of South Galatia, Ephesus and Crete.

The presbyters of the Churches are clearly "the shepherds and teachers" mentioned by St. Paul as the last grade of the ministry in Ephes. iv. 11. For, if we turn to Acts xx. 28, we find the presbyters of Ephesus called by St. Paul 'overseers' (ἐπίσκοποι) whose duty it was to shepherd the Church of God and to preserve their flocks from false teaching.<sup>5</sup> This is surely to call them "shepherds and teachers". This description applies also to the "presbyter-overseers" whose qualifications are given in the Pastoral Epistles.<sup>6</sup> They should have a good moral character, good repute and should be able to rule and

<sup>1</sup> E.g., II Esdras xi. 9.

<sup>2</sup> E.g., IV Kings xi. 15.

<sup>3</sup> Cf. on the whole subject Deissmann, *Bible-Studies* (Edinburgh, 1903), s. vv. πρεσβύτερος and ἐπίσκοπος: Bruder's *Die Verfassung der Kirche* (Mainz, 1904), pp. 360 ff. and 373 ff.: de Dunin-Borkowski in *Cath. Encycl.* vol. vii. "Hierarchy in the Early Church," pp. 334-5.

<sup>4</sup> Tit. . 5.

<sup>5</sup> Acts xx. 29-31.

<sup>6</sup> In I Tim. iii. St. Paul uses only the term ἐπίσκοπος, but a comparison with Tit. i. 5-7 shows that πρεσβύτερος and ἐπίσκοπος are synonymous.

to teach.<sup>1</sup> Those presbyters, who are good superiors and hard workers in preaching and teaching, are said to be worthy of a double reward.<sup>2</sup>

The natural conclusion from the passages referred to is, not that some presbyters only were also "overseers", but that 'presbyter', when applied to the local officials of a church is convertible with 'overseer'. Certainly 'overseer' would be a suitable term for the presbyters of Jerusalem, if we bear in mind the description of their work given by St. Luke in Acts, although that name is nowhere actually given them. It would also suit the presbyters mentioned in I Peter v. 1-3, where indeed a well attested reading speaks of them as *ἐπισκοποῦντες*.<sup>3</sup> Conversely the "overseers" mentioned in Phil. i. 1 must be the presbyters of the Church there. As we have seen, too, whenever the work of the presbyter-overseer is described, he is represented explicitly or equivalently as "shepherd and teacher": his work was to govern and instruct.

Further consideration makes it very probable that the authoritative appointment of presbyter-overseers was the normal, as it would be the natural, sequel to the foundation of a Church. We find them appointed by St. Paul in South Galatia in the return half of his first missionary expedition.<sup>4</sup> They are found established at Ephesus after the introduction of Christianity there<sup>5</sup> and at Philippi.<sup>6</sup> We see St. Paul in the pastoral letters arranging for their appointment in the last period of his life. They were evidently to be found in the Churches of Pontus, Galatia, Cappadocia, Asia and Bithynia, to which St. Peter addressed his letter.<sup>7</sup> In Ephes. iv. 11 "shepherds and teachers," *i.e.*, presbyter-overseers, are a regular division of the ministry. That Acts xiv. 23 ("they appointed presbyters in every church") gives us the regular practice of St. Paul

<sup>1</sup> I Tim. iii. 2-17: and Tit. i. 7-9.

<sup>2</sup> I Tim. v. 17. Note that the emphasis here is not on the mere fact of ruling and teaching but on successful rule and especially on zeal in teaching.

<sup>3</sup> Presbyter is here used in a technical sense. They are told to shepherd and rule their flock, much as the presbyter-overseers of Ephesus were (Acts xx. 28) and warned against the *abuse* of authority v. 3. The use of *νεώτεροι* in conjunction with presbyters in I Pet. v. 5 does not negative this conclusion. An injunction to obedience laid upon the younger men, or more recent converts to the faith, was in any case natural. Nor does St. Peter's description of himself as *συμπρεσβύτερος* (v. 1) affect the case, if the presbyters and he agreed in this that they had an official position.

<sup>4</sup> Acts xiv. 23.

<sup>5</sup> Acts xx. 17, 28 ff.

<sup>6</sup> Philipp. i. 1.

<sup>7</sup> I Pet. i. 1-2.

in a Church newly founded by him and presumably of the other apostles, is made all the more probable when we remember that it would have been St. Luke's way to mention the fact on an early occasion once and for all. There is no likelihood, for instance, that he would have told us of the existence of presbyters at Ephesus, if he had not wished to report St. Paul's discourse to them. We are apt to forget that St. Luke's first readers were quite familiar with the primitive organization of the Church, and also that his general method is to proceed by selection of detail in the different parts of his narrative. A consistently full account we have no right to expect.<sup>1</sup>

The conclusions formulated above as to the character, distribution and manner of appointment of the presbyter-overseers, based hitherto on the scanty and scattered evidence of the New Testament, are greatly strengthened when we turn to the letter of Clement of Rome to the Church of Corinth. There we find it stated as a fact that the apostles, as they went preaching from place to place, appointed their "first fruits" as overseers and servants (*ἐπισκόπους καὶ διακόνους*) of those that were to believe.<sup>2</sup> The apostles had foreseen that the office of 'overseer'<sup>3</sup> would not be free from contention, and arranged for its continuance. The previous holders of the office at Corinth are referred to as "the presbyters, that have gone before."<sup>4</sup> The trouble at Corinth, we are told, was due to the action of one or two persons, through whose influence the revolt against the presbyters had been caused.<sup>5</sup> These latter are later described as "the appointed presbyters"<sup>6</sup> to whom the ringleaders are exhorted to be subject.<sup>7</sup>

It is clear from the above that with Clement as with St. Paul presbyter and overseer are convertible terms. Clement also states that normally they were appointed in every new Church founded by the apostles. Here we have a plain statement of fact by one in a position to know. He wrote less than fifty

<sup>1</sup> 'Presbyter-overseers' are probably referred to in I Thess. vi. 12; I Cor. xvi. 15—16. At any rate the work of these can be rightly described as ruling and teaching. Timothy and Titus appoint such as St. Paul's delegates. Some participation by the people is not excluded (as in the case of the seven, Acts vi. 3—6), much less the action of the Holy Ghost (Acts xx. 28), though neither this nor a spontaneous offer for the ministry (I Cor. xvi. 15) excludes an authoritative appointment.

<sup>2</sup> *Ep. ad Corinth.*, ch. xlii. 4. Ch. xliv. 3 seems to imply that some of those appointed at Corinth by the apostles were still alive.

<sup>3</sup> τὸ ὄνομα τῆς ἐπισκοπῆς, Ch. xliv. 1.

<sup>4</sup> Ch. xliv. 5.

<sup>5</sup> Ch. xlvii. 6.

<sup>6</sup> Ch. liv. 2.

<sup>7</sup> Ch. lvii. 1.

years after the council of Jerusalem:<sup>1</sup> there can be no doubt that he had known St. Peter and St. Paul, even if he be not the Clement mentioned in Phil. iv. 3.<sup>2</sup>

### Deacons.

Touching this class there is little evidence in the New Testament. The word *διάκονος* is often used in the general sense of 'servant'.<sup>3</sup> But in Phil. i. 1 and I Tim. iii. 8—12, it is evidently used in a technical sense. According to Clement of Rome, if we are right in taking "deacons" there to be a distinct class from "overseers", deacons were regularly appointed by the apostles when they founded a church.<sup>4</sup> Certainly in the eyes of Ignatius of Antioch,<sup>5</sup> writing between 98 and 117, the diaconate was an integral portion of the organization of the local church. The "seven" of whose appointment we read in Acts vi. 3—6 were certainly, in their work for the poor and preaching, like the deacons of whose work we have evidence, though they are not there called by that name.

The official ministry in the Apostolic Church then was made up of the apostles (the Twelve, St. Paul and possibly Barnabas) appointed by our Lord, the evangelists appointed by the apostles, the local presbyter-overseers and deacons appointed by the apostles or their delegates.

### The Authority of the official Ministry.

It would be impossible, one would think, to call into question the undoubted fact that St. Paul claimed and exercised authority in the strictest sense of the word. He certainly claimed the right to be believed when he spoke as God's messenger,<sup>6</sup> but it is also certain that he claimed authoritatively to settle matters of discipline, and that for the simple reason that he was an apostle or delegate of Christ. His directions to the Church of Corinth, given immediately before those touching the celebration of the Eucharist,<sup>7</sup> are certainly a command, one issued in his own name and not, as in the prohibition of divorce,<sup>8</sup> in the name of the Lord. The word used, *παράγγελλω*, is the same in both cases. Similarly, in his directions touching the Eucharist and when he

<sup>1</sup> Acts xv.

<sup>2</sup> Lightfoot (*ad loc.*) points out that the phrase *τοὺς ἀγαθοὺς ἀποκρίτους* (v. 3) sufficiently indicates this: *cf.* Iren. *Haer.* iii. 3. 3.

<sup>3</sup> Col. i. 23; Eph. iii. 7, etc.

<sup>4</sup> *Ep. ad Corinth*, ch. xliii. 4.

<sup>5</sup> *ad Tra'l.* 3.

<sup>6</sup> Gal. i. 11—12: *cf.* i. 8.

<sup>7</sup> I Cor. xi. 17.

<sup>8</sup> I Cor. vii. 10. *οὐκ ἐγὼ ἀλλὰ ὁ Κύριος.*

says<sup>1</sup> that he will settle the remaining matters when he comes to them, the whole context shows there is question of an authoritative settlement and not of giving advice. If St. Paul's excommunication of the man guilty of incest<sup>2</sup> is rightly quoted as another instance of the exercise of real authority, it is objected that the passage shows that St. Paul alone had no power to act, but required the co-operation of the Church of Corinth. But it is clear, that whether the Corinthians were willing to acquiesce or not, the sentence by which the man "was handed over to Satan" to suffer in his body was definitely uttered, although St. Paul was desirous of the co-operation of the community in the execution of it. In II Cor. ii. 9 he says that one reason for his writing to them about the matter, instead of coming in person, was that he might test their obedience.<sup>3</sup> And it will be conceded that what he could do at Corinth, he could do elsewhere.

Nor can we suppose that such authority belonged to St. Paul alone. He evidently claimed it as an apostle of Christ. The other apostles of Christ then had the same authority. Indeed this is the only valid interpretation of the power of binding and loosing given to the apostles.<sup>4</sup> On a former occasion this power was given to Peter alone, when he was promised the keys of the Kingdom of Heaven,<sup>5</sup> a promise, which, by all analogy, can only mean, that he was to have supreme rule over the Church, as vice-gerent of Christ.

The *evangelists* on St. Paul's staff are also seen exercising authority. Such an act was the appointing of presbyter-overseers by Timothy at Ephesus and by Titus in Crete. Indeed it is hard to see how anyone can read the pastoral letters without seeing in them a series of authoritative directions as to teaching, organization and discipline, which Timothy and Titus were to carry out with authority derived from St. Paul. In II Cor. vii. 15 we have reference to another occasion, when Titus was acting with St. Paul's authority. Titus, he reports, has a warm heart for the Church of Corinth, since he remembers its submission and how it received him with fear and trembling.

That the *presbyters* had real authority over the local churches would seem to be clear from the names given them. Certainly "overseers" suggests this and still more "shepherd." To shepherd the Church of God, which is St. Paul's description of the office of presbyter-overseer at Ephesus,<sup>6</sup> is certainly to have the power of authoritative rule. St. Peter uses the same metaphor:<sup>7</sup>

<sup>1</sup> I Cor. xi. 34.

<sup>2</sup> I Cor. v. 3-5.

<sup>3</sup> Cf. also I Cor. iv. 21 : II Cor. x. 11 : xii. 20 : xiii. 2-3, etc.

<sup>4</sup> Matt. xviii. 18.

<sup>5</sup> Matt. xvi. 19.

<sup>6</sup> Acts xx. 28.

<sup>7</sup> I Pet. v. 2.



he urges presbyters to willing zeal in their office and warns them against domineering, which is a wrong use of authority. Conversely the νεώτεροι. are commanded to be subject to the presbyters.<sup>1</sup>

The authority of the official ministers of the Church was clearly not a mere "moral" authority, dependent upon the fact that they had the gift of prophecy, or other extraordinary 'charisma', but was a real "legal" authority which belonged to them because they had been authoritatively appointed to office. This authority met the needs of the church.<sup>2</sup> That it existed is the only conclusion which agrees with the evidence. Christianity was from the beginning "a religion of authority".

### Prophets.

We now come to a class the importance of which was undoubtedly great in the Apostolic Church, although too much stress has been laid on it by modern non-Catholic writers. It is maintained that the 'prophets', who are twice mentioned by St. Paul immediately after the apostles,<sup>3</sup> were engaged with the latter and the 'teachers' in the general, as opposed to the local, ministry. But this, as has already been pointed out<sup>4</sup> in the case of the 'teachers', rests upon an arbitrary interpretation of I Cor. xii. 28. It is unsupported by the facts.

The gift of prophecy, it may be well to recall, did not merely consist in the power to foretell the future.<sup>5</sup> It might also include the power of reading the secrets of the heart.<sup>6</sup> The prophets were the recipients of revelations.<sup>7</sup> They may be generally defined as those who spoke under the inspiration of the Holy Ghost for the instruction, exhortation and consolation of the Church.<sup>8</sup>

It seems clear from Acts and from I Cor. xiv., that the pre-ternatural gift of 'prophecy' was not uncommon in the first decades of the Churches. The apostles were prophets. This seems the right interpretation of Ephes. ii. 20 and iii. 5.<sup>9</sup> The

<sup>1</sup> I Pet. v. 5.

<sup>2</sup> The 'charismata' themselves needed to be controlled, as I Cor. xiv. 5, 29, 32 abundantly proves. Cf. I John iv. 1.

<sup>3</sup> I Cor. xii. 28 : Ephes. iv. 11. <sup>4</sup> p. 56.

<sup>5</sup> Instances of this power are given Acts xi. 28 : xx. 23.

<sup>6</sup> I Cor. xiv. 24.

<sup>7</sup> I Cor. xiv. 31, but I Cor. xiv. 6 St. Paul distinguishes prophecy from revelation.

<sup>8</sup> I Cor. xiv. 3.

<sup>9</sup> Cf. Hort. *The Christian Ecclesia*, p. 165, who argues not merely from the absence of the repetition of the article but also from the prefixing of ἁγίοις and the subjoining of αὐτοῦ to ἀποστόλοις in the phrase τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις. (Ephes. iii 5)

first mention of prophets in Acts is in xi. 27, where we are told that 'prophets' had gone from Jerusalem to Antioch. One of these, Agabus, is mentioned by name,<sup>1</sup> as foretelling the famine, which came in the reign of Claudius. In Acts xiii. 1 we are told that some of the 'teachers' at Antioch were prophets. Among the names given are those of Paul and Barnabas. From Acts xv. 22, 32 we learn that Judas and Silas, two of the leading men (presbyters?) of the Church of Jerusalem, who were sent with Paul and Barnabas to Antioch after the settlement of the dispute on circumcision, were prophets. Silas or Silvanus accompanied St. Paul on his second missionary journey:<sup>2</sup> his name is joined with those of St. Paul and Timothy in the inscription of the two letters to the Church of Thessalonica. In this Church there seems to have been a tendency to make little of prophecy.<sup>3</sup> Prophets were evidently to be found in Rome also in the earliest days of the Church there.<sup>4</sup> We learn from Acts xx. 23, that prophets in all the churches St. Paul visited on his way from Corinth to Miletus, warned him of the imprisonment and sufferings awaiting him on his last recorded visit to Jerusalem. The same warning met him at Tyre.<sup>5</sup> It is clear too from the vivid description given in I Cor. xiv. that prophets were not rare in the Church of Corinth, though perhaps the gift of tongues was more desired as being more showy.

The gift of prophecy was not restricted to men, for St. Luke tells us that the four daughters of Philip the evangelist prophesied.<sup>6</sup>

From the foregoing and from St. Paul's exhortation to the Corinthians to desire the gift of prophecy rather than the gift of tongues<sup>7</sup> it appears that prophecy was confined to no one class of the ministry and that even a private member of the church might be a prophet. The prophets could not then, as such, have formed a section of the official ministry. When they did not belong to it themselves, they helped the apostles, the evangelists and the shepherds and teachers in the building up of the church,<sup>8</sup> through the Spirit that spoke in them. But of "legal" authority in the prophet, as such, apart from any office he may have held, there is no trace. The "spirits" of the prophets were under the control of their own class.<sup>9</sup> Their utterances were to be tested by other prophets.<sup>10</sup> They were subject to the apostle.<sup>11</sup> The prophet, as such, had no claim to

<sup>1</sup> Acts xi. 28.

<sup>2</sup> Acts xv. 40.

<sup>3</sup> I Thess. v. 20.

<sup>4</sup> Rom. xii. 6.

<sup>5</sup> Acts xxi. 3.

<sup>6</sup> Acts xxi. 9.

<sup>7</sup> I Cor. xiv. 1-2.

<sup>8</sup> Ephes. iv. 11.

<sup>9</sup> I Cor. xiv. 33.

<sup>10</sup> I Cor. xiv. 29.

<sup>11</sup> I Cor. xiv. 37-8

belief, until it was clear that he was inspired by the Spirit of God. In other matters there is no reason to believe that in his capacity of prophet he claimed or was allowed any authority at all.

### The Monarchical Episcopate.

One of the questions to be answered by those who discuss the early ministry of the Church is this. How is it that there are so few traces, if any, of the monarchical episcopate in the New Testament? St. James, "the brother of the Lord," on the occasion of St. Paul's last recorded visit to Jerusalem, certainly had a position similar to that of the monarchical bishop. But then it may well be urged that his sphere of work, as apostle of Christ, had Jerusalem for its centre. Timothy and Titus are seen at the head of churches, ruling them and ordaining presbyter-overseers for them. But they can hardly be called monarchical bishops, as it seems evident from II Tim. iv. 9, and Titus iii. 12, that their office was a temporary one. In modern parlance they would be called apostolic delegates, rather than diocesan bishops. If chap. ii. of the Apocalypse be urged in support of the monarchical episcopate, it has to be admitted that it is not quite clear that "the angel of the Church" stands for the monarchical bishop. In III John 9—10 we find a certain Diotrephes exercising what looks like supreme control over some church, but we cannot say he was a bishop. The letter of Clement of Rome, too, would not lead us to believe, that there was a monarchical bishop either at Rome or Corinth or that the apostles ever appointed such. At Corinth, when he wrote, there were presbyters who are also described as *ἐπίσκοποι*, but no trace of a bishop distinct from and superior to a body of presbyters.

And yet it is undoubted that the second century writers, Irenaeus, Hegesippus and Dionysius of Corinth believed that the monarchical episcopate was due to the apostles.

Irenaeus, a native of Asia, was a disciple of Polycarp,<sup>1</sup> who, at the beginning of the second century, was bishop of Smyrna, and died a martyr at a very advanced age about the year 155. Irenaeus had visited Rome<sup>2</sup> in A.D. 177 or 178 and on his return to Lyons had succeeded Pothinus, a man ninety years of age, as bishop there.<sup>3</sup> In his work against the Gnostics, written probably between A.D. 180 and 192, the great argument he uses is that their speculations, which were maintained by some to be esoteric apostolic teaching, were fraudulent inventions, because

<sup>1</sup> *Adv. Haer.* iii. 3, 4: *cf.* Euseb. *H.E.* iv. 14, 3—4.

<sup>2</sup> Euseb. *H.E.* v. 4, 2.

<sup>3</sup> *Ibid.* v. 1, 29: v. 5, 8.

they contradicted the teaching of the apostles handed down in the churches by the bishops who were the successors of the apostles. He therefore makes the claim that the monarchical episcopate is an apostolic institution. He goes into detail in the case of the Church of Rome, tracing the line of succession of the bishops there from the apostles down to Eleutherius (175), who was then Bishop of Rome.<sup>1</sup> He further tells us that his master Polycarp had been instructed by apostles, had talked with those who had known our Lord, and had been appointed bishop of Smyrna by apostles.<sup>2</sup> Here the evidence is unimpeachable, as it is evident from his words that his connection with Polycarp had been close.<sup>3</sup> It is confirmed to a certain extent by the fact that Ignatius of Antioch between the years 98—117 wrote to Polycarp a letter, in which he addresses him as bishop of Smyrna.<sup>4</sup> Irenaeus' account too of the monarchical episcopate at Rome is evidently based, as is generally admitted, on Roman information. The next witness is Hegesippus. He was probably a native of Palestine, who sometime before 166 visited the chief churches of Christendom, and finally came to Rome. He is the author of a work which Eusebius calls the *Memoirs* (*ὑπομνήματα*). With the Gnostic heresy before his mind, he tells us that all bishops everywhere taught the same doctrine: in every line (*διαδοχή*) [of bishops] and in every city it was, he says, as the law, the prophets and the Lord proclaim:<sup>5</sup> he had met with very many bishops.<sup>6</sup> It is clear that, by the middle of the second century, the monarchical episcopate was a long established institution. Its line of succession could be traced. This line (*διαδοχή*)<sup>7</sup> he tells us<sup>8</sup> he had traced for Rome down to the time of Anicetus (+ 166) and then proceeds to give the names of the succeeding bishops of Rome down to Eleutherius (175—189). Hegesippus reached Rome during the episcopate of Anicetus (156—166).<sup>9</sup> Eusebius unfortunately does not say whether the line of bishops of Rome drawn up by Hegesippus from the beginning to Anicetus' time, was known to him. If it was, we may be sure that it agreed with that given by Irenaeus. For Eusebius was greatly interested

<sup>1</sup> *Adv. Haer.* iii. 3, 3: *cf.* Euseb. *H.E.* v. 6, 1—4: *cf.* v. 20, 1.

<sup>2</sup> *Adv. Haer.* iii. 3, 4: *cf.* Euseb. *H.E.* iv. 14, 3.

<sup>3</sup> Euseb. *H.E.* v. 20, 4—8.

<sup>4</sup> *Cf.* the introduction to the letter.

<sup>5</sup> Euseb. *H.E.* iv. 22, 1—3. <sup>6</sup> *πλείστοις, ibid.* 1.

<sup>7</sup> As Schwartz in his edition (Leipzig, 1903) *ad loc.* shows, the reading *διարτιβή* (Rufinus: permansi inibi) is unsupported by any Greek MS. or by either of the Syriac MSS.

<sup>8</sup> Euseb. *H.E.* iv. 22, 3. <sup>9</sup> *ibid.* iv. 11, 7.

in the episcopal line at least of the more prominent churches,<sup>1</sup> and would certainly have pointed out divergences between two such witnesses. Eusebius tells us<sup>2</sup> that Hegesippus gave in his Memoirs the doctrine of the apostles. From Hegesippus himself we learn that he found the same doctrine taught in every line of bishops. It is evident he is using the same argument, as that used later by Irenaeus, and thereby implies that the establishment of the monarchical episcopate went back to the apostles. That the monarchical episcopate is meant is clear from what he says of the line of Roman bishops, and from a statement of his that the true doctrine of the Church was preserved intact in Corinth up to the time of Primus.<sup>3</sup> Hegesippus then agrees with Irenaeus. He is an independent and an earlier witness than the bishop of Lyons: he tells us, for example, that the games in honour of Antinous, Hadrian's favourite, were established in his time.<sup>4</sup> The date of the 'deification' of Antinous is about 130 A.D. To the testimony of Hegesippus and Irenaeus we may add the statement of Dionysius, bishop of Corinth, in a letter of about the year 170 to the bishop of Athens reminding him that Dionysius the Areopagite (St. Paul's convert)<sup>5</sup> was the first bishop of Athens.<sup>6</sup> Sound positive, not *a priori*, reasons ought to be given before this statement can be set aside. It deals with an event which took place only a century or so before. It is made by a neighbouring bishop to the bishop of the place concerned. In like circumstances local traditions on such matters are generally trustworthy.

We have now to consider the evidence of Ignatius of Antioch. His letters were written sometime between 98 and 117. The monarchical episcopate was no new thing to him. We learn that four bishops, Damas of Magnesia,<sup>7</sup> Onesimus of Ephesus,<sup>8</sup> Polybius of Tralles<sup>9</sup> had come to see him at Smyrna, where Polycarp, who according to Irenaeus had been appointed by apostles,<sup>10</sup> was bishop.<sup>11</sup> Ignatius speaks of himself as bishop of Syria<sup>12</sup> and says there were bishops settled in the farthest parts of the world.<sup>13</sup> This can only mean that he knew of the existence of monarchical bishops in the west as well as in the east. The monarchical episcopate was evidently the settled and normal thing. Without bishop, presbyters and deacons,

<sup>1</sup> Euseb. i. 1-4.      <sup>2</sup> *Ibid.* H.E. iv. 8, 2.

<sup>3</sup> *Ibid.* iv. 22, 2.      <sup>4</sup> *Ibid.* iv. 8, 2.      <sup>5</sup> Acts xvii. 34.

<sup>6</sup> Euseb. H.E. iv. 23, 3: cf. iii. 4, 10.

<sup>7</sup> *ad Magnes.* ii.      <sup>8</sup> *ad Ephes.* i. 3.      <sup>9</sup> *ad Trall.* i. 1.

<sup>10</sup> *ad Haer.* iii. 3, 4: Euseb. H.E. iv. 14, 3.

<sup>11</sup> Ign. *ad Polyc.* (ad init).      <sup>12</sup> *ad Rom.* ii. 2.

<sup>13</sup> *ad Ephes.* iii. 2.

there was no Church worthy of the name.<sup>1</sup> The bishop is the Master's Steward and is to be treated with the respect due to that position.<sup>2</sup> Special emphasis is laid on the "one bishop."<sup>3</sup> The bishop is said to be over the flock after the likeness of God, the presbyters after that of the council of the apostles,<sup>4</sup> that is, bishop and presbyters have a relation to the local church similar to that of our Lord and the apostles to the church as a whole.

We may well ask if a man writing sometime between 98 and 117 could have spoken of bishops as he does if the monarchical episcopate was due to some forced or even spontaneous development, involving a radical change in church government, with which the apostles had nothing to do. The only explanation of Ignatius' words, that will bear examination, is that the monarchical episcopate was instituted by the apostles.

But how are we to explain the silence of the New Testament and Clement of Rome on the existence of the monarchical bishop? In the latter it is absolute: in the Acts and Epistles, though we have the cases of James at Jerusalem, and Timothy and Titus doing the work of monarchical bishops, it is so marked as to be surprising.

The natural explanation of St. Paul's silence, which would apply with even greater force to the sparse references in Acts to the organization of the local churches, is that at the time St. Paul wrote monarchical bishops had not been appointed. As long as he or members of his staff could keep in close and constant touch with the different churches, it would appear preferable, especially in the first years, that nothing more than a college of presbyters of equal rank, supervised by him or his lieutenants, should be established.<sup>5</sup> The appointment of a bishop with authority over presbyters and people alike would take place at a later period according as circumstances dictated that measure, or the church was ripe for it. This would apply also to the churches founded by the other apostles.

Another possible explanation of St. Paul's silence, *e.g.*, in Philippians i. 1, which would especially apply to that of Clement of Rome, is the change which took place in the use of the word

<sup>1</sup> *ad Trall.* iii. 1.

<sup>2</sup> *ad Ephes.* vi. 1, 3.

<sup>3</sup> *ad Philadelph.* iv. 1.

<sup>4</sup> *ad Magnes.* vi. 1.

<sup>5</sup> *Cf. e.g.*, Luke at Philippi (*cf.* Acts xvi. 12—17, 40: and Acts xx. 5—6): Epaphras at Colossae (Coloss. i. 7 and iv. 12—13) replaced by Tychicus (Coloss. iv. 7): Timothy at Ephesus (I Tim. i. 3): Titus at Crete replaced by Artemas or Tychicus (Titus iii. 12). *Cf.* also the movements of the evangelists described in II Tim. iv. 10—13, 20.

*ἐπίσκοπος*.<sup>1</sup> In Acts and 'St. Paul, as also in Clement of Rome's letter, the word is used synonymously with presbyter. In Ignatius' letters it is used with a different meaning. At first it was used for all who had "oversight"; by the beginning of the century, in Asia at least, it is restricted to him who had supreme oversight. 'Presbyter' being primarily a title of honour rather than a term describing an office, could, in spite of its usual technical meaning, be used even towards the end of the second century by Irenaeus of Anicetus, bishop of Rome, and Polycarp, bishop of Smyrna.<sup>2</sup> Yet neither Irenaeus then, nor Ignatius at the beginning of the century, would have used *ἐπίσκοπος* as generally equivalent to presbyter. That is, *ἐπίσκοπος* at first was applied to all presbyters, but later it was restricted to him who was in supreme command of a local church. An interesting parallel to this change in the use of *ἐπίσκοπος* is given by Lightfoot,<sup>3</sup> who shows that at Athens the *ἐπιστάτης* or chairman of the ten *πρόεδροι*, who were chosen by lot in turn from the fifty *πρωτάεις*, was sometimes designated or addressed simply as *πρόταυς*.

Unless we admit some such change in the use of *ἐπίσκοπος* we shall be forced to allow the existence in the time of the apostles and of Clement of Rome of a plural episcopate in the second-century sense of the word, which was succeeded by the monarchical. This view is clearly against the evidence.

Hence when Clement of Rome urges obedience to the presbyters who have the *ἐπισκοπή*, it by no means follows that there was no monarchical bishop at Corinth. All the chief officials of the church there could be styled presbyters or *ἐπίσκοποι*: obedience to all was enjoined because the rebellion was against all. The earlier and later second-century evidence that has been brought forward leads us to the conclusion that such a church, like its neighbour at Athens,<sup>4</sup> would normally, for some time before the close of the first century, have had at its head by apostolic appointment a presbyter-overseer who was in authority over the others, and over the church generally, and who alone would have been called *ἐπίσκοπος* by Ignatius of Antioch.

<sup>1</sup> Cf. Bruder's *Verfassung der Kirche*, pp. 366 ff.: also de Dunin-Borkowski in *Cath. Encycl.* vii. "Hierarchy of the early Church," end of the article.

<sup>2</sup> Cf. his letter to Victor, Bishop of Rome, written c. 190: Euseb. *H.E.* v. 24, 14; Lightfoot, *Philippians*, p. 230, points out that this use of presbyter lasted till St. Augustine's time.

<sup>3</sup> Cf. *Philippians*, p. 196, note.

<sup>4</sup> Cf. above p. 70.

The steps in the organization of the local church would thus seem to have been the establishment of a body of presbyters and deacons under the oversight of an apostle and his staff, followed later by the apostolic appointment over the presbyters, deacons and faithful of a monarchical bishop who worked under the general control of the apostles, as long as such control was possible.<sup>1</sup>

<sup>1</sup> Cf. Clement of Alexandria, c. A.D. 200, *Quis Dives Salvetur*, 42. In the above discussion no account has been taken of the Didache because of its uncertain date and authority.



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# THE NEW TESTAMENT

VOLUME III.

## ST. PAUL'S EPISTLES TO THE CHURCHES

PART V.

### THE EPISTLES OF THE CAPTIVITY EPHESIANS AND COLOSSIANS

BY

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### PHILEMON AND PHILIPPIANS

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## INTRODUCTION.

### I. THE DESPATCH OF THE FOUR EPISTLES.

THESE four Epistles of the Captivity were doubtless penned within a short time of one another; a brief account may therefore be given of the circumstances under which they were all written, before each is discussed separately. St. Paul is evidently a prisoner (Eph. iii. 1: iv. 1: vi. 20: Col. iv: Philem. 9, 23: Philip. i), and, according to the unanimous witness of tradition, a prisoner at Rome. In the case of the epistle to the Philippians his almost explicit references to Rome (Philip. i. 13: iv. 22) leave no room for reasonable doubt, and are confirmed by various other indications, such as the number of local preachers (Philip. i. 14—17). The other three epistles are generally admitted to have been despatched together, inasmuch as they had the same bearers, Tychichus and Onesimus, the latter doubtless Philemon's runaway slave (Eph. vi. 21: Col. iv. 7—9: Philem. 10); but some consider that they were sent, not from Rome but Caesarea. It may be well, therefore, to speak of St. Paul's imprisonment in both places (Acts xxi—xxviii).

St. Paul had probably come to Jerusalem in time for the Pentecost of 56 A.D. (Acts xx. 16: *cf.* *Introd.* to *I Corinthians*, with Turner there cited). At the suggestion of the presbyters there he resolved to give public proof in the Temple of his observance of the Law, a compliance on his part which led to a tumult and his arrest; and on account of further danger to his life he was despatched to Caesarea under guard. The procurator Felix would not hear the case out at once or give his decision, and at his

recall two years later he left St. Paul still in custody. The Apostle was not treated severely, however, and his friends had free access to him. Shortly after Festus had succeeded Felix (58 A.D.), St. Paul met the proposal to take him to Jerusalem for trial, which would again have endangered his life, by an appeal to Caesar, and we may suppose that he arrived in Rome early in 59 A.D. The Acts of the Apostles conclude with the statement that for two whole years, though still a prisoner, he was staying in lodgings rented by himself, and that all who wished had free access to him. He was able to preach and teach boldly and without hindrance.

That the epistles to the Ephesians, to the Colossians and to Philemon were not written from Caesarea cannot be shown to demonstration, but at least the very ancient tradition to the contrary holds the field and is in itself more probable. Rome was the natural refuge of a runaway slave; it was there, in the midst of the vast population, that Onesimus might hope to be lost to human ken. There, too, he would be more likely to find access to St. Paul, for the expression used in the Acts scarcely permits us to suppose that he could receive all comers at Caesarea (Acts xxiv. 23). Moreover, and this seems the strongest argument, it is hard to suppose that at Caesarea St. Paul was in a hurry to visit Colossae, where, from the recurrence of the proper names (*cf.* p. xviii), there can be little doubt that Philemon lived (Philem. 22): it was Rome that he had long desired to see (Rom. i. 9—15), a desire that had been encouraged by a vision (Acts xxiii. 11). Nor should we fail to notice a certain likeness of style and vocabulary between the epistle to the Philippians and the others, as well as the fact that St. Paul associates Timothy with himself in writing to the Philippians, to the Colossians, and to Philemon. And that the epistle to the Philippians was written from Rome few can bring themselves to doubt (*cf.* p. ix).

It is chiefly the two years of Acts xxviii. 30 (about 59—61 A.D.) that merit consideration as the probable date



of these epistles, though we have so little precise knowledge as to the time which followed them that we cannot exclude it with certainty. Once more it is the epistle to the Philippians that gives us the best grounds for conjecture. The Apostle himself alludes to the freedom with which, as mentioned in the passage of Acts just cited, he can work for the gospel (Philip. i. 13). The time required for the Philippians to hear of St. Paul's arrival in Rome, to collect and send money by Epaphroditus, and then to have news of Epaphroditus' sickness, seems to point to some time fairly late in the two years; St. Paul has heard of their anxiety for Epaphroditus, and seeks to allay it (Philip. ii. 26—28). The expectation of an early release in Philem. 22: Philip. ii. 24 may point the same way. It may have become known to St. Paul that the Jews would not follow up their prosecution at Rome, and the time-limit for their appearance against him may have been drawing to an end. In the third century A.D. the time-limit for an appeal on a capital charge from the provinces was eighteen months; and with this period the two years of Acts xxviii. 30 roughly agree. We may infer, then, from the silence of Acts that the trial never took place, but that St. Paul's case went by default; and in the epistles before us he appears to realize that this will be the final issue of the matter.<sup>1</sup> Of their precise order of composition nothing is known.

## 2. THE EPISTLE TO THE EPHESIANS.

In Ephesus, as in Thessalonica and Corinth, we have one of the great ports of the hellenistic East. At the time when this epistle was written Pergamum seems still to have been the centre of proconsular government for the Roman province of Asia, but Ephesus was soon to supplant it (*cf.* Apoc. ii. 12, note). The city was situ-

<sup>1</sup> *cf. Expositor*, 8th series, Vol. V, pp. 264—284: 'The Imprisonment and Supposed Trial of St. Paul in Rome', by Sir W. Ramsay.

ated near the mouth of the Cayster; but it was also the more convenient terminus for the great road that came down the valley of the Maeander, and it was chiefly through this latter route that it had become the chief commercial centre of Asia Minor. The next stage on the voyage to Rome was Corinth, and intercourse between the two cities was doubtless very frequent. The coasting trade and the coast roads would also swell the city's traffic; and it was no less supreme as a centre of religion than as a centre of commerce. A little outside Ephesus stood the great temple of many-breasted Artemis (in Latin, Diana), an Asiatic goddess with an Asiatic ritual of prostitution and the rest, in spite of its superficial identification with the chaste goddesses of Greece and Rome.

Incidentally the story of the final riot (Acts xix) shows us something of the civil organization of the city. The 'senate' (βουλή) is not mentioned, but the 'town-clerk' (γραμματεὺς), an office not unlike that of the modern mayor, appears tactfully to treat the gathering as the 'assembly' (ἐκκλησία), the ultimate source of authority in a Greek city, though the Romans as a rule gradually made the form of government more aristocratic. He tells them, however, that Demetrius and the silversmiths can make their accusations, if they will, before the Roman courts and the proconsul, and that regulations on the subject can be proposed in an 'assembly' more regularly convened; but for a disorder of this sort they might be called to account by the imperial government.

It was in the course of what is known as the second 'missionary journey', if not of the first, that St. Paul had intended to preach the gospel in Ephesus. As sickness had earlier confined him to Galatia (Gal. iv. 13), so later the Spirit had hindered him, and a vision had directed him to Macedonia (Acts xvi. 6—10). This 'journey' included a prolonged stay of eighteen months at Corinth (Acts xviii. 11), which may be supposed to fall in 50—

51 A.D. (*cf.* *Introd. to 1 Corinthians*). On his journey thence he came to Ephesus with Priscilla and Aquila, and left them there; he entered the synagogue and had some discussions with the Jews, but at that time could not make any real beginning with the work of evangelization, for he was hurrying on to Jerusalem (Acts xviii. 19—21). It was only in the course of his third 'missionary journey' that he made Ephesus his permanent headquarters for two years and three months (Acts xix. 8—10: xx. 31). St. Luke recounts some of the chief events of this time in Acts xix, and in the following chapter he reproduces a discourse by St. Paul to the elders of the church of Ephesus, in which the Apostle gives some account of his manner of life among them. To these passages, and to the notes upon them, we must refer the reader for fuller details than we can give here. After three months the opposition of the Jews compelled him to leave the synagogue, and to evangelize in a lecture-hall belonging to, or called after, one Tyrannus. All who dwelt in Asia, we are told, heard the word of the Lord; not that St. Paul himself could afford to leave his base (Acts xx. 18), but doubtless he despatched others to preach the gospel, and watched over the result of their labours. The churches of Colossae and Laodicea and others in those parts had not set eyes on him (Col. ii. 1), though they were less than one hundred and fifty miles away up the valleys of the Maeander and Lycus, and easy of access. Epaphras, a native of Colossae, seems to have been the apostle of the Lycus valley (Col. i. 7: iv. 12—13), and he was now at Rome with St. Paul; possibly he was the Epaphroditus of Philip. ii. 25, but on the whole it seems more likely not.

St. Paul was already thinking of leaving Ephesus when the disturbance caused by the silversmiths probably hastened matters. Already the faithful there must have constituted a large church, very similar in its composition and organization to that of Rome and Corinth. He delivered a farewell discourse to the elders of Ephesus

and proceeded to Jerusalem, probably in time for the Pentecost of 56 A.D., and there, as mentioned above, he was arrested.

It has been suggested that the epistle to the Ephesians was a circular letter intended for many churches in Asia Minor. One cannot but miss a certain personal element in the letter; to judge from the other epistles, this is not exactly the way in which we should expect the Apostle to address a church in which he had worked long and successfully. It has even been supposed that the words 'in Ephesus' in the opening verse of the epistle were added later, and that in the autograph an empty space was left, intended to be filled in with the names of the several churches. However, put in this form, the hypothesis is scarcely plausible, for no other names appear in the manuscripts, and the solitary fact that according to Marcion and his followers our epistle was addressed to the Laodiceans (Tertull. *adv. Marc.* v. 11, 17) is doubtless to be explained from Col. iv. 16. Still, our two best manuscripts, the Vatican and the Sinaitic, agree with some lesser authorities in omitting the words 'in Ephesus', and it may well be that they came to be left out in the course of that wider circulation for which the epistle was very likely destined from the first. St. Paul is not credited with any general epistles; the fact that he addressed an epistle specifically to one church does not preclude the view that he meant it for others as well. On this hypothesis it is not unlikely that our epistle was that intended to be forwarded from Laodicea (τὴν ἐκ Λαοδικίας, Col. iv. 16) to Colossae.

There are those who question the authenticity of this epistle. We cannot in this place enter upon a detailed discussion of the evidence of tradition and vocabulary, though there is no reason to fear these tests if applied in a reasonable spirit; but we may venture upon two remarks of a more general character. In the first place, every epistle of St. Paul has some striking features peculiar to itself, which can of course be made a ground for

rejection, though it is rather the absence of any such varieties that would call for explanation. In the next place, the doctrine of this epistle stands at the very centre of Pauline theology. If any one formula can sum up his whole system more than another, it is this—our corporate identification with Christ. By faith and baptism the Christian identifies himself with Christ in His Crucifixion, to rise therefrom, in and with Him, in risen glory, becoming thereby a member of His mystical Body, a member therefore of the whole body of His fellow-Christians. Christians are members of each other, because they are members of Christ; and St. Paul insists (*e.g.*, I Cor. xii) that, being members, they have each their several functions. This very lesson of unity in variety is what he is chiefly urging in Eph. iv. 1—16. In Eph. v. 25—33 he incidentally employs this great doctrine of the mystical Body (in part expressed under the figure of husband and wife, as in I Cor. vi. 15—16) to impress their duty upon husbands, just as in Philip. ii. 5—11 he could urge the Incarnation as a motive for humility. To find a difficulty in such passages is to fail to grasp St. Paul's fundamental thought.<sup>1</sup>

### 3. THE EPISTLE TO THE COLOSSIANS.

The remaining epistles may be treated more shortly. Colossae, as has been mentioned (p. xiii), had been evangelized by Epaphras, a native of the city, though Timothy appears to have worked there too (Col. i. 1). At one time the great city of south-western Phrygia, it declined with the growth of Laodicea, which was founded about the middle of the third century B.C., eleven miles away from it. At the time of the Apocalypse, at all events, Laodicea was also the more important centre of Christianity, perhaps indeed the only bishopric in the Lycus valley (Apoc. iii. 14); but the affair of Onesimus and the letter

<sup>1</sup> The subject is dealt with more fully in the appendix to the epistle to the Romans, on St. Paul's doctrine of Justification.

to Philemon may have led St. Paul to select Colossae rather than Laodicea for a letter intended for the whole valley. Though both were on the great highway eastward from Ephesus to Antioch in Pisidia and beyond, Laodicea occupied the better site, and moreover Colossae appears never to have been refounded or colonized by a hellenistic king. The government of the latter city, it is true, was organized upon the Greek model,<sup>1</sup> but the native Phrygian element remained the strongest in the population. The Jews were doubtless fairly numerous.<sup>2</sup>

Epaphras had brought St. Paul news of the state of affairs in the Lycus valley. There was much to be grateful for (Col. i. 3—8); yet there were also dangers against which St. Paul felt that he must guard. It is not easy to define precisely the views and practices that provoked this epistle, and as a matter of fact widely different hypotheses have been put forward. There appear to have been two main influences at work which the Apostle wished to counteract; there were the usual attempts to make the Christians judaize (Col. ii. 16: iii. 11, etc.), and there was what we may conveniently call a semi-gnostic tendency, showing itself in a misguided cult of angels (ii. 18), and perhaps in an exaggerated asceticism (ii. 23). The latter point is rather uncertain, and therefore we do not dwell on it; possibly the two words upon which everything turns (*ἀφειδίᾳ σώματος*, 'a not-sparing of the body') can be sufficiently explained by judaistic practices. But even about the cult of the angels we are told very little. St. Paul does not appear to put forward any distinctive doctrine of his own in their regard. Like our Lord, he allowed them an ample place in the divine economy, such indeed as was required alike by the Old Testament, and by several incidents in Christ's own life. But, by a contamination of Jewish ideas with the semi-gnostic tendencies of which we have spoken, the angels had probably come to be identified by some

<sup>1</sup> cf. Ramsay, *Cities and Bishoprics of Phrygia*, Vol. I, p. 212.

<sup>2</sup> *ibid.* Vol. II. Chap. 15.

with astral spirits or nature-powers,<sup>1</sup> and so there was a danger that Christ would come to be looked upon as little more than a *primus inter pares* among these elemental forces. Hence the Apostle speaks with emphasis, on the one hand of His Divinity (i. 15, 19: ii. 9: iii. 1—3), on the other of His unique relation to the Church through the Incarnation (i. 18—20: iii. 1—4, etc.). Under such names as Principalities and Powers he speaks, now of good angels (Eph. iii. 10), now of bad (Col. ii. 15), now of both indiscriminately (Col. i. 6); but always in such a way as to exalt Christ above them all.

As is well known, this epistle has much in common with that to the Ephesians; yet the points of difference are no less striking. The Epistle to the Colossians is, as it were, the application of the Ephesian encyclical to a particular case, reminding us to some extent of the relation of Galatians to Romans; his mind full of the great doctrine of the mystical Body of Christ, and of that fulfilment of Him which is the Church (Eph. i. 23: v. 22—33, etc.), St. Paul could easily turn it to the matter in hand. There was much else that was equally in place in either epistle.

#### 4. THE EPISTLE TO PHILEMON.

The short epistle to Philemon is full of an exquisite grace and sincere affection, and is no less important as a historical document, displaying as it does the new dignity which Christianity bestowed upon the slave. Onesimus had probably robbed as well as deserted his master Philemon (Philem. 11, 18—19); but he had come upon St. Paul (doubtless, as we have seen, at Rome), and had been won by him. Yet the Apostle would not interpose his authority between master and slave (Philem. 14), but sent him back to Philemon, with this letter to

<sup>1</sup> If τὰ στοιχῆια τοῦ κόσμου in Col II. 8 (where see note) were certainly to be taken of personal beings, the above view would also scarcely be open to doubt. But even apart from this the evidence is strong: cf. Lightfoot, *Colossians and Philemon*: Introd. ii.

plead for him. It was written, not merely to save him from the terrible punishments, including crucifixion itself, which an angry master might inflict, but to bespeak for him on Philemon's part the love in which he was already held by St. Paul himself (Philem. 12—13, 16).

The many names which are common to this epistle and that to the Colossians make it reasonably certain that Philemon was a prominent member of that church. Onesimus himself bore Tychichus company as a bearer of the public epistle (Col. iv. 9: Philem. 10), and Timothy joins in the sending of both (Col. i. 1: Philem. i. 1); Epaphras, as we have seen, is the apostle of Colossae (Col. i. 7: iv. 12: Philem. 23): Archippus is evidently a presbyter there, and perhaps Philemon's son, Apphia being doubtless Philemon's wife (Col. iv. 17: Philem. 2): of the evangelists Mark and Luke, mentioned in both the epistles, the former was possibly coming to Colossae (Col. iv. 10, 14: Philem. 24): Aristarchus and Demas complete the list (Col. iv. 10, 14: Philem. 24). In fact, of the proper names which occur in the epistles to Philemon, only those of Philemon himself and Apphia are not found in the epistle to the Colossians; this may well be due to the fact that St. Paul was writing to them personally.

##### 5. THE EPISTLE TO THE PHILIPPIANS.

Like Thessalonica, Philippi, in the same province of Macedonia, owed much of its importance in Roman times to the fact that it lay upon the Via Egnatia, the high road from Rome to the East. It was not actually on the sea, but had easy access across a depression of Mount Pangaeum to the fine harbour of Neapolis (Acts xvi. 11). Commercially, it was chiefly important by reason of the gold mines in the neighbourhood. It was these that had induced Philip of Macedon to found it as a new city, by enlarging the former Krenides ('little fountains', so called from the many



springs in the mountains to the north of it), and naming it after himself. The vast revenue which he reaped from the mines was an important factor in his victorious career, furnishing him with the sinews of war and of diplomacy. Augustus in his turn recognized the importance of the town, and in commemoration of the victory gained there by himself and Antony over Brutus and Cassius made of it a military colony, the *Colonia Iulia Augusta Victrix Philippensium*, with the *ius Italicum*, which conferred upon the community the right of proprietorship according to Roman law, and exemption from poll-tax and land-tax. As a colony Philippi would have its own duumviri, *i.e.*, two supreme magistrates, the praetors (*στρατηγοί*), of Acts xvi. 20, 35—38; and it would be free from interference on the part of the provincial governor.

An account of St. Paul's stay at Philippi, about 49 A.D., is given in Acts xvi. 11—40; St. Luke was with him and in part narrates it in the first person. At the Jewish place of prayer outside the gate they spoke to the women present, and one of them, a well-to-do proselyte from Thyatira named Lydia, was converted, and persuaded the Apostle and his party to lodge with her. But a slave-girl possessed by a divining spirit began to call out after them that they were servants of the most High God and announced the way of salvation. After 'many days' of this St. Paul cast the spirit out of her, whereupon her masters, like the Ephesian silversmiths, seeing a source of large profit lost to them, stirred up the crowd against them, and brought Paul and Silas before the magistrates, who scourged and imprisoned them. Next day, however, on hearing that they were Roman citizens, they themselves came in alarm to release them, but begged them to leave the city, which they did.

As in the case of Thessalonica, there were later visits (Acts xx. 2—5), but we are not supplied with any details. Nevertheless there can be no doubt as to the general character of the mutual relations of St. Paul and his Philippian Christians. From the first they showed an

affectionate solicitude for his welfare (Philip. iv. 15—16), and it was a renewal of their alms that produced this epistle, an outburst of gratitude and affection that lets us see that theirs was the church nearest to his heart. In all this evidence of goodwill the influence of the ' beloved physician ', St. Luke (Col. iv. 14) may have been at work, for he appears to have stayed on at Philippi after the Apostle's departure. This we infer from his ceasing to relate in the first person after mentioning that departure, and his resuming the first person on St. Paul's return; presumably he spent the long interval, represented by Acts xvii—xix (probably 49—55 A.D.), in sustaining and developing the local Church. If so, this sojourn, parallel to that of Timothy in Ephesus (I Tim. i. 3) and of Titus in Crete (Tit. i. 5), would throw a valuable light on St. Paul's methods. Attention has also been called to the part played by women in the church, corresponding to the better position which they probably occupied throughout Macedonia (Acts xvi. 14—15: Philip. iv. 2). Finally, the cordial relations between the Apostle and the Philippians may have been helped by the comparatively small numbers of the Jews or judaisers; though the ' many ' of Philip. iii. 18 probably refers to this class, they are not necessarily to be reckoned as in Philippi itself. In any case it need not imply a large number proportionately. It is even a question whether the Jews there had a proper synagogue (Acts xvi. 13); and St. Paul does not appear to have any lively fear of their perverting his converts, though in this matter, as in others, he guards against possible dangers. The factious leaders of Corinth, too, had no counterpart at Philippi.

The teaching of the epistle is moral rather than doctrinal, and more perhaps than any other letter of St. Paul's, it reveals the loving, zealous, God-possessed character of the writer.

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## SUMMARY

### EPHESIANS:

- A. INTRODUCTION. (Chap. I. 1—14.)
- B. DOCTRINE. (CC. I. 15—III. 21.)
- C. THE CHRISTIAN LIFE. (CC. IV. 1—VI. 9.)
- D. CONCLUSION. (Chap. VI. 10—24.)

### COLOSSIANS:

- A. INTRODUCTION. (Chap. I. 1—12.)
- B. DOCTRINE. (CC. I. 15—III. 4.)
- C. THE CHRISTIAN LIFE. (CC. III. 5—IV. 1.)
- D. CONCLUSION. (Chap. IV. 2—18.)

### PHILEMON:

- A. INTRODUCTION. (Chap. I. 1—7.)
- B. THE PLEA FOR ONESIMUS. (Chap. I. 8—20.)
- C. CONCLUSION. (Chap. I. 21—25.)

### PHILIPPIANS:

- A. INTRODUCTION. (Chap. I. 1—11.)
- B. NEWS OF ST. PAUL. (Chap. I. 12—30.)
- C. EXHORTATIONS. (Chap. II. 1—18.)
- D. TIMOTHY AND EPAPHRODITUS. (Chap. II.  
19—30.)
- E. WARNINGS AGAINST JUDAISERS. (Chap. III.)
- F. CONCLUSION. (Chap. IV.)

## THE EPISTLE OF ST. PAUL TO THE EPHESIANS.

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### A

#### Introduction. (Chap. I. 1—14.)

		I.
	Paul, an apostle of Christ Jesus by the	1
Greeting	will of God, to the saints that are at Ephesus, the faithful in Christ Jesus:	
	grace to you and peace from God our Father and the	2
	Lord Jesus Christ.	
	Blessed be the God and Father of our	3
God's purpose in Christ	Lord Jesus Christ, who hath blessed us with every spiritual blessing on high in	
	Christ. Yea, in him he singled us out before the	4
	foundation of the world, that we might be holy and	
	blameless in his sight. In love he predestined us to	5
	be adopted as his sons through Jesus Christ, according	
	to the good pleasure of his will, unto the praise of the	6
	glory of his grace, wherewith he hath made us gracious	
	in the Well-beloved. In him we have redemption	7
	through his blood, the forgiveness of our transgres-	

I. 3. 'on high', lit. 'in the heavenly places', but the meaning is less definitely local here than elsewhere (i. 20: ii. 6: iii. 10), and rather signifies the spiritual or heavenly sphere. In vi. 12 the reference is rather to the atmosphere of earth than to heaven.

6. The grant of baptismal grace is 'in the Well-beloved', because baptism incorporates us with Christ, making us members of the Church, which is His Body, and there is no sanctification except in union with Him.

8 sions, according to the riches of his grace. For God  
 hath given us abundance thereof, together with full  
 9 wisdom and discernment, in that he hath made known  
 to us the secret of his purpose according to his good  
 10 pleasure. It was the purpose of his good pleasure  
 in him—a dispensation to be realized in the fulness  
 of time—to bring all things to a head in Christ, both  
 the things in the heavens and the things upon the  
 earth.

11 In him we also have come to have our  
 portion, having been predestined, in  
 the purpose of him that worketh all  
 12 things according to the counsel of his will, ourselves  
 to further the praise of his glory, as having been the  
 13 first to hope in Christ. In him are ye too, who have  
 heard the word of truth, the glad tidings of your sal-  
 vation. For ye have believed therein, and have been  
 14 sealed with the Holy Spirit of the promise, who is  
 the earnest of our inheritance, unto redemption as the  
 chosen people, unto praise of his glory.

10. ἀνακεφαλαιώσασθαι—not exactly 'to reestablish' (Douay) but 'to sum up'; 'recapitulare' rather than 'instaurare'. The Church is the mystical Body of Christ, who thus contains her within His own Person: to become members of this Body is the immediate end set by God before all men, and all the irrational creation is in some way to further its development.

11—12. 'We . . . the first to hope': I. 11—12 seems to refer to the execution of the plan of redemption among the Jews, and in I. 13—14 'ye' to the Gentiles (Prat ii. 128).

3—14. In the original these verses form one loosely-constructed complex sentence, containing over 200 words—a striking instance of the unstudied, 'unliterary', style of St. Paul.

14. 'unto redemption as chosen people' lit. 'unto redemption of acquisition (or possession)' *i.e.*, the redemption whereby God has acquired the Christians as His chosen people instead of the Jews: *cf.* I Pet. ii. 9. Others take it—'the redemption which gives possession', *viz.*, full possession of that of which the Holy Ghost is at present the earnest.

## B

**Doctrine.** (cc. I. 15—III. 21.)**I. Life in Christ.** (cc. i. 15—ii. 10.)

<p>What God has wrought in Christ</p>	<p>For this cause I also, hearing of the faith in the Lord Jesus which is among you, and of your charity to all the saints, cease not giving thanks for you, making remembrance of you in my prayers, in order that the God of our Lord Jesus Christ, the Father of glory, may grant you the Spirit of wisdom and revelation unto the full knowledge of himself, and enlighten the eyes of your heart to know what is the hope of his calling, what the treasures of the glory of his inheritance among the saints, what the surpassing greatness of his power towards us that believe, [displayed] in the working of the might of his strength. For with that same strength he hath wrought in Christ, raising him from the dead, and 'seating him at his right hand' in the heavenly places, above every principality and power and virtue and domination, above every name that is named not only in this world but also in that which is to come. And 'he hath subjected all things beneath his feet', and hath given him for supreme head to the Church, which is his body, the fulness of him who is wholly fulfilled in all.</p>	<p>15 16 17 18 19 20 21 22 23</p>
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20. 'Seating him' . . . Ps. cx (cix). 1, a verse taken in a messianic sense by Our Lord Himself (Mat. xxii. 44, etc.), by St. Peter (Acts ii. 34—35), and elsewhere in the New Testament.

21. These are the names of four out of the nine choirs of angels, good and bad. See below, vi. 12, and Col. i. 16.

22. Ps. viii. 6: I Cor. xv. 27.

23. I Cor. vi. 15: xii. 12, 13: and below, v. 30. The Church is the extension of the Word Incarnate. Without the Church, the Incarnation is unmeaning, as a head without a body.

## II.

1                   And in the           Ye also were dead in your transgressions  
2                   Ephesians           and your sins, wherein sometime ye  
                  through Christ       walked after the fashion of this world,  
  under the prince of the power of the air, the spirit  
  which now worketh in the children of disobedience.  
3    In their company we too at one time were all living,  
          in indulgence of the desires of our flesh: we were ful-  
          filling the promptings of the flesh and of our minds,  
          and were by nature children of wrath like the rest.  
4    But God, who is rich in mercy, by reason of his great  
5    love wherewith he hath loved us, even when we were  
          dead in our transgressions brought us to life with  
6    Christ—by grace ye are saved—and raised us up and  
7    seated us in Christ Jesus in the heavenly places, to  
          show in the ages to come the surpassing riches of his  
          grace through his kindness to us in Christ Jesus.  
8    For by grace ye are saved, through faith; and that  
9    not of yourselves, it is the gift of God; not as the out-  
10   come of works, lest any should boast. For we are his  
          handiwork, created in Christ Jesus for good works,  
          which God hath prepared beforehand that therein we  
          may walk.

II. Resulting equality of Jew and Gentile. (Chap. ii. 11—22.)

11

                  Jew and Gentile       Wherefore remember that aforetime ye,  
                  now equal           the gentiles according to the flesh—ye  
  that are styled 'uncircumcision' by that  
  which is styled 'circumcision', [a circumcision] done

II. 2. 'prince', *i.e.*, Satan, 'the prince of the world' (John xiv. 30) and other fallen angels, his associates, who haunt the atmosphere and habitations of mankind: *cf.* vi. 12. 'the children of disobedience', a semitism, repeated in v. 6: the pagan world, the imitators of Adam's disobedience, who remain 'children of wrath' (ii. 3).

6. We are incorporated with our Saviour, and have our part and lot in His Resurrection and Ascension: *cf.* i. 6, note.

9. We are saved by grace, not through works, because 'nothing of the things which precede baptism, whether faith or works, merits the grace itself of justification' (Council of Trent, Sess. vi. Ch. 8).

11. 'Circumcision', *i.e.*, the circumcised, a common name for the Jews.



with hands in the flesh—remember that ye were at 12  
 that time Christless, alienated from the common-  
 wealth of Israel and strangers to the covenants of the  
 promise, without hope and without God in the world.  
 But now in Christ Jesus ye that were once far off are 13  
 brought near through the blood of Christ.

Made one  
 through  
 Christ

For he is our peace, he that hath made 14  
 both [Jew and gentile] one, and hath  
 broken down the dividing barrier, the  
 [sign of] enmity. He hath brought to nought in his 15  
 flesh the law of commandments framed in decrees,  
 that in himself he might create of the two one new 16  
 man, and make peace and reconcile both in one body  
 to God through the cross, slaying their enmity in his 17  
 own death. And so he came and 'brought glad tid-  
 ings of peace' to you 'that were afar off and of peace 18  
 to them that were near': because through him we  
 both have access in one Spirit to the Father.

One City,  
 one Family,  
 one Temple

Therefore ye are no longer strangers and 19  
 foreigners, but ye are fellow-citizens of  
 the saints and members of the household  
 of God: ye are built upon the foundation of the apos- 20

14. 'The dividing barrier' refers to the low boundary-wall in the outer court of the Temple at Jerusalem, beyond which gentiles were warned at the peril of their lives not to proceed (*cf.* Acts xxi. 28—31).

15. The Old Law enforced the separation of the Jew from the gentile, for fear of the former being perverted; Christ now unites them both with Himself in His mystical Body. His death has already paid to the full any punishment due for the violation of the letter of the Mosaic Law (Gal. iii. 13).

17. Isaiah lvii. 19: lii. 7. The former verse is also alluded to in ii. 13—14.

20—23. Christ and His Church together are one living Temple (I Pet. ii. 5), one living Body (Eph. v. 30), one living Vine (John xv. 5). In this incorporation in the Word Incarnate man's true life and salvation lies.

21 tles and prophets: Christ Jesus himself is the corner-  
 22 stone. In him every building is duly fitted together  
 and groweth into a temple holy in the Lord; in him  
 ye also are being built together unto a spiritual dwell-  
 ing-place of God.

III. St. Paul entrusted with this truth. (Chap. iii. 1—13.)

III.

1

The Truth  
 committed to  
 the Apostle

2

3

4

5

6

7

8

9

For this cause I, Paul, the prisoner of  
 Christ Jesus, on behalf of you the gen-  
 tiles [bend my knees to the Father]—for  
 ye have surely heard of the gracious commission of  
 God given me in your regard, how by revelation the  
 mystery was made known to me, as I have written in  
 brief above. By reading that ye can perceive my in-  
 sight into this mystery of Christ, which was not made  
 known to other generations of the sons of men, as  
 now it hath been made known to his holy apostles and  
 prophets in the Spirit—that in Christ Jesus through the  
 gospel the gentiles are coheirs and concorporate and  
 comparticant in the promise.

Of that gospel I was made a minister by  
 the free grace of God, given me by the  
 operation of his power. Unto me, the  
 least of all saints, hath been given this same grace, to  
 preach to the gentiles the unsearchable riches of  
 Christ, and to make clear what is the dispensation  
 touching the mystery which from ages hath been hid-

III. 1. 'bend my knees': the verb is to be supplied from III. 14. This St. Paul indicates by repeating there the first words, 'for this cause'. The parenthesis of twelve verses is quite Pauline: *cf.* another such, Rom. v. 13—18.

4. The 'mystery' is declared in iii. 6. It was revealed in the miraculous conversion of St. Paul (*cf.* Acts ix. 15: xxii. 21), and is 'written in brief above' in the preceding section (ii. 11—22).

6. 'The gentiles', *i.e.*, as such, and without the condition of becoming Jewish proselytes (*cf.* Deut. xxiii. 3—8: Acts xv. 1, etc.).

den in God the Creator of all, in order that now through 10  
 the Church be made known to the principalities and  
 powers in heavenly places the manifold wisdom of  
 God. Such was the eternal purpose which he hath 11  
 brought to pass in Christ Jesus our Lord, in whom 12  
 we have assurance, and through faith in him confi-  
 dent access [to God]. Therefore I pray [you] not to 13  
 lose heart over my tribulations on your behalf, for  
 they are your glory.

IV. St. Paul's Petition. (Chap. iii. 14—21.)

For this cause, then, I bend my knees to 14  
 the Father, from whom all fatherhood 15  
 in heaven and on earth is named, that he 16  
 grant you according to the riches of his glory to be  
 strengthened powerfully through his Spirit in the in-  
 ward man—that Christ may dwell in your hearts 17  
 through faith, so that, rooted and founded in charity, 18  
 ye may be able to comprehend with all the saints what  
 is the breadth and length and height and depth—to 19  
 know the charity of Christ that surpasseth knowledge,  
 that ye may be filled unto all the fulness of God.

Now to him that is able to accomplish 20  
 far beyond all that we ask or understand,  
 through his power that is at work in us  
 —to him be glory in the Church and in Christ Jesus 21  
 unto all generations, world without end, Amen.

12. 'Assurance'. The Greek word meant originally 'freedom of speech'. Here it means the opposite of tongue-tied confusion.

13. The Greek might be rendered, 'I pray not to lose heart'. The expression is in any case unusual, but it is more like St. Paul to speak of his prayers for his Christians than for himself. It is even possible that 'you' (*ὕμᾱς*) has dropped out, from being so similar to the end of the word preceding (*αἰτῶνμαι*).

16. 'glory', *i.e.*, glorious grace, *cf.* i. 6: Col. i. 11, with note.

19. *cf.* Col. ii. 10, note.

## C

## The Christian Life. (cc. IV. 1—VI. 9.)

IV. I. **Unity and diversity of Christ's members.** (Chap. iv. 1—16.)

1                                    I exhort you, therefore, I, the prisoner  
     **Unity in the**                    in the Lord, to walk worthily of the call-  
     **Spirit**                            ing wherewith ye were called, with all  
 2                                    humility and meekness, with longsuffering, bearing  
 3                                    with one another in charity, careful to keep the unity  
 4                                    of the Spirit in the bond of peace: one body and one  
 5. 6                                  Spirit, as also ye were called in one hope, that of your  
                                         calling: one Lord, one faith, one baptism: one God  
                                         and Father of all, who is above all and throughout  
                                         all and in all.

7                                    But to every one of us is given grace ac-  
     **Diversity of**                    cording to the measure of Christ's be-  
     **Functions**                       stowing. Wherefore it is said:  
 8                                    Ascending on high he led captives into captivity,  
                                         He gave gifts to men.  
 9                                    Now this [phrase,] 'he ascended', what doth it  
                                         mean, but that he had also descended into the

IV. 4—6. 'one body' etc.—all these are nominatives, not woven by St. Paul into the structure of the sentence. The three Persons of the Holy Trinity are here mentioned in inverse order. The unity of the Trinity is the pattern of the unity of the Church (*cf.* John xvii. 21). The 'body' is the Church, the same on earth as in heaven. Heaven is the 'hope' springing from a 'calling' to the Church on earth. The 'Spirit' is the Holy Ghost, given to the Church so fully and so really as to be called by divines, after St. Paul, 'the soul of the Church'. One soul means one body.

8. Ps. lxxviii (lxxvii). 18. *αἰχμαλωσίαν* means 'the state of captivity' or 'a body of captives'. The captives are the evil angels, 'principalities and powers', as set forth in Col. ii. 15.

9—10. A comment on the first line of the above quotation. Christ ascends the sacred citadel of Zion in triumph, His captives in His train, and distributes the spoils. He has conquered the whole universe, having descended below the earth, even as He is now ascending above it. The following verses are a comment on the second line of the quotation.

lower parts of the earth? He that descended, the same is also he that 'ascended' above all the heavens, that he might fill all things [with his presence]. And himself 'gave' some as apostles, some as prophets, some as evangelists, some as shepherds and teachers, for the perfecting of the saints in the work of ministry, unto the building up of the body of Christ, till we all attain to the unity of the faith and of the full knowledge of the Son of God, to the perfect man, to the full measure of the stature of Christ.

Thus we shall be no longer children, nor  
 14  
 tossed on the waves and carried around  
 by every wind of doctrine, through the  
 15  
 trickery of men crafty in devising error. Rather we  
 shall hold the truth in charity, and grow in all things  
 16  
 into him who is the head, Christ. From him the  
 whole body, welded and compacted together through-  
 out every joint of the system, part working in har-  
 mony with part—[from him] the body deriveth its in-  
 crease, unto the building up of itself in charity.

## II. Renunciation of vice. (cc. IV. 17—V. 21.)

This then, I say and protest in the Lord,  
 17  
 that ye should no longer walk as the gen-  
 tiles walk, in the futility of their mind,  
 with their intelligence darkened, alienated from the  
 18

<sup>12</sup> Every member of the body is in its measure to minister to the whole (*cf.* iv. 16: I Cor. xii).

<sup>13</sup> The mention of 'faith' shows that St. Paul is speaking of the final term of the development of the Body of Christ so far as it is attained here below. This development is to be manifold, but always to the perfecting of the organic unity of the Church, not to its undoing.

<sup>14</sup> This verse represents the initial term of the development, the state of things which is left further and further behind. The whole character of the present epistle forbids us to suppose that the verse is intended to represent the *present* state of those addressed; doubtless it refers more directly to their state before they had embraced Christianity.



sion and do good to the hearers. And grieve not the Holy Spirit of God, whereby ye have been sealed against the day of redemption. Let all bitterness and wrath and anger and clamour and abusive language be removed from you, and all malice; be kind to one another, and compassionate, freely pardoning one another, as also God in Christ hath freely pardoned you. Be ye, then, imitators of God, as well-beloved children, and walk in love, as Christ also hath loved you and delivered himself up for us, an offering and sacrifice of sweet savour to God.

But as for impurity and all uncleanness or cupidity, let it not so much as be named amongst you, as becometh saints, no, nor filthiness, and foolish talk, or scurrility, which are not fitting; but rather giving of thanks. For this know ye and understand, that no impure or unclean or covetous (that is, idolatrous) person hath any inheritance in the kingdom of Christ and God. Let no man deceive you with futile words; for because of these things cometh the anger of God upon the children of disobedience. Do not then throw in your lot with them: for though ye were sometime darkness, ye are now light in the Lord. Walk as children of light—for the fruit of the light is in all goodness and justness and truth—and find out what is well-pleasing

30. We 'grieve' the Holy Ghost, that Guest so near and so intimately present to us (Rom. viii. 9, 11), when we commit venial sin: when we commit mortal sin, we drive Him away altogether. The 'day of deliverance' is the day of our Lord's Second Coming. 'sealed' in Baptism and Confirmation and abiding grace.

V. 3. 'Cupidity' *cf.* iv. 19, note. In the present verse the order of words is against taking *πλεονεξία* to imply lustful desires; in v. 5 ('covetous') and in the parallel passage (Col. iii. 5) it stands even more clearly apart. The covetous man is idolatrous in that he makes mere creatures his end in life.

6. 'children of disobedience': *cf.* ii. 2, with note.

11 to the Lord. Have no fellowship with the unfruit-  
 12 ful works of darkness, but rather expose them. For  
 the things done by such men in secret it is shameful  
 13 even to speak of; but all things are exposed and made  
 manifest by the light. For all that is made manifest  
 14 is light. Wherefore it is said,

Awake, thou that sleepest,  
 And arise from the dead,  
 And Christ shall enlighten thee.

15 Look therefore carefully how ye walk,  
 16 Be filled with  
the Spirit not as unwise, but as wise, ransoming  
 the time, because the days are evil.  
 17 Therefore be ye not foolish, but understand what is  
 18 the will of the Lord. And be not drunken with  
 wine, wherein is riotousness, but be ye filled with the  
 19 Spirit, speaking one to another in psalms and hymns  
 and spiritual songs, singing and making melody with  
 20 your heart to the Lord, giving thanks always for all  
 things in the name of our Lord Jesus Christ to God  
 21 the Father, being subject one to another in the fear of  
 Christ.

### III. The Christian household. (cc. V. 22—VI. 9.)

22 Wives, [be subject] to your husbands as to  
 23 Wives the Lord, because the husband is the  
 head of the wife, as Christ too is head  
 of the Church, himself being the saviour of the body.

11. 'Unfruitful': *cf.* Rom. vi. 21.

12. 'The things done by them in secret', such as are referred to in Rom. i. 24. Yet they are sufficiently known to be 'exposed' by the contrast of the open practice of virtue.

14. 'is light': *cf.* John iii. 19—21. The verses are apparently a quotation from an early Christian hymn.

16. The present time is 'evil', dominated by the 'unwise', and their 'darkness': it must be 'ransomed' in the sense of being won for Christ: *cf.* Col. iv. 5.

22. *cf.* 1 Cor. xi. 9, note.



Well, then, as the Church is subject to Christ, so also 24  
should wives be to their husbands in everything.

Husbands, love your wives, as Christ also 25  
 Husbands loved the Church and gave himself up  
 for her sake, that he might sanctify her, 26  
 purifying her in the bath of water by means of the  
 word, and that he might present her to himself a 27  
 glorious Church, not having spot or wrinkle or any  
 such thing, but holy and without blemish. Even thus 28  
 ought husbands to love their wives as their own  
 bodies. He that loveth his own wife loveth himself.  
 Surely no man ever hated his own flesh, nay, he doth 29  
 nourish and cherish it, even as Christ the Church;  
 because we are members of his body. 'For this shall 30. 31  
 man leave father and mother, and shall cleave to his  
 wife, and the two shall come to be one flesh.' The 32  
 mystery here is great—I mean in reference to Christ  
 and to the Church. However, let each of you, also, 33  
 love his wife even as himself; and let the wife rever-  
 ence her husband.

24. 'in everything', *i.e.*, pertaining to the marriage relation: wife-  
hood does not exhaust the whole of the woman's rights and duties.

26. 'The word,' SS. Chrysostom and Augustine explain, is the  
sacramental formula of baptism. The Vulgate reads 'the word of  
life'. The Church being Christ's Bride, the 'bath' is part of the  
nuptial ceremony.

30. 'we are members of his body': *cf.* I Cor. xii.: Rom. xii. 5:  
and here, i. 23. At the end of this verse many authorities add the  
words 'of his flesh and of his bones': but the evidence for omission  
appears on the whole the weightier, including as it does the Vatican  
and Sinaitic MSS. etc.

31. Gen. ii. 24, quoted also in Matt. xix. 5: Mark x. 7.

32. The contract of marriage between Christian and Christian  
bears a mystical meaning, as emblematic of the union between the  
Godhead and humanity in the Incarnation, and in that extension of the  
Incarnation, the Church. This text is the scriptural basis (scarcely in  
itself amounting to demonstration) of the argument for matrimony  
being a sacrament. The Apostle has much more doctrine in reserve,  
but breaks off, returning to the practical aspect with 'however' (v. 33).

## VI.

1 Children, obey in the Lord your parents,  
 2 Children for this is just. 'Honour thy father and  
 thy mother', which is the first command-  
 3 ment [given] with a promise, [to wit,] 'that it may be  
 well with thee and that thou mayest live long upon the  
 4 earth'. And ye, fathers, provoke not your children  
 to anger, but rear them in the discipline and admoni-  
 tions of the Lord.

5 Slaves, obey your masters according to  
 6 Slaves the flesh as Christ, with fear and tremb-  
 ling, in singleness of heart, not with  
 eye-service to please men, but as slaves of Christ,  
 7 doing the will of God from your soul, serving with  
 8 good will as to the Lord and not to men: for you  
 know that whatever good thing each one doth, the  
 same shall he receive again from the Lord, be he slave  
 or free.

9 And do ye, masters, act in the same way  
 10 Masters towards them, and forbear threatening,  
 knowing that both ye and they have a  
 master in heaven, and that with him there is no respect  
 of persons.

## D

## Conclusion. (Chap. VI. 10—24.)

10 For the rest, be strong in the Lord and  
 11 'Put ye on the armour of God' in the might of his power. Put ye on  
 the full armour of God, that ye may be  
 12 able to stand against the wiles of the devil. For our

VI. 2, 3. Deut. v. 16. No other of the ten commandments has a promise attached to it, though other commandments in the Old Testament have.

12. 'principalities, powers', here of evil spirits: *cf.* Introd. p. xvii. 'world rulers', *cf.* ii. 2, with note.

wrestling is not against flesh and blood, but against the principalities, against the powers, against the world-rulers of this darkness, against the spirits of wickedness in regions above. Wherefore take ye up the full armour of God, that ye may be able to resist in the evil day, to do your whole duty and to stand your ground. Stand, then, 'with your loins girt in truth', and 'having on the breastplate of justness', and with 'your feet' shod 'in readiness [to carry] the gospel of peace', taking up withal the shield of faith, wherewith ye shall be able to quench all the fiery darts of the evil one. And take 'the helmet of salvation' and 'the sword of the spirit', which is 'the word of God'.

With all prayer and supplication pray  
 'Pray at every season', at every season in the spirit; on that be intent, ever persevering in supplication for all the saints,—and on my behalf also, that such utterance may be given me, when my mouth is opened, that I may fearlessly make known the mystery of the gospel, for the which I am an ambassador in chains, and that I may speak fearlessly thereof, as I ought to speak.

But that ye also may know about myself, and how I fare, Tychicus, our beloved brother and faithful minister in the Lord, will tell you all. Him I have sent to you for

13. 'to do your whole duty' *κατεργασάμενοι*, an aorist participle, apparently of coincident action (*cf.* Moulton's *Grammar of N.T. Greek*, i. p. 131).

14—17. The figure and details of the 'full armour' or 'panoply' is largely based on Isai. xi. 5, and other passages in that prophet. But St. Paul, constantly under guard, had abundant opportunity of rotting military equipment.

this very purpose, that ye may know our condition and that he may comfort your hearts.

23                   Peace be to the brethren, and charity  
    Farewell       with faith, from God the Father and the  
24                   Lord Jesus Christ. Grace be with all  
them that love our Lord Jesus Christ in love un-  
failing.

## THE EPISTLE OF ST. PAUL TO THE COLOSSIANS.

### A

#### Introduction. (Chap. I. 1—14.)

		I.
	Paul, an apostle of Christ Jesus through	1
Greeting	the will of God, and the brother Timothy, to them that are in Colossae, holy	2
	and faithful brethren in Christ: grace to you and peace from God our Father.	
	We give thanks to God, Father of our	3
Thanksgiving	Lord Jesus Christ, praying at all times in your behalf; for we have heard of	4
	your faith in Christ Jesus, and of the charity which ye display towards all the saints, on account of the	5
	hope that is laid up for you in heaven. Of that hope ye have already heard through the utterance of gospel truth which hath reached you; and indeed in the	6
	whole world that gospel is bearing fruit and making increase, even as it hath done among you, from the day that ye first came to hear and recognise the	7
	grace of God in truth. For thus ye learnt from Epaphras our beloved fellow-servant, who is Christ's faithful minister in your regard, who also hath declared to us your charity in the Spirit.	8



himself is prior to all, and in him all things hold together. He again is the head of the body, the Church: it is he who is the beginning, the firstborn from the dead, that so among all he himself may stand first. For in him it hath pleased [the Father] that all the fulness should dwell, and through him to reconcile all things to himself, alike the things on earth and the things in heaven, making peace through the blood of his cross.

Reconciliation through Him      And whereas you were at one time estranged and at enmity of mind through your evil deeds, yet now [Christ] hath reconciled you by the body of his flesh through his death, so as to present you holy and blameless and irreproachable in his sight, if only ye hold by the faith, well-grounded and steadfast, without swerving from the hope of the glad tidings which ye have heard, which hath been preached to every creature under heaven, of which I, Paul, am become a minister.

## II. Paul's ministry. (cc. I. 24—II. 5.)

The Apostle's Commission      Now I rejoice in my sufferings on your behalf, and make up in my flesh what is lacking to the sufferings of Christ, on behalf of his body, which is the Church, whereof I

18. 'the beginning', ἀρχή: the sense is explained by the words immediately following: there is no metaphysical connotation.

19. 'the fulness', i.e., of the Godhead, all the divine perfections: cf. ii. 9.

24. The forgiveness of our sins and our full reconciliation is through the all-sufficient Blood of Christ (i. 14, 20—22, etc.). But His sufferings will not save us without our own participation in them (Rom. viii. 17, etc.), and, besides, in virtue of our being members of the one Body, our sufferings, no less than our prayers (i. 3, etc.), may further the application to others of what Christ alone has secured for all. 'St. Paul's active service is at present suspended, but the sufferings which it had brought upon him are a source of joy' (Abbott, *Intern. Crit. Com.*).

am become a minister. Such [is indeed] the commission of God given me in your regard, to utter the  
 26 full word of God touching the mystery which hath  
 been hidden from former ages and generations; but  
 27 now it hath been made manifest to his saints, to whom  
 God hath willed to make known what is the wealth  
 of the glory of this mystery for the gentiles, which is  
 28 Christ [dwelling] in you, your hope of glory. Him  
 we proclaim, admonishing every man and teaching  
 every man with all wisdom, that we may present every  
 29 man perfect in Christ. For this I labour and struggle,  
 with the help of that [divine] energy which worketh  
 powerfully in me.

## II.

1 For I would have you know how greatly  
 His prayer I strive for you, and for those at Laodicea,  
 and for all those that have not seen  
 2 my face in the flesh, that their hearts may be comforted  
 and themselves be knit together in charity and [brought]  
 to all the blessings of sure insight, to the full knowledge  
 of the mystery of God, even Christ,  
 3 in whom lie hidden all the treasures of wisdom and  
 knowledge.

4 This I say that no man may delude you by plausible  
 5 arguments; for though I am absent in body, yet in spirit  
 I am with you, rejoicing at the sight of your orderly  
 array and the solid front of your faith in Christ.

27. Cf. Gal. ii. 20: iv. 19: II Cor. xiii. 5, etc. While it is more usual with St. Paul to say 'you are in Christ', he also says, 'Christ is in you', so intimate is the intercommunication between Christ our Head and us the members of His Body.

28. 'present', *i.e.*, to God: cf. i. 22.

II. 1. 'How greatly I strive', *i.e.*, in prayer, like Epaphras (iv. 12).



## III. Life in Christ. (Chap. II. 6—19.)

As then ye have received Christ Jesus 6  
 the Lord, so walk in him, rooted and 7  
 Life in Christ  
 built up in him, and established in the  
 faith according as ye were taught, abounding in  
 thanksgiving.

See to it that there be no man making you his 8  
 spoil by force of his philosophy and deceitful fan-  
 cies, following the traditions of men, following the  
 elements of the world, and not following Christ. For 9  
 in him dwelleth all the fulness of the Godhead cor-  
 porally: and ye are filled [therewith] in him who is 10  
 the head of every principality and power. In him 11  
 again it is that ye were circumcised with a circum-  
 cision not wrought with hands, the stripping off of  
 your fleshly body, in the circumcision which is of  
 Christ.

8. The term 'philosophy' could be used in a wide sense in ancient times, embracing what we should call a religious system, as here. Thus Josephus (Antq. xviii. 1.2) speaks of the 'philosophies' of the Pharisees, Sadducees and Essenes.

'the elements of the world'. These 'elements' are mentioned four times by St. Paul (Gal. iv. 3, 9: Col. ii. 8, 20), as things sure to be at once recognised by his readers. The expression occurs always in connexion with some observance of a calendar (*cf.* ii. 16), and more probably, as St. John Chrysostom writes, 'he means the sun and moon', as determining sabbaths, new moons and other recurring festivals of the Jewish calendar. Some, however, think that personal beings are meant, astral spirits, or nature-powers, supposed by this false philosophy to lie behind these natural phenomena. *Cf.* *Introd.* pp. xvi—xvii., and, on the whole question, *Prat* ii. 156—164.

10. Christ is the Head, whose members they are (i. 18: *cf.* Eph. i. 23, note), their life (iii. 4). Now in Christ dwells the fulness of the Godhead (i. 19: ii. 9), wherewith they too, in virtue of their union with Christ, are also filled (*cf.* Eph. iii. 19: II Pet. i. 4).

Christ is our Head according to His Humanity, but is Lord of the angels and archangels according to His Divine nature. For here (St. Paul) has set down *head* in place of *ruler* (*ἀρχή*)? (Theodoret). St. Paul does not reckon the angels as part of Christ's mystical Body, which is more directly the outcome of the Incarnation.

11. 'The old man' is to be 'stripped off' (iii. 9—10: *cf.* Eph. iv. 22—24).

- 12 Begun at  
Baptism Along with him ye were buried in bap-  
tism: along with him also ye had your  
resurrection through your faith in the  
power of God, who raised him up from the dead.
- 13 Even thus when ye were dead in your transgressions  
and in the uncircumcision of your flesh, did he bring  
you to life along with [Christ], freely pardoning us
- 14 all our transgressions and blotting out the handwrit-  
ing that was against us, with its decrees. Yea,  
[Christ] lifted it clean away, nailing it to the cross;
- 15 thus he cast off the principalities and powers, and  
made open show of them, leading them away in tri-  
umph by force of it.
- 16 Now endangered  
by false  
teaching Let no one then sit in judgment on you  
in respect of eating or drinking or in  
the matter of a feast-day or a new moon
- 17 or a sabbath: such things are a shadow of things to  
come, but the substance is of Christ. Let no one
- 18 cheat you of your prize, delighting in self-abasement  
and worship of angels, and 'taking his stand' on  
what he hath seen, foolishly swollen with his fleshly

12. In union with Christ the baptised dies to sin and rises in holiness and glorious immortality. This death and resurrection are signified by the baptised being put under the water, whether by immersion or infusion, and so taken out; *cf.* Rom. vi. 4.

13. 'the uncircumcision of your flesh': they had been 'fulfilling the promptings of the flesh' (Eph. ii. 3), before they received the 'circumcision' spoken of in ii. 11 (*cf.* note). There is some doubt as to whether the subjects of the verbs in ii. 13—15 should be understood to be 'God' or 'Christ'. It appears best to suppose a change from the one to the other—a change to which St. Paul himself may hardly have adverted.

14. *Cf.* the parallel passage, Eph. ii. 15, with note.

15. 'Cast off' lit. 'stripped off from himself'. The word recurs in iii. 9.

18. *καταβραβεύετω* 'cheat you of your prize' is not the Vulgate *seducat*. The verb denotes the arbitrary action of an *umpire*, *βραβεύς*, when, as St. Chrysostom explains 'the victory belongs to one, but the prize goes to another'. 'delighting', *θέλων*: this seems the most likely trans-

conceit, and not holding fast by the head. For from this [which is Christ] the whole body, nourished and knit together by means of the joints and ligaments, doth grow with a growth that is of God. 19

#### IV. Death and resurrection with Christ.

(cc. II. 20—III. 4.)

Death with Christ  
If ye have died with Christ to the elements of the world, why, as though [still] living in the world, do ye subject yourselves to ordinances [such as] ‘Handle not, nor taste, nor even touch’—things which are all perishable in their use? [This were] to follow ‘the precepts and doctrines of men’, which to be sure have a show of wisdom by reason of the pseudo-devotion and self-abasement and bodily rigour [which they imply], but are not of any value against the full gratification of the flesh. 20  
21  
22  
23

Resurrection with Christ  
If then ye have risen with Christ, seek the things that are above, where Christ is ‘seated on the right hand of God’: mind the things that are above, not the things that are on earth. For ye have died, and your life is hidden with Christ in God: when Christ, our life, shall appear, then also shall ye appear with him in glory. 2  
3  
4

#### III.

lation: it is based on the Septuagint use, e.g., Ps. cxi (cxii). *τ. θελήσει σφόδρα*, ‘he will delight greatly’ (in his commandments). Another possible rendering is, ‘Let no one of set purpose cheat you’. ‘worship of angels’, cf. ii. 8, note, and Introduction, pp. xvi—xvii.

‘Taking his stand’, *ἐμβατεύων*, probably a technical term from the pagan mysteries, as Ramsay has now shown (cf. Philip. iv. 12): the would-be perverter plumes himself on his secret knowledge, he has ‘stepped into’ the sacred presence, and ‘seen’ the sacred rites. But such pretensions, as St. Paul insists, mean the abandonment of Christ. The bearing of this doctrine on modern spiritism is obvious.

19. Cf. Eph. iv. 16.

20. ‘elements’, cf. ii. 8, note.



Christ stand supreme, whereunto also ye are called  
 as [members of] one body; and be grateful. Let the 16  
 word of Christ dwell in you richly, so that with all  
 wisdom ye teach and admonish one another, and in  
 psalms, hymns, and spiritual canticles sing in your  
 hearts to God by his grace. And whatsoever ye do 17  
 in word or in work, [do] all in the name of the Lord  
 Jesus, giving thanks to God the Father through him.

**II. The Christian household.** (cc. III. 18—IV. 1.)

Wives, be subject to your husbands, as it 18  
 The Family behoveth in the Lord.

Husbands, love your wives and be not 19  
 bitter towards them.

Children, obey your parents in all things, for this 20  
 is well-pleasing in the Lord.

Fathers, do not irritate your children, that they 21  
 may not lose heart.

Slaves and Masters Slaves, obey in all things your masters. 22  
 according to the flesh, not with eye-ser-  
 vice, to please men, but in singleness of  
 heart, fearing the Lord. Whatever ye do, work at it 23  
 from your soul, as for the Lord and not for men,  
 knowing that from the Lord ye shall receive the inheri- 24  
 tance as reward. Be ye slaves of the Lord Christ. For 25  
 he that dealeth wrongfully shall reap the fruit of his  
 wrongdoing, and [with God] there is no respect of  
 persons.

Masters, be just and fair to your slaves, knowing 1  
 that ye too have a master in heaven.

18. The correspondence between this section and the parallel section in the epistle to the Ephesians (v. 22—vi. 9) is especially close.

## D

**Conclusion.** (Chap. IV. 2—18.)

2                   Prayer, and  
3                   Intercourse  
                  with Pagans

Persevere in prayer, be wakeful therein with thanksgiving. At the same time pray for us, that God may open us a door for the word, to speak the mystery of Christ, for which I am in bonds—that I may manifest it in word as I ought. Walk wisely in your dealings with them that are without, ransoming the time. Let your speech at all times be gracious, seasoned [as it were] with salt, that ye may know what answer to return to every man.

7                   Tychicus and  
                  Onesimus to bear  
                  letter and news

As for my doings, all will be told you by Tychicus, our beloved brother and faithful minister and fellow-servant in the Lord. Him I have sent you for this very purpose, that ye may know our condition, and that he may comfort your hearts. And with him is Onesimus, our faithful and beloved brother, who is one of you: they will let you know all that is going on here.

10                  Final  
                  Greetings

Greetings from Aristarchus, my fellow-prisoner, and from Mark, Barnabas' cousin, (ye have received instructions about him; if he come to you, give him welcome); and from Jesus, called the Just. These alone of the circumcision are my fellow-workers for the kingdom

IV. 5. 'ransoming the time': *cf.* Eph. v. 16, with note.

7. Tychicus: *cf.* Eph. vi. 21—22.

9. 'Onesimus', the cause of the epistle to Philemon.

10. Mark, the Evangelist, the 'John Mark' of Acts xii. 25; *cf.* xiii. 5, 13: xv. 37—39: I Pet. v. 13. The kind words here used of him, and still more in II Tim. iv. 11, evince that the 'smart contention', of which he was the subject, ended in his fully reconquering his place in the heart of Paul.

10—12. On Aristarchus and Epaphras *cf.* Philem. 23—24, with note.

of God, and they have been a comfort to me. Greet- 12  
ings from Epaphras, who is one of you, a servant of  
Christ Jesus, who at all times striveth in your behalf  
in his prayers, that ye may stand perfect and full-  
assured in everything willed by God. I bear him wit- 13  
ness that he is at much pains on your behalf and on  
behalf of [the brethren] at Laodicea and Hierapolis.  
Greetings from Luke, the beloved physician, and from 14  
Demas. Greet ye the brethren in Laodicea, and 15  
Nymphas, and the church at his house. When this 16  
epistle hath been read before you, see that it be read  
also in the church of the Laodiceans, and that your-  
selves read the epistle from Laodicea. And say to 17  
Archippus, 'Look to the ministry which thou hast re-  
ceived in the Lord, that thou fulfil it'.

I Paul greet you with my own hand. Remember 18  
my bonds. Grace be with you.

14. 'Luke', the evangelist: 'Demas', 'who fell in love with the world that now is', II Tim. iv. 10.

17. 'the epistle from Laodicea', *i.e.*, to be sent to them from that town: *cf.* Introduction, p. xiv.





sides a prisoner for Christ Jesus. I plead with thee 10  
 for this my child, whom I have begotten in my bond- 11  
 age, Onesimus, a man once worthless to thee, but now 12  
 of great worth, to thee as well as to me. Him have 13  
 I sent back to thee, even him that is my very heart. 14  
 I could have wished to keep him with me, that on thy 15  
 behalf he might minister to me in my bonds for the 16  
 gospel. But I have determined to do nothing without 17  
 thy consent, that thy good deed may not come of com- 18  
 pulsion but of thy free-will. 19

Perhaps for this very reason he hath 15  
 been separated [from thee] for a time, 16  
 that thou mayest receive him as thine 17  
 for ever, no longer as a slave, but as better than a 18  
 slave, a beloved brother, especially to me, but how 19  
 much more to thee, both in the flesh and in the Lord. 20  
 If then thou dost hold me thine in fellowship, receive 21  
 him as thou wouldst myself. And if he hath wronged 22  
 thee in any way, or oweth aught to thee, charge it 23  
 to me. I, Paul, write it with mine own hand, I will 24  
 repay [thee]—to say naught of thine owing me thy 25  
 very self. Yea, brother, let me have this profit from 26  
 thee in the Lord; cheer my heart in Christ. 27

11. 'worthless . . . of great worth', with allusion to the name Onesimus, which in Greek means 'useful' (*ὀνήσιμος*). There is also in verse 20 a play on the word, 'let me have this profit' (*ὀναλίμην*).

16. 'both in the flesh and in the Lord'. In any case forgiveness of Onesimus would establish a new relation of love between him and his master; but as a fellow-Christian he now possessed a far higher claim upon Philemon's love.

17. 'thine in (Christian) fellowship', in union through Christ.

19. 'with mine own hand'. The sentence seems to be added to guarantee the engagement: 'Paul's promissory note' (Vincent, *Intern. Crit. Com.*).

20. 'let me have this profit from thee', in keeping with the financial terms of the previous verse.

## C

**Conclusion.** (21—25).

21 I write to thee with confidence in thy  
     St. Paul's  
     Confidence compliance, knowing that thou wilt do  
 22 even more than I say. And furthermore,  
 get ready accommodation for me; for I hope that  
 through your prayers I shall be granted to you.

23 Greetings from Epaphras, my fellow-  
     Final greetings prisoner in Christ Jesus, and from Mark,  
 24 Aristarchus, Demas and Luke, my fel-  
 low-workers.

25 The grace of our Lord Jesus Christ be with your  
 spirit.

23—24. 'fellow-prisoner': perhaps *συναιχμάλωτος* only means that he was so constantly with St. Paul as practically to share his captivity. In Col. iv. 12 it is implied that Epaphras is a 'fellow-worker', and Aristarchus, who in Col. iv. 10 is a 'fellow-prisoner', is here a 'fellow-worker' (Abbott on Col. i. 7: iv. 10).

# THE EPISTLE OF ST. PAUL TO THE PHILIPPIANS.

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## A

### Introduction. (Chap. I. 1—11.)

		I.
	Paul and Timothy, servants of Christ	1
Greeting	Jesus, to all the saints in Christ Jesus who are at Philippi, with the bishops and deacons: grace to you and peace from God our Father and the Lord Jesus Christ.	2
	I thank my God in all my remembrance	3
Thanksgiving	of you; and at all times, in every peti- tion of mine, I plead for you all with joy, because of your fellowship in [spreading of] the gos- pel from the first day until now. For of this one thing I am persuaded, that he who hath begun a good work in you will bring it to perfection against the day of Jesus Christ. Yea, it is right that I should be so minded in regard to you all, for I hold you in my heart, you who one and all share with me in grace, both when I am in bonds and when defending and	4 5 6 7

I. 1. 'servants' *δοῦλοι*. The word does not usually occur in the introductory salutations of St. Paul. Strictly speaking, it signifies a 'slave'; but where it is used figuratively the associations of the word seem best reproduced to-day by the word 'servant'. 'bishops and deacons', *cf. 1 Corinthians, Appendix II.*



[Still,] some there are who preach Christ 15  
 Various motives of Evangelists even out of envy and contentiousness, as  
 others out of goodwill. Some proclaim 16  
 Christ out of love, because they know that I am set  
 for the defence of the gospel; others in a spirit of 17  
 rivalry and insincerity, thinking to embitter my bond-  
 age. But what matter? In any case, one way or 18  
 another, whether for motives false or true, Christ is  
 being proclaimed. In this I rejoice, yea, and shall  
 continue rejoicing, for I know that 'this will avail 19  
 to my salvation', thanks to your prayers and the rich  
 measure of the Spirit of Jesus Christ. Thus, as I 20  
 expect and hope, I shall be put to shame in nothing,  
 but in all my boldness, as always so now, Christ shall  
 be glorified in this body of mine, whether by its life  
 or by its death.

For with me to live is Christ and to die 21  
 The Apostle's own sentiments is gain. But if to live in the flesh mean- 22  
 eth for me fruitful labour—then, which  
 I am to choose I cannot tell. I am caught between 23  
 the two; my longing is to set forth and to be with  
 Christ—for that were far better—yet for your sakes to 24  
 remain in the flesh is more needful. And indeed I 25  
 am quite persuaded that remain I shall, and remain  
 close beside you all, for your progress and joy in the  
 faith, and that ye may have abundant ground in me 26  
 for boasting in Christ Jesus, through my presence once  
 more among you.

19. Job xiii. 16. Evidently 'salvation in the highest sense' (Light-foot); *i.e.*, including what we would now mean by 'perfection'. Perhaps 'sanctification' would better express the meaning.

21. 'To live is Christ': *cf.* *Romans*, Appendix: St. Paul's Doctrine of Justification: Part II, Unity with Christ; 'to die is gain' precisely because it perfects that unity.

23. 'to set forth' *ἀναλῦσαι* 'to weigh anchor' or 'to strike camp': both a nautical and military term.

27                                    Only do ye conduct yourselves in a man-  
     **His care for** ner worthy of the gospel of Christ, so  
     **the Philippians** that whether I come and see you, or re-  
 main absent, I may hear this of you, that ye stand  
 firm in one spirit, fighting side by side with one mind  
 28 for the faith of the gospel, nowise frightened by your  
 adversaries—[a constancy] which is to them a sure  
 token of destruction, but of salvation to you, and that  
 29 from God. For to you this hath been granted on  
 Christ's behalf,—not only to believe in him but also  
 30 to suffer for him; since ye wage the same conflict as  
 ye once beheld in me, and now hear to be still mine.

## C

## Exhortations. (Chap. II. 1—18.)

## II.

1                                    If, then, [ye have, for me] any comfort  
     **Humility, after** in Christ, if any encouragement through  
     **Christ's example** charity, if any fellowship in the Spirit,  
 2 if any affection and compassion, fill up my joy by  
 thinking alike, and loving the same things, with one  
 3 soul and one mind. Do nothing out of contentious-  
 ness or vanity, but in lowliness of mind let each think  
 4 the rest better than himself, let each look, not [merely]  
 5 to his own interests, but also to those of others. Let  
 that mind be in you, which was also in Christ Jesus.

27. *Τῇ πίστει τοῦ εὐαγγελίου*: not 'faith in the Gospel', but rather 'the Gospel creed'.

28. The Philippians' fearless attitude is a token to their adversaries that the cause of the latter is lost, as they are fighting against God.

30. 'beheld': for St. Paul's sufferings at Philippi *cf.* Acts xvi. 22, 23.

II. F. Literally, 'If there be comfort in Christ': the passage is easily intelligible, but the sense is best expressed as above.

For he, though he was by nature God, yet did not set  
 great store on his equality with God: rather, he emp-  
 tied himself by taking the nature of a slave and be-  
 coming like unto men. And after he had appeared  
 in outward form as man, he humbled himself by  
 obedience unto death, yea, unto death upon a cross.  
 Wherefore God hath exalted him above the highest,  
 and hath bestowed on him the name which is above  
 every name; that at the name of Jesus 'every knee  
 should bend' in heaven, on earth, and under the earth,  
 and that 'every tongue should confess' that 'Jesus  
 Christ is Lord', to the glory of God the Father.

Wherefore, my beloved, obedient as ye  
**Fear and Joy** have been always, not merely as when in  
 my presence, but now all the more that  
 I am absent, work out your salvation with fear and

6—7. 'by nature God . . . the nature of a slave', lit. 'form' (*μορφή*). This word originally denoted 'external shape (or figure)', but also became a philosophical term, and probably passed into ordinary usage, in the sense of 'nature'. In the expression 'the form of God', this latter meaning appears to be the dominating one; in 'the form of a slave', the older meaning of 'outward appearance' is rather more to the front. 'Did not set great store' (*οὐχ ἀπαγαμὸν ἡγήσατο*), lit. 'did not think [it] a thing to be snatched at': the Latin version has suggested the common translation 'thought it not robbery': a sense the words in themselves might bear, but which does not convey the lesson of humility on which St. Paul is insisting. 'he emptied himself', not by parting with His divine nature, which He could not do, but by assuming another 'form' or nature, in which the 'equality with God' was no longer to be found. On these two verses *cf.* Prat. i. pp. 437—451.

8. 'He humbled himself', *i.e.*, still further: he became not only a man but an outcast.

10—11. Isai. xlv. 23: the reference is significant, and makes it still more certain that 'Lord' means 'God': *cf.* Rom. x. 9: I Cor. xii. 3. The name, therefore, is the name of God Himself: 'Jesus' is here equated to 'Yahweh'.

12. 'with fear and trembling': a strong expression for reverence, but not to be taken too literally: *cf.* Eph. vi. 5: II Cor. vii. 15, with the full context in each place. There is to be a filial fear (ii. 15), not hindering that joy to which St. Paul constantly urges them (ii. 17—18: iii. 1: iv. 4): *cf.* I Cor. iv. 4, note.

13 trembling. For it is God who worketh in you both  
 14 the will and the performance, to fulfil his good plea-  
 15 sure. Do all things without murmuring or criticis-  
 16 ing, that ye may prove yourselves blameless and sin-  
 17 cere, 'children of God,' faultless 'in the midst of an  
 18 age that is crooked and perverse'. Therein ye appear  
 as stars in the world, showing forth the word of life,  
 so that I may boast at the day of Christ that not for  
 nothing have I run my race, not for nothing spent my  
 toil. Nay, even if I am to be poured out over the  
 sacrifice and offering of your faith, I rejoice, and  
 share the joy of all of you. And do ye in like manner  
 rejoice and share my joy.

## D

### Timothy and Epaphroditus. (Chap. II. 19—30.)

19 Now I hope in the Lord Jesus soon to  
 Timothy send Timothy to you, that I also may  
 be cheered by the news I receive of you.  
 20 For I have no one of so kindred a spirit, who will be  
 21 so genuinely interested in you. For all look to their  
 22 own ends, not to those of Jesus Christ. And ye know

13. Grace is given, first for the good purpose, then for putting it into effect: yet never so as to overwhelm the will and destroy man's liberty.

15. Deut. xxxii. 5.

17. A figure probably taken from pagan sacrifices, familiar to St. Paul's converts; they do not suit the Jewish sacrifices so well. 'The Philippians are the priests; their faith is the sacrifice; St. Paul's life-blood the accompanying libation' (Lightfoot): *cf.* II Tim. iv. 6.

21. It is difficult to say what St. Paul exactly means by this very sweeping statement; it may imply only a lack of whole-hearted devotion: *cf.* I Cor. iii. 1, note.

22. 'Paul began the sentence as if he were going to write, "Timothy has served me as a child serves a father"; but he was checked by the thought that both himself and Timothy were alike servants of Jesus Christ (i. 1)' (Vincent). There is a slight change of construction apparent in the Greek.



his worth; he has served with me for the cause of  
the gospel, as a son beside his father. Him then I 23  
hope to send, as soon as I see how my affairs will  
turn. But I trust in the Lord that I too shall soon 24  
come myself.

And I have deemed it necessary to send 25  
Epaphroditus to you Epaphroditus, my brother and  
fellow-worker and fellow-soldier, your  
messenger and minister to my need. For he hath 26  
been longing for you all, and was distressed because  
ye had heard that he was ill. Certainly he hath been 27  
ill—very nigh to death. But God hath had mercy  
on him, and not on him only, but also on me, that I  
may not have sorrow upon sorrow. And so I am 28  
sending him all the more readily, that the sight of him  
may make you happy again, and that I myself may 29  
be the less grieved. Receive him then in the Lord  
with all gladness, and hold men like him in honour; 30  
for it was on behalf of the work of Christ that he came  
near to death, since he hazarded his life to supply the  
service that yourselves could not render me.

## E

### Warnings against Judaisers. (Chap. III.)

For the rest, my brethren, rejoice in the  
Lord. To rewrite the same things to  
you is no trouble to me, whilst for you  
it is a measure of safety.

Once more,  
rejoice!

III.

1

25. 'messenger', *ἀπόστολον*: for the occasional use of the word in this general sense *cf. I Cor. App. ii. p. 58.*

III. 1. Antecedently it is highly probable that St. Paul had before this addressed to the Philippians letters which have perished. But his remark here may be occasioned by his repetition of the exhortation to rejoice (*cf. ii. 12—13, note*), though of course not confined to that in its scope.

2 Look at those dogs, look at those evil  
 3 The Apostle, if anyone, might trust in the Flesh workers, look at those mutilators! For  
 we are the circumcision, who worship by  
 4 the spirit of God, whose boast is in Christ Jesus, and  
 who do not trust in the flesh. And yet for my part  
 I have grounds for trust even in the flesh. If any man  
 deemeth that he can trust in the flesh, better can I—  
 5 circumcised when eight days old, of the race of Is-  
 rael, of the tribe of Benjamin, a Hebrew born of  
 6 Hebrews, in observance of the Law a Pharisee, in zeal  
 a persecutor of the Church, in the justness to be found  
 in the Law, proved without blame.

7 But has renounced all such advantages for Christ But such things as were to my gain, these  
 for Christ I have come to count as loss.  
 8 Nay, more, I count all things loss by  
 reason of the excellence of the knowledge of Christ  
 Jesus my Lord. For his sake I have suffered the loss  
 of all things and count them but refuse, in order that  
 9 I may gain Christ and be found in him, not having for  
 my justness that which is from the Law, but that which  
 is through faith in Christ, that justness which cometh  
 10 from God, [based] upon faith. That so that I may

2. 'those mutilators', lit., 'the concision', *κατατομήν*, a word not occurring elsewhere in the Bible. St. Paul deliberately refuses to use the expected word, 'circumcision', *περιτομήν*, appropriating it to the Christians immediately after. He implies that the Jewish rite had now lost its religious significance, and become mere mutilation.

4. *πεποιθησιν*, lit. 'trustfulness', therefore 'ground for trust'. If it came to qualifications under the Law, St. Paul possessed them fully.

7. 'The earnest reiteration of St. Paul's language here expresses the intensity of his desire to produce conviction'. So Lightfoot, instancing 'gain', 'count', 'loss', etc. We may add, as being more significant than any of these, the threefold repetition of 'justness' (iii. 6, 9).

9—11. An important passage for St. Paul's doctrine of justification, a subject treated in the appendix to the epistle to the Romans.

10. 'become one with him in his death', *συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ*, lit. 'of one form (*μορφή*, cf. ii. 6—7, note) with his death.'

know him, what the power of his resurrection, what fellowship in his sufferings, and become one with him in his death, in the hope that I may attain to the resurrection from the dead. Not that I have already secured this, or am already made perfect. Rather I press on, in the hope that I may lay hold of that for which Christ hath laid hold of me. Brethren, I do not count myself to have laid hold of it already. Yet one thing [I do]; I forget what is behind, and strain forward to what is before, and press on towards the goal, to gain the reward of God's heavenly call in Christ Jesus.

Let such of us, then, as are mature, be thus minded; and if on any point ye are minded otherwise, that too God will make clear to you. Still, whatever [truth] we have attained, let us order our lives by that.

Brethren, unite in imitating me, and take note of those who walk after the model we have given you. For there are many, of whom I have often spoken to you, and speak to you now again with tears, enemies of the cross of Christ: whose end is destruction, whose God is their belly, whose glory is in their shame—their minds being set on things earthly. Whereas our country is in the heavens, whence we eagerly await as saviour the Lord Jesus Christ, who will transform the body of our lowliness, that it may be one with the body of his

12. *καταλάβω, κατελήμφθην*. Christ's 'laying hold' of Paul has given him a power by which he in his turn may 'lay hold' of his prize, *i.e.*, his full and final share in Christ's resurrection.

15. *τέλειοι*, 'mature in the faith': *cf.* I Cor. ii. 6.

18. 'there are many', but not necessarily at Philippi: *cf.* *Introd.* p. xx.

19. This verse, like the beginning of the chapter, probably refers to judaizers: 'their God is their belly' referring to their insisting on distinctions between foods (*cf.* Rom. xvi. 18): 'their glory is in their shame', *i.e.*, in their circumcision.



For the rest, brethren, all that is true, 'all that is seemly, all that is just, all that is pure, all that is lovable, all that is winning—whatever is virtuous or praiseworthy—let such things fill your thoughts. What ye have learnt and received and heard and seen in me, put that into practice; and the God of peace shall be with you.

Now I was exceeding glad in the Lord that ye had at last revived your care for me. Indeed ye continued to care, but opportunity was wanting. Not that I speak because I was in want; for I have learnt to be self-sufficing in whatever circumstances I am. I know how to live in straits, and I know how to live in abundance. I have been initiated to all and every hazard, to plenty and to hunger, to have abundance and to be in want; I can do all things in him that strengtheneth me. Still, ye have done well to take a share in my affliction. And yourselves know well, Philippians, that in the first days of the gospel, when I had [just] left Macedonia, no church entered into relation of giving and receiving with me, save you alone. Yea, and in Thessalonica once and yet again ye sent to succour me in my need. Not that I am eager for your gifts, but I

8. 'virtuous', lit. 'virtue', ἀρετή: one of those common Greek words usually avoided by St. Paul because of their pagan significance. It is found only here in his epistles. Hence one may accept Lightfoot's suggestion: 'Whatever value may reside in your old heathen conception of virtue'.

12. 'I have been initiated', μεμύημαι, a common term in reference to the pagan mysteries: cf. Col. ii. 18, with note.

15. 'entered into relation of giving and receiving with me': the terms used are really financial, 'opened a debit and credit account with me' (εἰς λόγον, as in iv. 17). St. Paul appears to be referring to the return of temporal gifts for spiritual, as in I Cor. ix. 11: Rom. xv. 27.

18 am eager for the profit therefrom, that is accumul-  
 19 ating to your account. I have received everything, and  
 20 more than enough; I am filled to overflowing, now  
 that I have received through Epaphroditus the gifts  
 ye have sent me, the sweet savour of an acceptable  
 sacrifice, well-pleasing to God. And from his riches  
 my God will in Christ Jesus satisfy with glory your  
 every need. To our God and Father be the glory  
 through the endless ages, Amen.

21 Greetings to every saint in Christ Jesus.  
 Farewell 22 The brethren with me here greet you.  
 23 All the saints greet you, especially those  
 of Cæsar's household.  
 The grace of the Lord Jesus Christ be with your  
 spirit.

18. 'I have received', ἀπέχω, a business term, like those which precede: *cf.* Deissmann, *Bible Studies*, p. 229.

19. 'with glory', *i.e.*, with His grace: *cf.* Col. i. 11, note.

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# THE NEW TESTAMENT

VOLUME IV.

## THE OTHER CANONICAL EPISTLES : THE APOCALYPSE

PART III.

### THE APOCALYPSE OF ST. JOHN

BY

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## INTRODUCTION.

### I. THE APOCALYPSE, A PROPHETICAL WORK.

IN literary form the mysterious book with which the New Testament concludes stands apart from all those by which it is preceded. While they present the form of historical or of epistolary works, the Apocalypse or 'Revelation' wears the distinct garb of a prophetic writing. The enigmatical style and the symbolical visions of this last book of the Bible forcibly recall those of the prophetic works of the Old Testament, and its contents are, in the eyes of the writer himself, those of a 'prophecy'.<sup>1</sup> Like the prophets of old, the author looks upon himself as a *seer* to whom heaven has disclosed divine secrets concerning the kingdom of God, and has given the mission to impart them to men for their consolation, warning and guidance. He, too, speaks with a divine authority, whether his message refers to the past, bears on the present, or foretells the future. He writes primarily on behalf of the chosen people of God, and denounces punishment upon the nations outside. In his eyes God is the righteous Judge of the actions and the intentions of men, and the almighty Ruler of heaven and earth, whose cause must ultimately prevail. His prophecy, also, corresponds to a particular stage in God's revelation to the world; and this stage, as in other cases, is the last, so that his utterances have a distinct eschatological character. It thus appears that the Apocalypse is the one prophetic book of the New Law, and that to regard it merely as a part of the Jewish and early Christian literature known as Apocalyptic, is to misconceive its nature.

<sup>1</sup> Apoc. i. 3 : xxii. 7, 10, 18, 19.

## 2. AUTHORSHIP.

The Author of the Apocalypse is the apostle St. John, as is clearly attested by external and internal evidence.

The earliest witness in favour of this apostolic authorship is St. Justin,<sup>1</sup> who was born shortly after the death of St. John and lived for some time in Ephesus, the city in which the beloved disciple spent the latter part of his life, and to the Church of which the first of the seven letters of the Apocalypse was addressed. Next comes the testimony of St. Melito (flor. 170), the bishop of Sardis—also one of the Apocalyptic Churches—who, according to Eusebius,<sup>2</sup> wrote a book on the *Apocalypse of John*. More important still is the testimony of St. Irenæus (flor. 180), who distinctly ascribes the Apocalypse to 'John, the disciple of the Lord',<sup>3</sup> and who in his early life was intimately acquainted with St. Polycarp, the close follower of that apostle.

The tradition thus validly started was embodied in the Roman list of the sacred books, which is known as the Canon of Muratori. It was followed by Tertullian,<sup>4</sup> in North Africa; by Clement<sup>5</sup> and Origen<sup>6</sup> in Alexandria; by St. Hippolytus,<sup>7</sup> in Italy; by St. Theophilus,<sup>8</sup> in Antioch; which fact tends to prove that the Syriac Version, known as the Peshitto, contained from the first the Apocalypse,<sup>9</sup> no less than did the Old Latin Version.

Coming now to internal evidence, we note that, in accordance with prophetic usage, the writer of the Apocalypse gives his own name as 'John' (i. 1, 4, 9: xxii. 8), and he gives it in a manner which points to the apostle St. John as the author of the work. In these passages he betrays no anxiety to make himself promi-

<sup>1</sup> *Dial. Tryph.* 81.

<sup>2</sup> *Hist. Eccl.* IV. xxvi. 2.

<sup>3</sup> *Adv. Haer.* IV. xx. 11.

<sup>4</sup> *Adv. Marc.* iii. 14: iv. 5.

<sup>5</sup> *Strom.* vi. 13.

<sup>6</sup> *Comm. on John*, I. 14: cf. Eusebius, *Hist. Eccl.* VI. 25.

<sup>7</sup> *De Christo et Antichristo*, 36.

<sup>8</sup> Cf. Eus., *Hist. Eccl.* IV. 24.

<sup>9</sup> Cf. Hug, *Introd. to the N.T.* (E.Tr.), pp. 204 ff.: G. H. Gwilliam, *Studia Biblica I.*



ment by appealing to an apostle's authority, as a pseudonymous writer would naturally feel prompted to do. At the same time he is not afraid to speak of his outward circumstances; he gives himself out as a witness of Christ, an exile in Patmos, one of account in the Asiatic churches—all of which statements could be easily verified by his readers. Hence, we conclude, the 'John' thus naturally named four times in the book, is no other than the apostle St. John, the only John known in history as vested with more than local authority over the churches of Proconsular Asia.<sup>1</sup>

This identity comes out also from the general tenor of the Apocalypse, when the book is examined in the light of the first three Gospels. In vocabulary and style the 'Revelation' is distinctly the work of a Jew by birth and education, like the apostle John. The feelings of the author against the opponents of Christ are complete echoes of those of John 'the son of thunder' (Mark iii. 17), who would fain have called down a consuming fire from heaven to avenge his Master's honour (Luke ix. 54), who was well aware, through Our Lord's parables relative to the consummation of the world, that the enemies of Jesus would remain unrepenting unto the end, and finally meet with utter extermination and eternal punishment in the pit of fire (*cf.* Matt. xiii. etc.). Again, the deep interest in eschatological topics which is evinced by the writer throughout the Apocalypse readily suggests that of the apostles who asked Jesus privately, 'Tell us when shall these things be, and what shall be the sign when all these things shall be fulfilled,' and who received an answer the imagery of which is in striking coincidence with that of the 'Revelation' (*cf.* Mark xiii. 3, etc.). Just as the Fourth Gospel is chiefly occupied with the Judean ministry, which is only occasionally touched upon by the Synoptics; so the Apocalypse completes the es-

<sup>1</sup> That the 'John the Presbyter' spoken of by Papias (Eus., *Hist. Eccl.* III. 39), etc., is the Apostle himself has been sufficiently demonstrated by Dom John Chapman, O.S.B., in his admirable study, *John the Presbyter* (Clarendon Press, 1911).

chatological teachings of Christ, which are but briefly sketched in those same Synoptic narratives. Like the Fourth Gospel, it ends with a solemn attestation of the truth of its contents.

The question of vocabulary, grammar and style is too intricate to be treated here with the fulness which it demands. The student may be referred to Dr. Swete's very careful and scholarly handling of the subject in his Introduction.<sup>1</sup> Upon the surface there is evidently a vast difference between the two works in this respect, yet on closer inspection an underlying unity can also be discovered. In the first place the richness of vocabulary displayed in the Apocalypse should be recognized. 'If we are reminded by an occasional transliteration that the author was a Jew by birth and education, it is clear that he had lived long enough in the Greek cities of Asia to have ready to his hand all the Greek words that he needed for the purpose of his book. The Greek vocabulary of the Apocalypse does not suggest that the writer was crippled by a want of appropriate words. His store is ample for his needs, and it seems to have been chosen with care.' We are thus prepared to find that those astonishing departures from the most elementary rules of grammar which meet us in the Apocalypse are not to be explained by mere ignorance of the language. 'His eccentricities of syntax are probably due to more than one cause: some to the habit which he may have retained of thinking in a Semitic language; some to the desire of giving movement and vivid reality to his visions, which leads him to report them after the manner of shorthand notes, jotted down at the time; some to the circumstances in which the book was written. But from whatever cause or concurrence of causes, it cannot be denied that the Apocalypse of John stands alone among Greek literary writings in its disregard of the ordinary rules of syntax,

<sup>1</sup> *The Apocalypse of St. John*, by H. B. Swete, D.D. (Macmillan, 1906): the quotations that follow are from the section on 'Vocabulary, Grammar and Style'.

and the success with which syntax is set aside without loss of perspicuity or even of literary power. The book seems openly and deliberately to defy the grammarian, and yet, even as literature, it is in its own field unsurpassed.' It is only when full allowance has been made for the rich vocabulary which St. John had acquired in Asia, for his disregard (or rather, masterful manipulation) of grammar, and for some other less important phenomena, that we are in a position to trace certain similarities to his gospel, such as the use of parallelism in sentences (*e.g.*, John i. 4—5: Apoc. xxi. 23), and the reinforcement of a positive by a negative clause (John i. 3: Apoc. iii. 3). 'After detailing the relevant evidence Dr. Swete finally declares that 'it creates a strong presumption of affinity between the Fourth Gospel and the Apocalypse, notwithstanding their great diversity both in language and in thought' .<sup>1</sup>

### 3. DATE AND PLACE OF ORIGIN.

The Apocalypse was written towards the end of the reign of Domitian (96 A.D.). This date is attested by St. Irenæus,<sup>2</sup> whose personal acquaintance with St. Polycarp, the disciple of St. John, gives the greatest weight to his testimony. The statement of St. Irenæus was generally accepted by subsequent Church writers, and it is corroborated by internal evidence. The Apocalyptic picture of the Christians at the time when the work was composed, is that of men hunted down, imprisoned, and put to death for their faith, a condition which decidedly points to the fully-developed policy of the Flavian emperors against Christianity. St. Jerome definitely ascribes the Apocalypse to the fourteenth year of Domitian's reign (95 A.D.), and this is most likely the exact date.

The internal evidence, however, is not without its difficulties. The more natural interpretation of Apoc.

<sup>1</sup> See also Belser, *Einleitung in das N.T.*, ed. 2: S. Davidson, *Introd. to the New Testament*, etc.

<sup>2</sup> *Adv. Haer.* V. xxx. 3.

xvii. 10—11 would appear to be that which sees, in the five kings that have fallen, Augustus, Tiberius, Gaius, Claudius and Nero, in the king that is reigning Vespasian (A.D. 69—79), in him that is to remain but a short time Titus, and in the eighth Domitian, the *Nero redivivus*. Here, as elsewhere, it is Domitian's reign that is the centre of dramatic interest, but at first sight it seems to demand that the actual writing of the work should be assigned to the time of Vespasian. The sum-total of the evidence, however, points so powerfully the other way, that it seems better to understand the above passage differently. Even apart from the general historical circumstances already touched on, the death-stroke of the first beast, it should be noted, has been healed (Apoc. xiii. 3, 12, 14); *Nero redivivus* has already appeared, and indeed is even spoken of in Apoc. xvii. 11 as already on the way to destruction. A further indication of some consequence is to be found in Apoc. vi. 6, which is thought to contain a historical reference to an edict of Domitian's against vine-growing in the provinces, which the vine-growers of Asia Minor succeeded in persuading him to drop.<sup>1</sup> On the whole, therefore, it seems better to explain Apoc. xvii. 10—11 as a vision projected into the past, though referring to the present. A vision of this kind would be rendered more possible by the fact that its counterfeit was a common feature in the non-canonical apocalypses, with which St. John was very likely acquainted; and his promiscuous use of past, present and future tenses (*e.g.*, in Apoc. xi.: xii. 11, with note: xx. 7—10) lends further confirmation to this view. However, it would in any case be preferable to suppose that this particular vision was an earlier fragment than to assign an earlier date to the whole Apocalypse on account of it.

The *place* where St. John recorded his Apocalyptic visions is the island of Patmos. As he was directed to

<sup>1</sup> *Cf. Expositor*, 7th Series, Vol. VI., pp. 359—369: 'Hurt not the Oil and the Wine', by Dr. Moffatt.

'send' a letter to the Church of Ephesus (i. 11), the tenor of which was revealed to him, the natural inference is that at the time of writing he was not yet back at Ephesus from his exile in Patmos.

#### 4. CONTENTS AND UNITY.

The contents of the Apocalypse have been divided in many ways. The following analysis divides the book into such parts as are indicated by the number seven, to which its structure readily lends itself.

##### Prologue. (Chap. i. 1-8.)

- 1) Title. (i. 1-3.)
- 2) Greeting and Doxology. (i. 4-6.)
- 3) Announcement of Christ's Coming. (i. 7-8.)

##### 1st Septenary: SEVEN LETTERS to Churches in Asia (cc. i. 9-viii. 22).

A Preparatory Vision. (i. 9-20.)

The Letters to:

- 1) Ephesus. (ii. 1-7.)
- 2) Smyrna. (ii. 8-11.)
- 3) Pergamum. (ii. 12-17.)
- 4) Thyatira. (ii. 18-29.)
- 5) Sardis. (iii. 1-6.)
- 6) Philadelphia. (iii. 7-13.)
- 7) Laodicea. (iii. 14-22.)

##### 2nd Septenary: The SEVEN SEALS (cc. iv.-viii. 1).

A Preparatory Vision. (cc. iv.-v.)

Opening of the first Six Seals: (vi. 1-17.)

- 1) the white horse.
- 2) the red horse.
- 3) the black horse.
- 4) the pale horse.
- 5) the souls under the altar.
- 6) the earthquake.

An Intermediary Vision. (Chap. vii.)

Opening of the Seventh Seal: the Silence. (viii. 1.)

##### 3rd Septenary: The SEVEN TRUMPETS (cc. viii. 2-xi).

A Preparatory Vision. (viii. 2-6.)

Sounding of the first Six Trumpets: (viii. 7-ix. 21.)

- 1) the earth set on fire.
- 2) the sea turned into blood.
- 3) the streams become bitter.
- 4) the heavenly bodies darkened.
- 5) a woe of locusts.
- 6) a woe of horsemen.

An Intermediary Vision. (x.—xi. 13.)

Sounding of the Seventh Trumpet: the third woe. (xi. 14—19.)

**4th Septenary: The SEVEN SIGNS** (cc. xii.—xv. 4).

A Vision of:

- 1) the Woman and the Dragon. (xii.)
- 2) the Beast rising out of the sea. (xiii. 1—10.)
- 3) the Beast rising from the earth (xiii. 11—18.)
- 4) the Lamb and the Virgins. (xiv. 1—5.)
- 5) the Three Angels. (xiv. 6—13.)
- 6) the Harvest and the Vintage. (xiv. 14—20.)
- 7) the Seven Angels and the Song of Triumph. (xv. 1—4.)

**5th Septenary: The SEVEN VIALS** (cc. xv. 5—xvi).

A Preparatory Vision. (xv. 5—8.)

The first Six Vials poured out on: (xvi. 1—12.)

- 1) the earth.
- 2) the sea.
- 3) the waters.
- 4) the sun.
- 5) the throne of the Beast.
- 6) the Euphrates.

An Intermediary Vision. (xvi. 13—16.)

Pouring out of the Seventh Vial: upon the air. (xvi. 17—21.)

**6th Septenary: The DESTRUCTION OF BABYLON** (cc. xvii.—xix. 8).

Seven Stages in the Prophecy:

- 1) the Description of Babylon. (xvii. 1—6.)
- 2) the Explanation of Babylon. (xvii. 7—18.)
- 3) the Fall of Babylon. (xviii. 1—8.)
- 4) the Mourning for Babylon. (xviii. 9—20.)
- 5) the final Ruin of Babylon. (xviii. 21—24.)
- 6) the Song of Praise at its Fall. (xix. 1—5.)
- 7) God's Reign and the Marriage of the Lamb. (xix. 6—8.)

Epilogue. (xix. 9—10.)

**7th Septenary: The CONSUMMATION** (cc. xix. 11—xxii. 5).

Seven Visions, viz., of:

- 1) the Conqueror and his Hosts. (xix. 11—16.)
- 2) the Defeat of the Beast. (xix. 17—21.)
- 3) the Victory over Satan. (xx. 1—10.)
- 4) the General Judgment. (xx. 11—15.)
- 5) the New Jerusalem. (xxi. 1—8.)
- 6) the Plan of the New Jerusalem. (xxi. 9—27.)
- 7) the Paradise of God. (xxii. 1—5.)

**Epilogue.** (Chap. xxii. 6—21.)

- 1) the Attestation of the Angel. (xxii. 6—9.)
- 2) the Time is near. (xxii. 10—15.)
- 3) the Final Attestation. The Blessing. (xxii. 16—21.)

The foregoing analysis shows that one and the same mind conceived and carried out the plan of the Apocalypse, so that the unity of the book must be admitted. This unity is confirmed 1) by the fact that the septenaries are closely interconnected, the last episode in one septenary often forming a skilful transition to the next septenary; 2) by the community of formulas, symbols, peculiar grammatical constructions, etc., which can be easily noticed throughout the work. Hence the book does not appear to be either a compilation of two or three apocalypses, or to incorporate materials of a more fragmentary character. It is a literary unit, which exhibits here and there certain disparate phenomena naturally to be expected in an Oriental record of eschatological visions, phenomena which only serve to enhance the homogeneous character of the whole composition.

## 5. INTERPRETATION.

The difficulties which surround the interpretation of the Apocalypse are confessedly very great. They arise chiefly from the prophetic contents of the book and from the symbolical character of its style; prophecy, especially when it bears, as is usually the case with the Apocalypse, on the distant future, is necessarily obscure; and enigmatic figures of speech, such as appear constantly in that inspired book, can but add to the obscurity of prophetic utterances. Much of this obscurity, however, can be removed by reading the Apocalypse of St. John in the light of its organic connection with the ancient prophecies of Israel and with the early writings of Christianity.

The language of the book and its imagery bespeak the familiarity of the author of the Apocalypse with practi-

cally the whole field of the prophetic literature of Israel. Numerous as are the symbols employed by St. John, their use never betrays on his part either a studied imitation of ancient models, or even a deliberate choice of expressions for the scenes which he describes. They are thus seen to be thoroughly congenial to the Oriental and prophetic mind of the apocalyptic writer. Thence it readily follows that the best means to dispel much of the stylistic obscurity of the Apocalypse of St. John, is to interpret it in the distinct light of the symbolical language used by the ancient prophets. These ancient prophets supply, as it were the root-form of the apocalyptic images and expressions, and this primitive form once realized, it becomes comparatively easy to perceive the amount of adaptation which the prophetic images and expressions naturally present in a Christian work such as the Apocalypse.<sup>1</sup>

Together with the obscurity which arises from the symbolical form of the Apocalypse, there is that which is entailed by its prophetic contents. And it is particularly with regard to these contents that it behoves the interpreter to view the book in the light of the prophetic utterances of the Old Testament. The message of the apocalyptic Seer, as that of the prophets of old, is concerned with the destinies of the kingdom of God. To his mind, as to theirs, there is a conflict raging between the pure worship of the true God on the one hand, and heathenism and its consequent immorality on the other. To both him and them, the conflict is a personal one. On the one side, stand God's chosen people, 'His kingdom and priests' (Apoc. v. 10) obeying His commands and helped by His intervention from heaven; and on the other side are found the nations worshipping false gods whose authority and power they uphold. St. John, like the prophets of old, beholds victories and reverses; and

<sup>1</sup> In accordance with the general rule of the *Westminster Version*, 'not all Old Testament references are marked, but only such as appear for one reason or another to demand attention.' To indicate quotations in the text would only disfigure it, but even without this help it will be clear how largely the Apocalypse is indebted to the Old Testament for its phrases and figures.



like them, he traces such events to the will of God, who grants the one and allows the other. For him, as for them, the final issue of the conflict is never doubtful: God and His righteousness will ultimately prevail, through the advent of *One of the race of David*, who is both a Redeemer and a Judge. He and they look forward to the final consummation, when perfect justice will be done to every one according to his works. He and they confidently expect a catastrophic end of the present order of things, together with the sudden setting up of a kingdom of eternal bliss for the victors, and the casting out of the vanquished into an abyss of endless torment. He and they direct primarily their message of comforting hope to their contemporaries, and leave it in writing for the warning and the consolation of future ages. To his eyes, as to theirs, this manifestation of God's righteousness and glory is not far distant, for he and they form a single procession of messengers sent to prepare the way for the One whom they know is coming after them.

As might well be expected, the language of the Apocalypse also has light thrown upon it by that of the other inspired works of the New Testament. The author of this last book of the Bible is a Christian writer who naturally uses the terms and expressions which he employs, in the same sense as they possess in the rest of the New Testament literature. In view of this the interpreter of the Apocalypse will realize the grammatical or doctrinal import of numerous words and expressions found therein, in proportion to his familiarity with the other New Testament writings where they appear oftener or in a clearer context. In view of this, too, certain expressions or images which might appear to him particularly strange or obscure when he meets them in the Apocalypse—such, for instance, as the first-born of the dead; Jerusalem; the Lamb; the Spouse; the 'reign' of Christ before the restoration of all things; the Apocalyptic 'thousand years' of that reign, etc.—lose all or at least much of their strangeness or of their obscurity, when they are read

in the light of their parallels in the other writings of the New Testament.

With regard to the contents of the Apocalypse, they, too, gain in clearness from a comparison between them and those of the other books of the New Testament. The obvious reason for this lies in the fact that the same general standpoint and the same leading ideas are common to the 'Revelation' and to those other inspired writings. Both the one and the other—differing in this from the prophecies of the Old Law—clearly distinguish two manifestations of Jesus, God's Messianic King, one of which has already taken place and the other is yet to occur. Both the one and the other contemplate one and the same conflict between God's kingdom and Satan and his abettors in the world; and they both view it in exactly the same manner. At His first coming, Christ, the Lamb of God, has vanquished the Evil One by His life, teachings, and death. This, however, is but the beginning of the last phase in the deadly conflict. The worship of the living God is accepted by men of all nations, now received into the kingdom of God and His Christ, and is fought against by the world's powers, in the service of Satan their chief. Trials and death itself await the faithful servants of the Almighty, and it behoves them to stand firm and patient unto the end. Christ now reigns at the right hand of the Father, and He helps His Bride, the Church militant, in the midst of the persecutions and the allurements of the world. The cause of that Church is the cause of God and of His Christ, and it must ultimately prevail. The Lamb, the Conqueror of the world, is coming again to secure the final victory and to judge all men. In the hour of final triumph, heaven, formerly disturbed by the rebellion of Satan and his angels, and the earth, ever seduced by the devil's lying claims to divine honours, will give place to a new heaven and a new earth. Through the general judgment God's righteous rule over the world will be vindicated, and all the opponents of His glory and of that of His Christ will be punished for ever, while His valiant and persevering ser-

vants will enjoy His eternal bliss in the holy Jerusalem, the city of His glory.

Such are the great issues that we see worked out in the Apocalypse. No doubt there is a historical background to the picture. The beast from the sea (Chap. xiii) recalls the Roman emperors; and Babylon the Great, the woman who sitteth upon the seven mountains (Chap. xvii), is modelled after imperial Rome. These historical allusions will be pointed out when needful.<sup>1</sup> But the Seer looks far beyond Rome and her god-emperors: they are but the transient embodiment of other-world forces, and the true combat which he beholds does not belong to the world of sense. Nor can it be narrowed down to a particular time. 'Rome', as Dr. Swete well says, 'does not, of course, exhaust St. John's conception of Babylon' (*Apocalypse*, p. 223). Many another state, blinded by pride and luxury, is to hurl itself upon the Church, but to its own undoing. The prophecy is concerned with 'many peoples and nations and tongues and kings' (x. 11)—symbolized by ten horns (xvii. 12)—even until the 'thousand years' be fulfilled (Chap. xx); which, however, before the Lord are as but a single day (II Pet. iii. 8: Psalm xc. 4).

Thus viewed, the contents of the Apocalypse fit admirably the scheme of divine revelation, from the paradise in Eden to the paradise of God in the holy City, from the fall of man, and of all creation with him, to their perfect restoration in and through Christ. These same contents of the 'Revelation' appear in this way, to be what they profess to be, a 'prophecy', pointing out the finger of God in the events of the world, giving the key to the ceaseless struggles of the kingdom of God on earth, and foretelling its ultimate extension and glory.

<sup>1</sup> They are set forth at length in the *Catholic Encyclopaedia*, art. Apocalypse. Much useful matter will also be found in Col. Ratton's commentary (*The Apocalypse of St. John*, Washbourne, 1912: Part V. The Roman Theme). Such allusions for the most part occur in Chap. xvii, where the notes further illustrate the line of interpretation indicated above.

They recalled to the fainting Christians of the first century the teachings of Christ's eschatological discourses, and those enforced afterwards by St. Paul and his fellow-apostles. They were calculated to strengthen their courage in the midst of present dangers, by the thought that the cause of God and His Christ, for which many had already suffered martyrdom, would carry the day, and that they themselves would share in the triumph. And up to the end of time the inspired contents of the Apocalypse will convey to the children of God and of His Church the light, the encouragement and the warning which they need no less than those who have gone before them.

#### 6. THE SEVEN CHURCHES (Apoc. ii.—iii).

A few words may here be added,<sup>1</sup> as to the seven churches to which the narrative of the visions was to be taken, with some indications of the peculiar appropriateness of the message delivered to each. The further history of some of them, and of the Christianity of the province of Asia, can to some extent be traced in the letters of St. Ignatius of Antioch, who was martyred under Trajan (98—117 A.D.).

Of Ephesus and the beginnings of the Ephesian church something has been said in the Introduction to St. Paul's Ephesian epistle. From Ephesus the bearer was to travel northward to Smyrna, a distance of about 35 miles. Its ample harbour and favourable position ensured its commercial prosperity, and it was renowned for its beauty. It prided itself on its ancient loyalty to Rome (*cf.* ii. 10). The strong hatred of the Jews for Christianity is confirmed by the account of the martyrdom of St. Polycarp (155-6 A.D.).

After leaving Smyrna the road followed the coast till it reached the river Caicus; the bearer would then turn up its valley for Pergamum, a distance of about 60 miles. Pergamum at this time appears to have been still the seat

<sup>1</sup> Based largely on Prof. Ramsay's valuable work, *The Letters to the Seven Churches*.

of proconsular government, though Ephesus was before long to supplant it. It is there that the throne of Satan, *i.e.*, of the Roman emperor, is set up, exacting through the proconsul the worship of himself, and enforcing it with death (*cf.* xiii. 11, note: also *Ancient King-worship*, by C. Lattey, S.J., Catholic Truth Society: "Lectures on the History of Religions").

Rather over 50 miles by road S.E. of Pergamum lay Thyatira, a thriving centre of trade, though not the equal of Ephesus or Smyrna. Bronze work (ii. 18, 27) was probably carried to a high pitch of perfection in the city. In ii. 25—28 we may see an allusion to the character of its original foundation; in hellenistic times it was needed as a garrison-town, though in a weak position. Here again there was danger of idolatry and impurity (*cf.* ii. 14, with note), reinforced by the prophesying of a 'Jezebel', a forerunner of the later Montanist prophetesses (*cf.* Epiphanius, *Haer.* li. 33: I Cor. xiv. 34—35).

From Thyatira the bearer speeds to Sardis, a little over 30 miles to the south. It was the ancient Lydian capital, commanding the cities of the coast; but in the security of the Roman peace its strong position was of no service, and it lived largely on its ancient fame—it had 'the name of being alive', but was much decayed. So it was also with the Christianity of the town. There may be a reference in iii. 4 to the woollen manufactures and dyeing industry which it shared with Thyatira. 'In Scripture white apparel denotes festivity, victory, purity, the heavenly state: all these associations meet here' (Swete). Twice Sardis had been taken on the side thought impregnable (*cf.* iii. 3).

Following the valley of the Cogamis, a tributary of the Hermus, eastward for about 30 miles, the messenger comes to Philadelphia, a city ever threatened with an 'hour of trial' (iii. 10) from earthquakes, and therefore not powerful (iii. 8). In A.D. 17 a severe shock, followed by lesser ones, had caused the population to encamp outside the city (*cf.* iii. 12), and in consequence

of Tiberius' generous help at this crisis its name had been changed to Neocæsarea in his honour (or in honour of Germanicus, through whom the help was tendered), but the name soon died out again. The judaisers were strong in the city, but they were to be converted (iii. 9), and for Christianity, as for commerce, Philadelphia was to be 'a great and effectual door' (I Cor. xvi. 9) to the central plateau beyond (iii. 7—8).

About 50 miles by road south-east from Philadelphia lay Laodicea on the Lycus. It had probably been evangelized by Epaphras, like Colossæ (Col. i. 7: ii. 1: iv. 12—13: see also Introd. to Col.); St. Paul, like St. John, doubtless intended his message for the churches of the Lycus valley in general. Laodicea was a wealthy and self-satisfied town (iii. 17—18), famous for its fine wool of glossy black, for a special kind of cloak manufactured there and called after the city (iii. 18), and for its medical school, with the 'Phrygian powder' for the eyes produced therein (iii. 18). The hot springs of Hierapolis discharged themselves in a lukewarm condition over the cliff right opposite to Laodicea: lukewarm Christianity is as nauseous as lukewarm water (iii. 15—16).



- 7                    **Announcement  
of Christ's  
Coming**            Behold, he cometh with the clouds, and  
every eye shall see him, even they who  
pierced him, and all the tribes of the  
8 earth shall wail because of him. Yea, Amen! 'I am  
the Alpha and the Omega', saith the Lord God, 'who  
is and who was and who is to come, the almighty One.'

### FIRST SEPTENARY.

#### Seven Letters to Churches in Asia. (cc. I. 9—III. 22.)

##### A Preparatory Vision (c. I. 9-20).

- 9                    **The Prophet's  
Vision and  
Commission**        I John, your brother and copartner in  
Jesus in the tribulation and in the king-  
dom and in the patience, came to be in  
the island which is called Patmos, for the sake of the  
10 word of God and my witness to Jesus. I was [rapt]  
in spirit on the Lord's day, and I heard behind me a  
11 great voice as of a trumpet, saying: 'What thou be-  
holdest, write in a book, and send to the seven  
Churches, to Ephesus, and to Smyrna, and to Perga-  
mum, and to Thyatira, and to Sardis, and to Philadel-  
phia, and to Laodicea.'
- 12                    And I turned to see what voice it was that spoke to  
me; and having turned, I beheld seven golden lamps,  
13 and in the midst of the lamps, one like to a son of  
man, clothed with a long robe and girt around at the

7. Dan. vii. 13: Zach. xii. 10—14: cf. John xix. 37.

8. Exod. iii. 14. God Himself speaks: cf. xvi. 15, with note.  
Alpha and Omega are the first and last letters of the Greek alphabet.

9. 'Patmos', a small, bare volcanic island in the Ægean Sea.  
Its excellent harbour made it the last stopping-place on the way from  
Rome to Ephesus, from which it is about 60 miles distant.

10. 'The Lord's day': the first day of the week (Sunday), kept  
by the Church as the weekly commemoration of Christ's resurrection.

13. Dan. vii. 13, etc.: 'one like to a son of man', a designation  
of Christ with a direct reference to his human form.



breasts with a golden girdle. But his head and his hair were white as white wool, as snow, and his eyes were like a flame of fire; his feet were like bright bronze, as when refined in a furnace, and his voice was as the voice of many waters. In his right hand he had seven stars, and out of his mouth issued a sharp two-edged sword, and his countenance was as the sun shining in its power.

And when I beheld him, I fell at his feet as dead; and he laid his right hand upon me, saying, 'Fear not! I am the first and the last, and he who liveth; I died, and behold, I am living for ever and ever; and I have the keys of Death and Hell. Write therefore the things which thou hast seen, and the things which are, and the things which are to befall after these, the mystery of the seven stars which thou sawest upon my right hand, and the seven golden lamps: the seven stars are the angels of the seven churches, and the seven lamps are the seven churches.'

## II.

To the angel of the church in Ephesus

1

I. To the Church  
of Ephesus write:

Thus saith he who holdeth the seven stars in his right hand, he who walketh in the midst of the seven golden lamps.

I know thy works, and thy labour and thy patience,

2

14. Dan. vii. 9: x. 6.

15. Ezech. xliii. 2.

17—18. Isai. xlv. 6. 'The keys': the symbol of Christ's absolute power over 'death and hell': cf. Matt. xvi. 19. For 'Hell', cf. vi. 8, note.

19. Dan. ii. 29.

20. 'The *angels* of the seven Churches'; the term is commonly understood of the spiritual heads or bishops of the Churches which they guide and represent, and for whose welfare they are answerable (cf. Malach. ii. 7: I Cor. xi. 10, with note).

and that thou canst not bear evil men, and thou didst try those who call themselves apostles and are not, and didst find them liars. And thou hast patience, and thou didst bear for my name and hast not grown weary.

But I have against thee that thou hast left thy first love. Remember therefore whence thou hast fallen, and repent and do the former works: but if not, I will come to thee, and I will move thy lamp out of its place, unless thou repent. Howbeit, this thou hast, that thou hatest the works of the Nicolaites, which I also hate.

He that hath an ear, let him hear what the Spirit saith to the churches!

To him that conquereth, I will give to eat of the tree of life, which is in the paradise of God.

And to the angel of the Church in Smyrna write:

II. To the Church of Smyrna

Thus saith the first and the last, who died and came to life.

I know thine affliction and thy poverty—but thou art rich—and the slander uttered by those that say that they are Jews and are not, but are a synagogue of Satan.

Fear not the things which thou art about to suffer. Behold, the devil is about to cast some of you into prison that ye may be tried, and ye shall have tribu-

II. 2. For false apostles: *cf.* I John ii. 18: II Tim. ii. 16—18, etc.

6. Several Fathers have connected those heretics with Nicolaus, one of the first seven deacons; but possibly St. John uses the term 'Nicolaites' as a Greek word representing the Hebrew 'Balaam': *cf.* ii. 14—15, with note.

7. Gen. ii. 9.

8. Isai. xliv. 6.

lation ten days. Be faithful unto death, and I will give thee the crown of life.

He that hath an ear, let him hear what the Spirit saith to the churches! 11

He that conquereth shall not be harmed by the second death.

And to the angel of the Church in Per- 12

gamum write:  
III. To the Church of Pergamum

Thus saith he who hath the sharp two-edged sword:

I know where thou dwellest—where the throne of Satan is—and thou holdest fast my name, and didst not deny my faith, even in the days of Antipas, my witness, my faithful one, who was killed among you, where Satan dwelleth. 13

But I have against thee a few things: thou hast some there holding fast the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, the eating of idol-offerings and the committing of impurity. Even so, thou too hast some people holding fast the doctrine of the Nicolaites in the same way. Repent therefore! But if not, I will come to thee quickly, and I will war against them with the sword of my mouth. 14

He that hath an ear, let him hear what the Spirit saith to the churches! 15

10. Dan. i. 12, 14. 'Ten days', not literally; the persecution would be short and sharp.

11. 'The second death', a Jewish phrase for the final condemnation of sinners: *cf.* xx. 6, 14: xxi. 8.

14—15. The Nicolaites (found also at Ephesus, *cf.* ii. 6) appear to have transgressed, not by judaizing, but by concessions to paganism, inevitably tending to idolatry and impurity. The double tendency is illustrated in Num. xxxi. 16: xxv. 1—2, both here cited (*cf.* Jude 11), and in I Cor. vi. 12—20: x. 14—22, etc.

To him that conquereth, I will give of the hidden manna, and I will give a white stone, and upon the stone a new name written, which no one knoweth, except him that receiveth it.

18 And to the angel of the Church in Thya-

IV. To the Church  
of Thyatira tira write:

Thus saith the Son of God, he who hath eyes as a flame of fire, and whose feet are like bright bronze.

19 I know thy works, thy charity, thy faith, thy service, thy patience, and thy last works, more numerous than the first.

20 But I have this against thee, that thou dost tolerate the woman Jezebel, who, calling herself a prophetess, teacheth and leadeth astray my servants, to commit  
21 impurity and to eat idol-offerings. And I gave her time that she should repent, and she willeth not to  
22 repent of her impurity. Behold, I cast her upon a bed, and the companions of her adultery into great  
23 tribulation, unless they shall repent of her works; and her children I will strike with death. And all the churches shall know that I am he who searcheth reins and hearts; and I will give to each of you according to your works.

24 But to you I say, to the rest in Thyatira—whosoever do not hold this doctrine, such as have not (in their phrase) 'known the deep things of Satan'—I cast not

17. Ps. lxxviii [lxxvii]. 24: Isai. lxii. 2. Possibly some use of 'a white stone' or pebble familiar to St. John's readers is referred to, but the precise reference is now obscure.

18. Dan. x. 6.

22. 'upon a bed', probably of sickness (Moffatt, *Expos. Gr. Test.*).

23. Jerem. xvii. 10: *cf.* xx. 12—13, note.

24. These perverted men called their tenets 'the deep things of God' (*cf.* I Cor. ii. 10); but they were really 'the deep things of Satan'.

upon you any other burden. Only hold fast what you have, until I come. 25

As for him that conquereth and that keepeth my works till the end, I will give him power over the nations, and he will rule them with a rod of iron, as when earthen vessels are broken in pieces, even as I myself have received from my Father; and I will give him the star of the morning. 26  
27  
28

He that hath an ear, let him hear what the Spirit saith to the churches! 29

## III.

And to the angel of the Church in Sardis write: 1

V. To the Church of Sardis

Thus saith he who hath the seven spirits of God, and the seven stars.

I know thy works: thou hast the name of being alive, and thou art dead. Be watchful and strengthen what still abideth, yet is about to die; for I have not found thy works complete before my God. Remember therefore what thou hast received and heard, and keep it, and repent. If, therefore, thou do not watch, I will come as a thief, and thou shalt not know at what hour I will come upon thee. 2  
3

Howbeit, thou hast a few names in Sardis that have not defiled their garments, and they will walk with me in white, for they are worthy. 4

He that conquereth shall be clad thus in white garments; and I will not efface his name from the book of life, and I will confess his name before my Father and before his holy angels. 5

26, 27. Psalm ii. 8, 9.

28. 'the star of the morning', probably Christ Himself: *cf.* xxii. 16.

III. 5. Exod. xxxii. 32, 33: Psalm lxix [lxxviii]. 28. 'I will confess his name': *cf.* Matt. x. 32: Mark viii. 38: Luke xii. 8.

6 He that hath an ear, let him hear what the Spirit saith to the churches!

7 And to the angel of the Church in Philadelphia write:  
VI. To the Church of Philadelphia

Thus saith the holy one, the true one, he who hath the key of David, he who openeth and no one shall shut, and shutteth and no one openeth.

8 I know thy works—behold, I have set before thee a door opened, which no one is able to shut—that thou hast but little power, and yet hast kept my word and hast not denied my name.

9 Behold, I give thee some of the synagogue of Satan, that say that they are Jews and are not, but do lie—behold, I will make them to come and to prostrate themselves before thy feet, and to know that  
 10 I have loved thee. Because thou hast kept fast the lesson of my patience, I also will keep thee from the hour of trial, which is about to come upon the whole world, to try those that dwell upon the earth.  
 11 I am coming quickly; hold fast what thou hast, in order that no one seize thy crown.

12 He that conquereth, I will make him a pillar in the sanctuary of my God, and never more shall he go out of it; and I will write upon him the name of my God and the name of the city of my God,—the new Jerusalem, which cometh down out of heaven from my God,—and my new name.

13 He that hath an ear, let him hear what the Spirit saith to the churches!

7. Isai. xxii. 22.

9. Isai. xlv. 14.

12. Ezech. xlvi. 35; Isai. lxii. 2.

And to the angel of the Church in Lao- 14

VII. To the Church  
of Laodicea dicea write:

Thus saith the Amen, the faithful and  
true witness, the beginning of the creation of God.

I know thy works: thou art neither cold nor hot. 15  
Would that thou hadst been cold or hot! As it is, be- 16  
cause thou art lukewarm and neither cold nor hot, I  
am about to vomit thee out of my mouth.

Thou sayest, 'I am rich, and have grown wealthy, 17  
and have need of nothing', and knowest not that thou  
art the wretched and pitiable and poor and blind and  
naked one. Therefore I counsel thee to buy of me 18  
refined gold out of the fire, that thou mayest be made  
rich; and white garments, that thou mayest be clothed  
withal, and that the shame of thy nakedness be not  
made manifest; and eye-salve to anoint thine eyes,  
that thou mayest see. Whomso I love, I rebuke and 19  
chastise; be earnest therefore, and repent.

Behold, I stand at the door and knock. If any 20  
man hear my voice and open the door, I will come in to  
him, and I will sup with him, and he with me.

As for him that conquereth, I will give him to sit 21  
with me upon my throne, as I myself conquered, and  
sat down with my Father on his throne.

He that hath an ear, let him hear what the Spirit 22  
saith to the churches!

14. Psalm lxxxix [lxxxviii]. 37: Prov. viii. 22. 'Amen', *i.e.*,  
*truth*. Jesus is the 'yea' of God's word (*cf.* II Cor. i. 19—20). 'The  
beginning of the creation', for 'all things were made through him,  
and without him nothing was made' (John i. 3). Even in His human  
nature, Christ is 'the beginning of the creation', because He is the  
primary object of the divine counsels.

17. Osee xii. 8.

19. Prov. iii. 12: *cf.* Heb. xii. 6.

## SECOND SEPTENARY.

## The Seven Seals. (cc. IV.—VIII. 1.)

## IV.

## I. A Preparatory Vision. (cc. IV.—V.)

- 1 After these things, I beheld and lo! a  
 The Court of  
 Heaven door set open in heaven, and the former  
 voice which I had heard, as of a trumpet  
 speaking to me, said: 'Come up hither, and I will  
 show thee the things which must befall hereafter.'
- 2 Immediately, I was [rapt] in spirit; and behold, a  
 throne stood in heaven, and upon the throne one  
 3 seated. And he that sat was in appearance like to  
 a jasper and a cornelian; and the throne was encir-  
 cled by a rainbow, in appearance like to an emerald.
- 4 Round about the throne were twenty-four thrones,  
 and upon these thrones twenty-four elders were sit-  
 ting, clothed in white garments, with golden crowns  
 5 on their heads. Out of the throne go forth light-  
 nings and voices and thunder-peals, and seven lighted  
 lamps burn before the throne; which are the seven  
 6 spirits of God. In front of the throne there is as it were  
 a sea of glass, like unto crystal. Within the space  
 before the throne and round the throne are four liv-

IV. 1. Exod. xix. 16, 24: Dan. ii. 29. 'which I had heard', *i.e.*, in i. 10.

2. Isai. vi. 1: Psalm xlvi (xlvi). 8. The reference recurs frequently.

3. Ezech. i. 26—28. There is some uncertainty as to what stones are meant, here and elsewhere in the book. It seems better to use the word 'jasper', since it is the same word as the Greek word here used: the modern 'jasper', however, is opaque, whereas in xxi. 11 it is called 'crystal clear' (but *cf.* xxi. 18).

4. The twenty-four elders (*Vulg. seniores*) are perhaps the leading representatives of the Church in glory (*cf.* Isai. xxiv. 23).

5. Ezech. i. 13: Exod. xix. 16: xxv. 37: Zach. iv. 2.

6. Ezech. i. 5, 18, 22: Isai. vi. 1. 'The four living beings' symbolize all animal life by means of its principal forms, those of a man, of a lion, of a calf, and of an eagle: *cf.* vi. 1, with note.



ing beings, full of eyes in front and behind. The first 7  
 living being is like a lion; the second, like a calf;  
 the third hath a face like that of a man; and the  
 fourth is like an eagle flying. The four living beings 8  
 have each of them six wings; they are full of eyes  
 all round and within; and they cease not day and  
 night to say:

‘Holy, holy, holy the Lord God almighty, who  
 was and who is and who is to come.’

And as often as these living beings shall give glory 9  
 and honour and thanks to him who sitteth upon the  
 throne, to him who liveth for ever and ever, the 10  
 twenty-four elders shall fall down before him who  
 sitteth upon the throne, and shall adore him who liv-  
 eth for ever and ever, and they shall cast down their  
 crowns before the throne, saying:

‘Worthy art thou, our Lord and our God, to 11  
 receive glory and honour and power, for thou  
 didst create all things, and because of thy will they  
 were and they were created.’

**The Sealed  
 Book**

And I beheld on the right hand of him 1  
 who sitteth upon the throne a scroll with  
 writing both upon the face and on the  
 back, and sealed down with seven seals. And I saw 2  
 a strong angel proclaiming with a mighty voice:

7. Ezech. i. 10: x. 14.

8. Isai. vi. 2, 3: Ezech. i. 18: x. 12: Amos iv. 13 (LXX): Exod.  
 iii. 14.

9—10. Dan. iv. 34: vi. 26: xii. 7.

V. 1. Isai. xxix. 11: Ezech. ii. 9—10. The ancient form of a book  
 was the volume or roll wound around a stick (*cf.* Isai. xxxiv. 4: Apoc.  
 vi. 14), to which the last sheet of papyrus or of parchment was at-  
 tached. The roll referred to here was written not only, as commonly,  
 on the inner, but also on the outer side, so that there was no room for  
 addition to God's purposes therein contained. These full contents of  
 God's purposes for the future were 'sealed down with seven seals',  
*i.e.*, completely hidden from the knowledge of angels and men. Only  
 through the Lamb could they be revealed.

‘Who is worthy to open the scroll and to break the seals?’

- 3 And no one in heaven or on earth or under the earth  
4 was able to open the scroll or to behold it. And I  
wept much, because no one was found worthy to open  
5 the volume or to behold it. Then saith one of the  
elders to me,

‘Weep not; behold, the lion who is from the tribe of Judah, the root of David, hath conquered, so that he can open the scroll and its seven seals.’

- 6 And within the space between the throne  
and the four living beings, and in the  
midst of the elders, I saw a Lamb stand-  
ing, as it were sacrificed; he had seven horns and  
seven eyes, which are the seven spirits of God, sent  
7 forth unto all the earth. He came and took the  
volume out of the right hand of him who sitteth upon  
8 the throne. And when he had taken the volume,  
the four living beings and the twenty-four elders fell  
down before the Lamb, each holding a harp and golden  
vials full of incense, which are the prayers of the  
9 saints. And they sing a new canticle, saying:

The Three  
Songs of Praise

‘Worthy art thou to take the volume and to open its seals, for thou wast sacrificed, and didst redeem to God through thy blood men from every tribe and

3. ‘To behold it’, *i.e.*, to see that which was contained in it.

5. Gen. xlix. 9: Isai. xi. 1, 10. ‘The root of David’ *i.e.*, the stem or the ‘Branch’ coming from the root (*cf.* Apoc. xxii. 16).

6. Isai. liiii. 7: *cf.* John i. 29, 36: I Cor. v. 7: I Peter i. 19. The Lamb had ‘seven horns’ as a symbol of His strength; ‘seven eyes’ as a symbol of His omniscience. In Zach. iv. 10, however, whence this detail of the eyes is derived, the eyes may represent angelic beings (*cf.* van Hoonacker, *Les Douze Petits Prophètes, ad loc.*).

8. Psal. cxli [cxl]. 2.

9. Psal. cxliv [cxliii]. 9: Dan. iii. 4.

tongue and people and nation, and hast made them  
a kingdom and priests to our God, and they shall  
reign upon the earth!'

Then I beheld, and I heard around the throne and  
the living beings and the elders the voice of many  
angels, and their number was myriads of myriads and  
thousands of thousands, and they said with a loud  
voice:

'Worthy is the Lamb who was sacrificed to re-  
ceive power and riches and wisdom and might and  
honour and glory and blessing!'

And every creature which is in heaven and on earth  
and under the earth and in the sea, and all things in  
them, I heard saying:

'To him who sitteth upon the throne and to the  
Lamb be blessing and honour and glory and might  
for ever and ever!'

And the four living beings said, 'Amen,' and the  
elders fell down and worshipped.

## II. The Opening of the first Six Seals. (Chap. VI.)

VI.  
1

2

1

Horses and  
Riders

And I beheld when the Lamb opened one  
of the seven seals, and I heard one of the  
four living beings say, as with a voice  
of thunder, 'Come!' And I saw, and behold, a white

10. Exod. xix. 6.

11. Dan. vii. 10.

VI. 1. 'Come!' This appears to refer, as elsewhere in the Apoca-  
lypse (*e.g.*, i. 4, 8: xxii), to the Second Coming, awaited eagerly by  
all creation (*cf.* Rom. viii. 19), represented in its higher forms by the  
four living beings (*cf.* iv. 6, note).

2—5. Zach. i. 8: vi. 2—6. The horseman with the bow, which  
would naturally suggest a Parthian foray (*cf.* xvi. 12—16), may  
signify the ravage of civilization from without, and the next rider,  
with the Roman sword, war within. The next two are Famine and  
Death.

horse, and he that sat thereon had a bow, and there was given him a crown, and he went forth conquering and to conquer.

3 And when he opened the second seal, I heard the  
4 second living being say, 'Come!' And there went forth a second, a red horse, and to him that sat thereon it was given to take peace from off the earth, and to cause men to slay one another, and there was given to him a great sword.

5 And when he opened the third seal, I heard the  
6 third living being say, 'Come!' And I saw, and behold, a black horse, and he that sat thereon had a balance in his hand. And I heard as it were a voice in the midst of the four living beings say: 'A quart of wheat for a shilling, and three quarts of barley for a shilling; but harm not the oil and the wine!'

7 And when he opened the fourth seal, I heard the  
8 voice of the fourth living being say, 'Come!' And I saw, and behoid, a pale horse, and he who sat thereon—his name was 'Death', and Hell followed with him, and there was given them power over the fourth part of the earth, to kill with the sword and with famine and with plague, and by the wild beasts of the earth.

6. 'Some such rendering as "A shilling for a penny loaf, and a shilling for three dough cakes" would bring home to the English reader the famine prices which are here intended' (*New Testament in Modern Speech*, by Weymouth, ed. Hampden-Cook). The significance of the sparing of the oil and the wine is not clear—perhaps it is only to bring out by contrast the need of the real necessities. For the historical allusion *cf.* *Introd.* p. xiv.

8. *Ezech.* xiv. 21 etc. 'Hell', lit. 'Hades', a Greek term corresponding to the Hebrew 'Sheol', a vague and general name for the abode of the dead, not of itself implying punishment. We have a survival of this Old Testament usage in the article of the Creed, 'He descended into Hell'.

And when he opened the fifth seal, I  
 beheld under the altar the souls of those  
 who had been slain for the word of God,  
 and for the witness they bore. And they cried with  
 a loud voice, saying: 'How long, O Sovereign Lord,  
 holy and true, dost thou delay to judge and avenge  
 our blood upon them that dwell upon the earth?'  
 Then there was given to each of them a white robe,  
 and they were told that they should rest yet a little  
 while, until the number should be complete of their  
 fellow-servants and their brethren, who are about to  
 be killed even as they.

And I beheld when he opened the sixth  
 seal, and there was a great earthquake  
 and the sun became black as haircloth,  
 and the full moon became as blood, and the stars of  
 heaven fell to earth, as casteth the fig-tree her winter  
 fruit when shaken by a strong wind; and the heaven  
 passed away like a scroll that is rolled up, and all  
 mountains and islands were removed from their  
 places. And the kings of the earth, and the great  
 men, and the generals, and the rich, and the strong,  
 and every man, slave and free, hid themselves in the  
 caves and in the rocks of the mountains, and they say  
 to the mountains and to the rocks: 'Fall upon us, and  
 hide us from the face of him who sitteth upon the  
 throne, and from the wrath of the Lamb, for the great  
 day of their wrath hath come, and who can stand?'

10. Zach. i. 12: Deut. xxxii. 43: II [IV] Kings ix. 7.

12. Joel ii. 31: *cf.* Mt. xxiv. 29. 'as hair-cloth', *i.e.*, from the hair of the black goat.

13, 14. Isai. xxxiv. 4.

15. Isai. xxiv. 21, etc.

16. Osee x. 8: *cf.* Luke xxiii. 30.

17. Joel ii. 11, etc.



fore the throne and before the Lamb, clothed in white robes, and with palms in their hands. And they cry with a loud voice, saying: 10

‘Salvation belongeth to our God who sitteth upon the throne, and to the Lamb!’

And all the angels stood round the throne and round the elders and the four living beings; and they fell before the throne on their faces and worshipped God, saying: 11  
12

‘Amen! Blessing and glory and wisdom and thanksgiving and honour and power and might be to our God for ever and ever. Amen!’

Then one of the elders addressed me, saying, ‘These that are clothed in white robes, who are they, and whence have they come?’ I said to him, ‘My lord, thou knowest.’ And he said to me, ‘These are they that have come out of the great tribulation; they have washed their robes and have made them white in the blood of the Lamb. Therefore they are before the throne of God, and minister to him day and night in his sanctuary, and he who sitteth upon the throne shall come and dwell with them. They shall hunger no more, nor any more thirst; the sun shall not oppress them, nor any heat; for the Lamb who standeth in the space before the throne shall be their shepherd, and shall guide them to the fountains of the waters of life, and God shall wipe away every tear from their eyes.’ 13  
14  
15  
16  
17

## VIII.

1  
And when the Lamb opened the seventh seal, silence reigned in heaven for about half an hour.

14. Dan. xii. 1; Gen. xlix. 11.

16. Isai. xlix. 10.

17. Ezech. xxxiv. 23; Jerem. ii. 13; Isai. xxv. 8.

## THIRD SEPTENARY.

**The Seven Trumpets.** (cc. VIII. 2—XI.)**I. The First Six Trumpets.** (cc. VIII. 2—IX.)

2                                   Then I beheld the seven angels that  
 A Preparatory                   stand before God, and they were given  
   Vision                         seven trumpets. And another angel  
 3                                   came and stood at the altar with a golden censer in his  
                                   hand, and he was given much incense to mingle with  
                                   the prayers of all the saints upon the golden altar  
 4                                   which is before the throne. And the smoke of the  
                                   incense went up with the prayers of the saints from the  
 5                                   angel's hand before God. Then the angel took the  
                                   censer, and filled it with the fire of the altar, and cast  
                                   it towards the earth; and there followed thunder-  
                                   peals and voices and lightnings and an earthquake.

6                                   And the seven angels who had the seven trumpets  
                                   prepared themselves to sound them.

7                                   And the first angel sounded the trumpet,  
                                   The First                         and there followed hail and fire mixed  
                                   Four Trumpets                 with blood, which fell upon the earth;  
                                   and the third part of the earth was burnt up, and the  
                                   third part of the trees was burnt up, and all green  
                                   grass was burnt up.

8                                   And the second angel sounded the trumpet, and

**VIII. 2.** For the use of trumpets in Holy Writ to announce God's intervention in the greatest events of the world, see Exod. xix. 16, 19; Matt. xxiv. 31; I Cor. xv. 52, etc.

3. Amos ix. 1. The Altar of Incense was overlaid with gold, and placed before the veil of the Holy of Holies (*cf.* Exod. xxx: 1 (III) Kings vi. 20, etc.). The prayers of the saints appear to be conceived as the hot coals upon which the incense is laid; whereas in v. 8 they are rather the incense itself.

3—4. Psal. cxli (cxl). 2.

5. Levit. xvi. 12; Exod. xix. 16.

7. Exod. xix. 24; Joel ii. 30.

8. Jerem. li. 25; Exod. vii. 20.



as it were a great mountain, burning with fire, was cast into the sea; and the third part of the sea became blood, and the third part of the creatures in the sea which have life died, and the third part of the ships was destroyed. 9

And the third angel sounded the trumpet, and there fell from heaven a great star burning like a torch, and it fell upon the third part of the rivers, and upon the fountains of waters. The name of the star is 'Wormwood'; and the third part of the waters became wormwood, and many of the men died of the waters, because they had become bitter. 10 11

And the fourth angel sounded the trumpet, and the third part of the sun, of the moon and of the stars was smitten, so as to darken the third part of them, and prevent a third of the day from shining, and of the night likewise. 12

Then I beheld, and I heard an angel flying in mid-heaven, saying with a loud voice: 'Woe, Woe, Woe to them that dwell upon the earth, at the sounding of the other trumpets which the three angels are about to sound.' 13

**IX.**

**The Fifth Trumpet:**  
**The First Woe**

And the fifth angel sounded the trumpet, and I saw a star which had fallen from heaven to the earth, and there was given to the angel the key of the bottomless pit. And he opened the bottomless pit, and there went up from the pit a smoke like that of a great furnace; and the sun was darkened, and the air, by reason of the smoke of the pit. And out of the smoke locusts went forth 1 2 3

10. Isai. xiv. 12.

12. Cf. the plague of darkness in Egypt: Exod. x. 21—23.

**IX.** 2. Gen. xix. 28: Exod. xix. 18: Joel ii. 10.

3—4. Exod. x. 12, 15.

upon the earth, and there was given them a power  
 4 like that of the scorpions of the earth; and they were  
 told not to harm the grass of the earth or any green  
 thing or any tree, but only such men as have not the  
 5 seal of God upon their foreheads. And it was given  
 them, not to kill, but to torture them during five  
 months; and their torment was like the torment of the  
 6 scorpion, when it striketh man. And in those days,  
 men shall seek death, and they shall not find it, and  
 they shall long to die, and death fleeth from them.

7 And these locusts were like unto horses arrayed  
 for battle; on their heads appeared crowns like  
 8 gold; their faces were like those of men; they had  
 hair as the hair of women; and their teeth were like  
 9 those of lions. They had breastplates like unto iron  
 breastplates, and the noise of their wings was like  
 that of many horse-chariots rushing to battle. And  
 10 they have tails like those of scorpions, and stings, and  
 in their tails lies their power of harming men dur-  
 11 ing the five months. They have as king over them  
 the angel of the bottomless pit, whose name in Hebrew  
 is *Abaddon*, and in Greek he is called *Apollyon*.

12 The first Woe hath passed; behold, hereafter two  
 Woes are still to come.

13                   And the sixth angel sounded his trum-  
                   pet, and I heard a single voice from the  
                   four horns of the golden altar which is  
 14 before God; and it said to the sixth angel who had

The Sixth  
 Trumpet:  
 The Second Woe

4. Ezech. ix. 4.

6. Job iii. 21.

8. Joel i. 6.

7, 9. Joel ii. 4, 5.

11. 'Abaddon', *i.e.*, 'destruction' (*cf.* Job xxvi. 6, etc.), here personified as in the Talmud; hence the Greek 'Apollyon' = 'destroyer'.

14. Gen. xv. 18: Deut. i. 7: Jos. i. 4.

the trumpet: 'Loose the four angels who are bound on the great river Euphrates.' Then were loosed the four angels who had been held ready for the hour and day and month and year, in order that they should kill the third part of men. And the number of the troops of the cavalry was twenty thousand times ten thousand; I heard the number thereof. And this is the manner after which the horses and they that sat on them appeared in my vision: they wore breast-plates the colour of fire, and of hyacinth and of sulphur; and the heads of the horses were as heads of lions, and out of their mouths issue fire and smoke and sulphur.

By these three plagues were killed the third part of men, by the fire, by the smoke, and by the sulphur issuing from their mouths. For the power of the horses is in their mouth and in their tails; for their tails are like serpents, with heads, and by means of them they do harm.

And the other men, who were not killed by these plagues, did not repent of the works of their hands, and cease adoring the devils and the idols of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk; and they did not repent of their murders, nor of their enchantments, nor of their impurity nor of their thefts.

**II. An Intermediary Vision and the Seventh Trumpet.**

(cc. X.—XI.)

The Angel  
and his Oath

Then I beheld another strong angel coming down from heaven, wrapt in a cloud, and the rainbow over his head;

his face was as the sun, and his feet were as columns

20. Dan. v. 4, 23, etc.

X. 1. 'another strong angel': cf. v. 2.

15  
16  
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X.  
1

2 of fire. In his hand, he had a little volume open ;  
 3 and he placed his right foot on the sea, and his left  
 4 on the earth, and cried with a loud voice, as a lion  
 5 roareth; and when he cried, the seven thunders ut-  
 6 tered their voices. And when the seven thunders had  
 7 uttered their voices, I was about to write, when I  
 8 heard a voice from heaven, saying, 'Seal up the  
 9 things which the thunders spoke, and write them  
 10 not.'

11 Then the angel whom I beheld standing upon the  
 12 sea and upon the earth, lifted up his right hand unto  
 13 heaven and swore by him who liveth for ever and  
 14 ever, who created the heaven and all therein, and the  
 15 earth and all therein, and the sea and all therein, that  
 16 there should be no more delay, but that in the days of  
 17 the trumpet-peal of the seventh angel the mystery  
 18 of God would be consummated, as he announced to  
 19 his servants, the prophets.

20 And the voice which I had heard from  
 21 heaven, again spoke to me and said, 'Go,  
 22 take the little volume which is open in  
 23 the hand of the angel who standeth upon the sea and  
 24 upon the earth.' So I went to the angel, and told  
 25 him to give me the little volume. And he saith to  
 26 me, 'Take and eat it up; it will be bitter to thy  
 27 stomach, but in thy mouth it will be sweet as  
 28 honey.' And I took the little volume out of the  
 29 hand of the angel and ate it up, and it was sweet as

4. Dan. viii. 26 : xii. 4.

5—6. Dan. xii. 7, etc.

7. Amos iii. 7 : Dan. ix. 6—10.

8. 'which I had heard': *cf.* x. 4.

9—10. Ezech. iii. 1—3. The sweetness of receiving a direct com-  
 mission from heaven is succeeded by the realization of the bitterness  
 of its contents: *cf.* Ezech. ii. 10—iii. 3 : Isai. vi.

honey in my mouth, and when I had eaten it up, it was bitter to my stomach. And I was told, 'Thou must again prophesy touching many peoples and nations and tongues and kings.'

**XI.**

1

The Measuring  
of the Temple

Then I was given a reed like to a rod, and I was told, 'Arise and measure the sanctuary of God, and the altar, and those that adore thereat. As for the court which is without the sanctuary, omit it, measure it not, for it hath been given to the nations, and they will trample on the holy city during forty-two months. And I will grant unto my two witnesses to prophesy, clothed in sackcloth, during a thousand two hundred and sixty days.'

2

3

4

The Two  
Witnesses and  
their Fate

These are the two olive trees and the two lamps which stand before the Lord of the earth. And if any man is minded to harm them, fire issueth from their mouth, and devoureth their enemies: if any man shall be minded to harm them, thus is he destined to be slain. These

5

6

11. Jerem. i. 10: Dan. iii. 4: viii. 14.

**XI.** 1. Ezech. xl. 3.

2. Dan. viii. 13, etc. The 'forty-two months' (of 30 days each) of final stress correspond to the 1,260 days of the prophesying of the two witnesses (xi. 3), and to the 3 times (years) and a half of the abode of the woman in the wilderness (*cf.* xii. 6, 14). They are again mentioned in xiii. 5: *cf.* Dan. vii. 25: xii. 7.

3. What is said of these witnesses in xi. 5—6 recalls Moses and Elias, whom St. John had seen at the transfiguration (Matt. xvii. 3); but the fact that the witnesses have yet to die (xi. 7), and that they appear to be put forward as well known characters points rather to a ratification of a contemporary Jewish belief which made the witnesses Elias and Enoch, 'men who have not tasted death from their birth' (IV Esdras vi. 26—a non-canonical book).

4. Zach. iv. 2—3, 11—14.

5. II (IV) Kings i. 10: Jerem. v. 14.

6. I (III) Kings xvii. 1: Exod. vii. 17, 19: I Sam. (I Kings) iv. 8.

have power to shut the heaven, in order that no rain may fall during the days of their prophesying; and they have power over the waters to turn them into blood, and to smite the earth with every plague as often as they will. And when they have completed their witness, the beast which cometh up from the bottomless pit shall make war against them, and conquer and slay them; and their corpses [shall lie] in the street of the great city, which spiritually is called *Sodom* and *Egypt*, even where their Lord was crucified.

And men from the peoples and tribes and tongues and nations see their corpses for three days and a half, and do not allow them to be put into a tomb. And the inhabitants of the earth rejoice over them and make merry and shall exchange presents, because these two prophets tormented the inhabitants of the earth. And after the three days and a half the spirit of life from God entered into them, and they stood upon their feet, and a great fear fell upon those that beheld them. And they heard a loud voice from heaven, saying to the twain, 'Come up hither!' And they went up to heaven in a cloud, in the sight of their enemies. And at that very hour there befell a great earthquake, and the tenth part of the city was overthrown, and seven thousand men were slain in the

7. Dan. vii. 3, 7—8, 21. No 'beast' (*θηρίον*) has yet been mentioned, nor is there question of one till chap. xiii. This one may have the same significance as the Beast of the Sea (xiii. 1—10), or may symbolize more directly Antichrist.

8. Isai. i. 10. Jerusalem is indicated, as in xi. 2.

11. Ezech. xxxvii. 5, 10.

12. II (IV) Kings ii. 11.

earthquake, and the rest were terrified, and gave glory to the God of heaven.

The second Woe hath passed; behold, the third Woe cometh speedily. 14

**The Seventh  
Trumpet**

And the seventh angel sounded the trumpet, and there followed loud voices in heaven, which said: 15

‘The kingdom of the world hath come to our Lord and to his Christ, and he shall reign for ever and ever.’

And the twenty-four elders who sit upon their thrones before God, fell upon their faces and adored God, saying: 16

‘We give thee thanks, O Lord God almighty, who art, and who wast, that thou hast assumed thy great power and entered upon thy reign. The nations were wroth, but thine own wrath came, and the time to judge the dead, to give the reward to thy servants—to the prophets, and to the saints, and to those that fear thy name, the small and the great—and to destroy the destroyers of the earth.’ 17 18

And God’s sanctuary in heaven was opened, and the ark of his covenant was seen in his temple. And there followed lightnings and voices and thunder-peals and an earthquake and a great hail. 19

15. Abdias, verse 21: Dan. vii. 14, etc.

17. Exod. iii. 14, etc.

18. Psal. ii. 1, 5, etc.

19. Exod. xix. 16: ix. 24, etc.

## FOURTH SEPTENARY.

## The Seven Signs (cc. XII.—XV. 4.)

## I. The Woman and the Dragon. (Chap. XII.)

XII.

1

The Woman  
and the Dragon  
described

2

3

4

5

6

And a great sign was seen in heaven: a woman clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars. She is with child, and crieth out in her travail, and is in anguish of delivery. And another sign was seen in heaven—behold, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems; his tail draweth after it the third part of the stars of heaven, and it cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she should bring forth he might devour her child. And she brought forth a male child, who is destined to rule all the nations with a rod of iron; and her child was caught up to God and to his throne. And the woman fled into the wilderness, where she hath a place pre-

XII. 1. 'This woman is not the Blessed Virgin, whom the details of the prophecy do not fit (xii. 2, 5, 13—16): she is not merely the Christian community, which did not give birth to Christ (xii. 5): rather she is the Jewish community which, having, through Mary, given birth to Christ, has since Pentecost become the Christian community, and is continually giving birth to the faithful (xii. 17)' (Brassac, *Manuel biblique*, vol. iv. p. 766). Nevertheless just as the Church 'has been wont to use the very words, in which the divine scriptures speak of the Uncreated Wisdom and His eternal origin, both in ecclesiastical offices and in the sacred liturgy, and to transfer them to the birth of the Virgin' (Pius IX, in the bull defining the Immaculate Conception), so it has made, both in the liturgy and popular devotion, a similar application of these words of the Apocalypse to the Blessed Virgin.

2. Isai. lxvi. 6—7.

3. Dan. vii. 7.

4. Dan. viii. 10.

5. Isai. lxvi. 7: Psal. ii. 8—9.

6. The flight is not immediate, either here or in xii. 14, but belongs to the last persecutions: cf. xi. 2, note. The Woman has previously borne other children (xii. 17), who are exposed to persecution, but the Church as such remains safe.



pared by God wherein she is to be nourished during a thousand two hundred and sixty days.

And a battle took place in heaven, 7  
**Michael's Victory** Michael and his angels battling with the  
**over the Dragon** dragon. And the dragon and his angels  
 battled, and they prevailed not, nor was their place 8  
 found any more in heaven. And he was cast down, 9  
 the great dragon, the ancient serpent, he who is called  
 Devil and Satan, he who seduceth the whole world—  
 he was cast down to the earth, and his angels were cast  
 down with him.

And I heard a loud voice in heaven, saying: 10

‘ Now are come the salvation and the might and  
 the kingdom of our God, and the power of his  
 Christ; because the accuser of our brethren hath  
 been cast down, he who accuseth them day and  
 night before our God. And they have conquered 11  
 him through the blood of the Lamb, and through  
 the word of their witness, and they loved not their  
 life in face of death. Wherefore be glad, O ye 12  
 heavens, and ye that dwell therein! Woe to the  
 earth and to the sea, because the devil hath gone  
 down to you in great fury, knowing that he hath  
 but little time!’

And when the dragon saw that he was 13  
**The Dragon's** cast down to the earth, he pursued the  
**pursuit of the** woman who had brought forth the male  
**Woman** child. And there were given to the woman the two 14

7. Dan. x. 13, 20.

9. Gen. iii. 1: Zach. iii. 1, 2.

11. This allusion to the martyrs is an anticipation, since Satan's fall preceded the persecutions; but their victory over him is essentially one with St. Michael's, two phases in the triumph of the same divine cause.

12. Isai. xlv. 23: xlix. 13.

14. Cf. xi. 2, with note.

wings of the great eagle, in order that she might fly into the wilderness, to the place where she is to be nourished a time and times and half a time, away from the serpent. Then the serpent cast out of his mouth, after the woman, water like a river, that she might be swept away in its flood. But the earth came to the help of the woman; the earth opened its mouth, and swallowed the river which the dragon had cast out of his mouth. And the dragon was wroth at the woman, and departed to make war with the rest of her seed, with them that keep the commandments of God and bear witness to Jesus. And he stood upon the sand of the sea.

**XIII.** II. The Beast rising out of the Sea. (Chap. XIII. 1—10.)

1 And I beheld rising out of the sea a  
The Beast of the Sea described beast, which had ten horns and seven heads, and upon its horns ten diadems, and upon its heads blasphemous names.

2 And the beast which I saw was like to a leopard, and its feet were as those of a bear, and its mouth was as the mouth of a lion. And the dragon gave it his  
 3 might and his throne, and great power. One of its heads was as it were wounded unto death; but its deadly wound was healed. And the whole earth  
 4 followed the beast, wondering; and men worshipped the dragon, because he had given authority to the beast, and they worshipped the beast, saying: 'Who is like to the beast, and who can battle with it?'

**XIII.** 1—2. The picture of the first beast is largely based on Dan. vii. In the Apocalypse, 'the beast' combines the powers of the four various 'beasts' or empires described by Daniel. It symbolizes the political power, the material force which the world places at the disposal of the dragon, to oppress God's servants. That power is represented as embodied in the Roman empire: *cf.* Introd. p. xxi. For the ten horns and seven heads, *cf.* xvii. 9—12, with notes.

**The Work of  
the Beast** And there was given to it a mouth ut- 5  
tering haughty and blasphemous words,  
and there was given to it power to work  
during forty-two months. And it opened its mouth 6  
to utter blasphemies against God, to blaspheme his  
name and his dwelling, even them that dwell in  
heaven. And it was given to it to make war with the 7  
saints and to conquer them; and there was given  
to it power over every tribe and people and tongue  
and nation. And all that dwell upon the earth shall 8  
adore it, every one whose name is not written in the  
book of life of the Lamb that was sacrificed from  
the foundation of the world.

**A Warning for  
the Times** If any one hath an ear, let him hear! If 9. 10  
any one is for captivity, into captivity  
he goeth; if any one shall slay with the  
sword, with the sword must he be slain. Herein lie  
the patience and the faith of the saints.

### III. The Beast rising out of the Earth. (Chap. XIII. 11—18.)

**The Second  
Beast** And I beheld rising out of the earth 11  
another beast, which had two horns like  
those of a lamb, and which spoke like a

5. Cf. xi. 2, with note.

8. Dan. xii. 1: Psal. lxix (lxviii). 28: Isai. liii. 7.

10. Jerem. xv. 2. The Greek text in this verse is a little uncertain. It appears to be a warning against resisting the persecutor, on the lines of Matt. xxvi. 52. To invoke imprisonment and death on him will only bring them upon oneself—in the more terrible form of other-world punishment, as the writer appears to mean.

11. The second beast appears to represent the pagan priesthood, and more particularly the priesthood of the Roman Emperors, the worship of whom was by this time organized throughout the empire, but especially flourished in the great cities on the western coast of Asia Minor (cf. Introd. p. xxiii). This beast is credited with magic (xiii. 13, 15) and an appearance of gentleness hiding cruelty (xiii. 11, 15): it is a false prophet (xvi. 13: xix. 20: xx. 10).

12 dragon. And it exercised all the power of the first  
 beast in its presence. And it maketh the earth and all the  
 dwellers therein to adore the first beast, whose deadly  
 13 wound was healed. And it doth great signs, so as  
 even to make fire to come down from heaven upon  
 14 the earth in the sight of men. And through the signs  
 which were given it to do in the presence of the  
 beast, it leadeth astray the dwellers upon the earth.  
 It bade the dwellers upon the earth to make an image  
 to the beast which hath the wound of the sword, and  
 yet is alive. And it was given it to put life into the  
 15 image of the beast, so that the image of the beast  
 should even speak, and should cause to be slain all  
 that worship not the image of the beast.

16 And it causeth all men, small and great,  
 rich and poor, bond and free, to mark  
 themselves on the right hand or on the  
 17 forehead, that no one may be able to buy or sell,  
 save he that hath the mark—the name of the beast or  
 the number of its name.

18 Herein lieth wisdom: he that hath understanding,

14. The allusion is to Domitian, spoken of as Nero come to life again: *cf.* xvii. 9—12, with notes.

15. Dan. iii. 5—6.

16. The 'mark' would recall the branding of temple devotees (*cf.* Gal. vi. 17, with note) and other contemporary usages; but as in the case of the 'white stone' (*cf.* ii. 17, with note) it does not appear possible to narrow down the allusion to any one practice. In any case this 'marking' may be contrasted with the sealing of the elect (chap. vii).

18. The most probable interpretation of the number is that it represents the words 'Nero Caesar', which in Hebrew characters is composed of letters making up 666 if taken numerically. This explanation fits in well with the immediate context, with chap. xvii, and with the general scheme of the Apocalypse. The symbolic significance of the number lies in the fact that at every digit it is just short of 7, that perfect number which dominates the Apocalypse itself. It thus signifies the extreme of imperfection or evil.

let him count the number of the beast; for it is the number of a man. . . And its number is six hundred and sixty-six.

IV. The Lamb and the Virgins. (Chap. XIV. 1—5.)

XIV.

The Lamb and His Company Then I beheld, and lo! the Lamb stood on the mountain of Sion, and with him one hundred and forty-four thousand, who had his name and his Father's name written on their foreheads. And I heard a voice from heaven like a voice of many waters and like a voice of loud thunder; and the voice which I heard seemed as it were of harpers playing on their harps. And they sing a new canticle before the throne, and before the four living beings and the elders; and no one could learn that canticle, except the one hundred and forty-four thousand who had been redeemed from the earth.

These are they who have not defiled themselves with women; for they are virgins. These are they who accompany the Lamb, whithersoever he goeth. These were redeemed from men, to be first-fruits to God and to the Lamb; and in their mouth no lie was found, for they are blameless.

V. The three Angels. (Chap. XIV. 6—13.)

The First Angel And I beheld another angel flying in mid-heaven, with an everlasting gospel to proclaim to them that dwell upon the earth, to every nation, and tribe and tongue and people. He said with a loud voice:

XIV. 1. Ezech. ix. 4: cf. vii. 4: xiv. 20: xxi. 17, with notes.

2. Ezech. i. 24: xliii. 2.

3. Psal. cxliv (cxliii). 9.

5. Isai. liii. 9: Sophon. iii. 13.

7. Exod. xx. 11: Psal. cxlvi (cxlv). 6.

'Fear God and give him glory, because the hour of his judgment is come; worship him who made the heaven and the earth, the sea and the fountains of waters.'

8 And another, a second, angel followed,  
The Second Angel saying:

'Fallen, fallen is Babylon the great, she that hath made all nations to drink of the wine of wrath, because of her impurity.'

9 And another, a third angel, followed,  
The Third Angel saying with a loud voice:

'If any one worshippeth the beast and its image, and taketh its mark upon his forehead or upon his hand, he too shall drink of the wine of God's wrath, which is poured unmixed into the cup of his anger, and he shall be tormented with fire and brimstone, in the sight of the holy angels and in the sight of the Lamb. And the smoke of their torment goeth up for ever and ever, and they have no rest, day or night, even they that worship the beast and its image, and whoso receiveth the mark of its name.'

12 Herein lieth the patience of the saints,  
The Reward of Patience that keep the commandments of God and the faith of Jesus.

13 And I heard a voice from heaven, saying:

8. Isai. xxi. 9: Dan. iv. (27) 30: Jerem. li (xxviii). 7, 8. 'There is reason to think that in Jewish and Christian circles Babylon was already an accepted synonym for Rome; besides I Pet. v. 13, where most of the indications point to Rome, cf. *Sibylline Oracles v* (a pre-Christian Jewish work) 143, 159--160, 434, and the *Apocalypse of Baruch* (contemporary with the N.T., Charles, p. xvi.) xi. 1. Early Christian interpretation supports the view that Babylon is Rome in I Peter and the Apocalypse' (Swete, *ad loc.*). But see also *Introd.* p. xxi.

10. Isai. li. 17, etc.

11. Isai. xxxiv. 10.

‘Write, blessed are the dead henceforth, that die in the Lord!’

‘Yea’, saith the Spirit, ‘in that they shall rest from their labours; for their works do follow them.’

**VI. The Harvest and the Vintage.** (Chap. XIV. 14—20.)

Then I beheld, and lo! a white cloud, 14  
 The Harvest and upon the cloud one sitting like to  
 a son of man; he had on his head a golden crown, and in his hand a sharp sickle. And 15  
 another angel came forth from the sanctuary, crying with a loud voice to him who sat upon the cloud: ‘Send forth thy sickle and reap; because the hour is come to reap, for the harvest of the earth is now ripe.’ Then he who sat upon the cloud cast his sickle upon the earth, and the earth was reaped. 16

And another angel came forth from the 17  
 The Vintage sanctuary in heaven, he too with a sharp sickle. And another angel came forth 18  
 from the altar, he who had charge of the fire; and he cried with a loud voice to him who had the sharp sickle, saying: ‘Send forth thy sharp sickle, and gather the clusters of the vintage of the earth, for the grapes thereof are ripe.’ And the angel cast his sickle upon the earth, and gathered the vintage of the earth, 19  
 and cast it into the great winepress of God’s wrath.

14. Dan. vii. 13. The figure of the wheat harvest is found in the gospels (Mark iv. 29, etc.), but in this place appears to refer exclusively to the good, while that of the vintage refers exclusively to the bad (xiv. 19). Both harvest and vintage are found in Joel iv (iii). 13, which is quoted in xiv. 15, 18, 20.

17. Sickles were also used in vine-culture.

- 20 And the winepress was trodden outside the city, and there came forth blood from the winepress rising as high as the bridles of horses, for the distance of a thousand six hundred furlongs.

VII. The seven Angels and the Song of Triumph.

(Chap. XV. 1—4.)

XV.

- 1                    **Seven Angels  
with  
Seven Plagues**      Then I beheld in heaven another sign, great and wonderful: seven angels holding seven plagues, which are the last, because with them the wrath of God is completed.

- 2                    **The Conquerors'  
Song**                    And I beheld as it were a sea of glass mixed with fire, and the conquerors of the beast and of its image and of the number of its name stood by this sea of glass, holding
- 3 the harps of God. And they sing the canticle of Moses, the servant of God, and the canticle of the Lamb, saying:

- ‘Great and wonderful are thy works, O Lord God almighty!  
                          Just and true are thy ways, O King of the nations!  
4                    Who shall not fear, O Lord, and glorify thy name?  
                          Because thou alone art holy;  
                          Because all the nations shall come and worship before thee;  
                          Because thy judgments have been made manifest.’

20. Possibly the distance is intended to represent the length of Palestine, but more likely the number is symbolic of completeness, 1,600 containing the square of 4, as 144,000 does that of 12 (*cf.* xiv. 1, with note).

XV. 1. Levit. xxvi. 21.

3—4. Exod. xv. 1, etc. The deliverance from Pharaoh finds its full expression in the triumph of ‘the Lamb that was sacrificed from the foundation of the world’ (xiii. 8: *cf.* Exod. xi—xii).



## FIFTH SEPTENARY.

**The Seven Vials.** (cc. xv. 5--xvi.)**I. The First Six Vials.** (cc. xv. 5--xvi. 12.)

A Preparatory  
Vision
 And after these things I beheld, and the sanctuary of the tent of witness in heaven was opened, and there came forth from the sanctuary the seven angels who hold the seven plagues. They were clothed in linen pure and bright, and girt about the breasts with golden girdles. And one of the four living beings gave to the seven angels seven golden vials, full of the wrath of God, of him who liveth for ever and ever. And the sanctuary was filled with smoke from the glory of God and from his might, and no one was able to enter into the sanctuary, until the seven plagues of the seven angels should be completed.

**xvi.**

The First  
Three Vials
 And I heard a loud voice out of the sanctuary, saying to the seven angels, 'Go, and pour out upon the earth the seven vials of the wrath of God.'

And the first departed, and poured out his vial upon the earth; and an evil and malignant sore came upon the men that bore the mark of the beast and that adored the image thereof.

And the second poured out his vial upon the sea; and it became as the blood of a dead man, and every living creature that was in the sea died.

5. The reference to 'the tent of witness' (Exod. xl. 34) shows that it is the movable Tabernacle rather than the later Temple that the Seer, when speaking of the 'Sanctuary', has in mind here and probably elsewhere.

7. Ezech. i. 5.

8. Isai. vi. 4; Exod. xl. 34-35.

**xvi.** 1. Isai. lxvi. 6; Psal. lxxix (lxxviii). 24; Jerem. x. 25; Sophon. iii. 8.

2. Exod. ix. 10; Deut. xxviii. 35.

3-4. Exod. vii. 19-21.

4 And the third poured out his vial upon the rivers  
and the fountains of waters; and they became blood.

5 And I heard the angel of the waters say:

‘Just art thou, who art and who wast, O holy  
6 one, because of these thy judgments. They shed  
the blood of saints and prophets, and blood thou  
hast given them to drink; such is their due.’

7 And I heard the altar say: ‘Yea, O Lord God al-  
mighty, true and just are thy judgments!’

8 And the fourth poured out his vial upon  
The Second  
Three Vials
 the sun, and it was given it to scorch  
9 men with fire; and men were scorched  
by the fierce heat, and they blasphemed the name of  
the God who hath power over these plagues, and they  
did not repent and give him glory.

10 And the fifth poured out his vial upon the throne  
of the beast, and its kingdom was thrown into dark-  
11 ness; men gnawed their tongues through pain, and  
they blasphemed the God of heaven because of their  
pains and of their sores, and they repented not of  
their works.

12 And the sixth poured out his vial upon the great  
river Euphrates, and its water was dried up, in order  
to prepare the way for the kings that come from the  
rising of the sun.

## II. An Intermediary Vision, and the Seventh Vial.

(Chap. XVI. 13—21.)

13 And I beheld issuing from the mouth of  
The Intermediary  
Vision
 the dragon, and from the mouth of the  
beast, and from the mouth of the false  
14 prophet, three unclean spirits, like frogs. For they

5—7. Psal. cxix (cxviii). 137: Exod. iii. 14: Isai. xlix. 26, etc.

10. Exod. x. 22.

12. Gen. xv. 18: Isai. xliv. 27.

13. ‘false prophet’: *cf.* xiii. 11: xix. 20, with notes.

are spirits of devils, which work signs, and they go forth unto the kings of the whole world, to gather them together for the battle on the great day of God almighty.

‘Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, that he may not walk naked and let men see his shame!’ 15

And they gathered them together to the place which is called in Hebrew ‘Armageddon’. 16

And the seventh poured out his vial upon the air; and a loud voice came forth from the sanctuary, from the throne, saying, ‘It is done!’ And there followed lightnings and voices and thunder-peals; and there was a great earthquake, such as never befell since man appeared on earth, so great an earthquake was it. The great city was rent into three parts, and the cities of the nations fell; and God remembered Babylon the great, to make her drink the wine of his fierce wrath. Every island fled away, and the mountains were not to be found. And great hailstones, heavy as a hundred-weight, dropped from heaven upon men; and men blasphemed God because of the plague of the hail, because the plague thereof was very great. 17  
18  
19  
20  
21

The Seventh  
Vial

15. The Voice of Christ interrupts for a moment the Seer’s narrative, as in xxii. 7, 12—13.

16. ‘Armageddon’, properly ‘Har-Magedon’, most probably ‘the hills (otherwise the city) of Megiddo’; but the place here intended is doubtless the great Plain of Esdraclon or Megiddo, between the hills of Galilee and Samaria, the one great battle-field of Palestine (*cf.* Judg. v. 19). The kings of the earth (xvi. 12, 14) are pictured as coming from the East (*cf.* vi. 2—5, note).

17. Isai. lxvi. 6.

18. Exod. xix. 16: Dan. xii. 1.

19. Dan. iv. 30 (27): Isai. li. 17: Jerem. xxv. 15 (xxxii. 1).

21. Exod. ix. 24.



ten horns. The beast which thou sawest, was, and is not; it is about to come up from the bottomless pit, and it goeth to destruction. And the dwellers upon the earth shall wonder—they whose name is not written from the foundation of the world in the book of life—when they see the beast, because it was, and is not, and is to come.

‘ Here there is need of an understanding that hath wisdom. The seven heads are seven mountains whereon the woman sitteth. They are also seven kings: five are fallen, one now is, the other hath not yet come, and when he shall come, he must remain but a little time. And the beast which was and is not, is itself the eighth, and is of the seven, and goeth to destruction.

‘ And the ten horns which thou sawest, are ten kings

8. Dan. vii. 3 : xii. 1 : Psal. lxix (lxviii). 28. For the explanation, *cf.* xvii. 11, with note.

9—11. The ‘ seven mountains ’ contains an unmistakable allusion to the seven hills of Rome. The kings are doubtless the emperors; the eighth is Domitian, and he is ‘ of the seven ’ in the sense that he is Nero *redivivus*, the fulfilment of the popular rumour that Nero was to come again. The five emperors are probably Augustus, Tiberius, Gaius, Claudius and Nero; the sixth and seventh, Vespasian and Titus. Thus, if Rome be the embodiment of the hostile world-power, without exhausting the full content of ‘ Babylon ’, Nero *redivivus* is the embodiment of the wielder of that power, but again without exhausting the concept: *cf.* Introd. p. xxi. This is hinted at by the very fact that the whole beast is identified with one single emperor, previously represented as merely a head. The assassination of Domitian (96 A.D.) was symbolic of the end of the Beast. For the bearing of these verses on the date: *cf.* Introd. p. xiv.

12. Dan. vii. 24. The eighth emperor ‘ goeth to destruction ’, but the end is not yet. The ‘ ten horns ’ are from Dan. vii. 24, where they are also difficult of interpretation; here, at all events, the number is probably symbolic of completeness. They probably more directly represent the nations of the empire. Subject at first to Rome, they shake off her yoke and ‘ make her desolate ’ (xvii. 16). Nevertheless they, too, during the short period of their dominion, typified as an ‘ hour ’, are the allies of the Beast—which itself will come to share their hatred of Rome (xvii. 16)—and merely another embodiment of the world-power battling with Christ. It is presumably they who are meant in xix. 19.



of the wine of wrath because of her impurity and the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the excess of her licentiousness.'

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Be glad over her, thou heaven, and ye saints and apostles and prophets; because God hath judged your cause upon her! 20

V. The final Ruin of Babylon. (Chap. XVIII. 21—24.)

And a strong angel took up a stone like a great millstone, and cast it into the sea, saying, 'Even thus shall Babylon the great city be cast down headlong, and shall be found no more. No more shall the sound of harpers and minstrels and flute-players and trumpeters be heard in thee, and no more shall every craftsman of every craft be found in thee, and no more shall the sound of the millstone be heard in thee, and no more shall the light of a lamp shine in thee, and no more shall the voice of the bridegroom and the bride be heard in thee; because thy merchants were the great men of the earth, because by thy witchery all the nations of the earth have been led astray. And in her was found the blood of prophets and saints and of all that have been slain upon the earth.' 21  
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The Word of  
the Angel

VI. The Song of Praise at the Fall of Babylon.

(Chap. XIX. 1—5.)

XIX.

After these things, I heard as it were a mighty voice of a large multitude in heaven, saying: 1

The Song of  
Praise

'Alleluia! Salvation and glory and power be-

20. Deut. xxxii. 43.

21. Jerem. li (xxviii). 63, 64: Ezech. xxvi. 21.

22—23. Jerem. xxv. 10.

23. Isai. xxiii. 8: xlvii. 9.

24. Jerem. li (xxviii). 49.

XIX. 1. 'Alleluia', the Greek rendering of the Hebrew 'Hallalu-Yah', 'Praise ye Yah (Yahweh, Jehovah)', a cry found at the beginning or end of some psalms.

- 2 long to our God, because his judgments are true  
and just; because he hath judged the great harlot  
who corrupted the earth with her fornication, and  
hath avenged the blood of his servants at her hand.'
- 3 And they said a second time: 'Alleluia! And the  
smoke of her goeth up for ever and ever.'
- 4 And the twenty-four elders and the four living be-  
ings fell down and worshipped God who sitteth upon  
the throne, saying, 'Amen! Alleluia!'
- 5 And a voice came forth from the throne, saying,  
'Praise our God, all ye his servants, ye that fear him,  
the small and the great!'

#### VII. God's Reign and the Marriage of the Lamb.

(Chap. XIX. 6—8.)

- 6 And I heard as it were the voice of a  
The Song of  
Triumph
 large multitude, as the voice of many  
waters, and as the voice of strong thun-  
 ders, saying:
- 'Alleluia! our God the Lord almighty hath en-  
 7 tered upon his reign. Let us rejoice and exult, and  
let us give him glory; because the marriage of the  
Lamb is come, and his spouse hath prepared her-  
 8 self; and there hath been given her, to clothe her-  
self withal, fine linen, bright and pure; the fine  
linen being the righteous deeds of the saints.'
- 9 And the angel saith to me, 'Write,  
The Angel
 Blessed are they that are bidden to the  
marriage supper of the Lamb!' And he  
saith to me, 'These words are the true words of God.'

2. Psal. xix (xviii). 9: Deut. xxxii. 43.

3. Isai. xxxiv. 10.

5. Psal. cxxxiv (cxxxiii). 1: Psal. cxv. 13 (cxiii. 21).

6. Dan. x. 6, etc.

And I fell down before his feet to worship him. And he saith to me, 'Forbear! I am a fellow-servant with thee and with thy brethren, who bear witness to Jesus: God shalt thou worship!'—For the witness to Jesus is the spirit of prophecy. 10

### SEVENTH SEPTENARY.

#### The Consummation. (CC. XIX. 11—XXII. 5.)

##### I. The Conqueror and his hosts. (Chap. XIX. 11—16.)

And I beheld heaven opened, and lo! 11  
 'The Word of God' a white horse, and he who sitteth thereon  
 is called faithful and true, and he judg-  
 eth with justice and giveth battle. His eyes are as a 12  
 flame of fire; upon his head are many diadems, and  
 he hath a name written which no one knoweth, save 13  
 himself; he is clothed in a cloak dipped in blood, and  
 the name whereby he is called is, 'the Word of God.' 14  
 The armies of heaven followed him upon white horses,  
 clothed in fine linen, white and pure. 15

Out of his mouth goeth forth a sharp 15  
 sword wherewith to smite the nations,  
 and himself ruleth them with a rod of  
 iron, and himself treadeth the wine-press of the fierce  
 wrath of God almighty, and upon his cloak and 16

10. The witness to be borne to Jesus is the animating spirit of all prophecy, and all who witness to Him are in the highest sense prophets, no less than the angel himself.

11. Ezech. i. 1: Psal. xcvi (xcv). 13.

12. Dan. x. 6.

13. Isai. lxiii. 1—6: 'dipped', or else 'sprinkled': it is uncertain what Greek word we should read here.

15. Psal. ii. 8—9.

16. As in the preface to St. John's gospel, it is clearly indicated that the Word of God is God: for the title 'Lord of Lords', cf. Deut. x. 17.



## III. The Victory over Satan. (Chap. XX. 1--10.)

XX.

The Chaining  
of Satan

And I beheld an angel coming down  
from heaven, holding in his hand the key  
of the bottomless pit, and a great chain.

1

And he seized the dragon, the ancient serpent, who  
is the Devil and Satan, and bound him for a thousand  
years, and cast him into the bottomless pit, which he  
locked and sealed over him, that he might no more  
lead the nations astray until the thousand years should  
have elapsed. After that he must be loosed for a  
little time.

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The Reign of  
the Just

And I saw thrones, and those sat there-  
on to whom was committed judgment,  
and I saw the souls of those that had

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been beheaded because of the witness to Jesus and  
because of the word of God, because they had not  
worshipped the beast or its image, and had not taken  
its mark upon their forehead and upon their hand.  
They came to life again, and reigned with Christ for  
a thousand years. The rest of the dead came not to  
life until the thousand years were accomplished.

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XX. 2. Gen. iii. 1: Zach. iii. 1--2. 'A thousand years': not to be taken literally, as was done by the Millenianists. The duration thus indicated is that of the long period to intervene between the restraint placed on Satan at Christ's first advent (*cf.* Matt. xii. 28: John xii. 31) and 'the little time' allowed to the devil to exert an extraordinary activity before the close of time.

4. Dan. vii. 9--10, 22.

4--6. Since the 'second death' spoken of in xx. 6, 14 denotes the damnation or eternal loss of the soul in hell, the 'first resurrection' means such life after death as preserves men from the 'second death'. Hence, the *first* resurrection is the spiritual reign of God's saints during the long period of peace (1,000 years) granted to the Church, whereas the *second* resurrection is the physical rising of the dead at the close of time (*cf.* John xi. 25, 26). In view of this, 'the rest of the dead' is to be understood of those who die in the state of sin, and who cannot be said to enjoy any sort of 'resurrection' before the end of the thousand years.



the great and the small, standing before the throne; and books were opened.

And another book was opened, which is the book of life; and the dead were judged from the things written in the books, according to their works. And the sea gave up the dead from her midst, and Death and Hell gave up the dead from their midst; and they were judged each according to their works. And Death and Hell were cast into the lake of fire. This is the second death, the lake of fire. Whoever was not found written in the book of life, he was cast into the lake of fire.

V. The New Jerusalem. (Chap. XXI. 1—8.)

XXI.

The Tabernacle of God with men

And I beheld a new heaven and a new earth; for the first heaven and the first earth were departed, and the sea is no more. And I saw the holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne, saying, 'Behold the dwelling of God with men, and he shall dwell with them; they shall be his peoples, and God himself shall be with them. And he shall wipe away every tear from their eyes, and death shall be no more, neither shall mourning or wailing or pain be any more, because the first things are passed away.'

13—14. 'Hell': *cf.* vi. 8, note.

15. Dan. xii. 1.

XXI. 1. [Isai. lxxv. 17; lxxvi. 22: *cf.* Matt. xix. 28; Acts iii. 21; Rom. viii. 21. The 'new heaven and new earth' have a symbolic force, and doubtless, like so much else in the Apocalypse, are not intended to be taken literally.

2. Isai. liii. 1; lxi. 10.

3. Ezech. xxxvii. 27; Zach. ii. 10—11. The Vulgate and some other ancient authorities add 'their God' at the end of this verse; but the greater weight of evidence is against the addition.

4. Isai. xxv. 8; lxxv. 19.





gates; and on the south, three gates; and on the west, three gates. And the wall of the city had twelve foundation stones, and on them were the twelve names of the twelve apostles of the Lamb. 14

And he that spoke to me had for a measure a golden rod, wherewith to measure the city and its gates and its walls. The city lieth foursquare, and the length thereof is as great as the breadth. He measured the city with his rod, twelve thousand furlongs; the length and breadth and height thereof are equal. He measured also the wall, one hundred and forty-four feet, by man's measure, which is angel's measure. 15  
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And the material of the wall was jasper; and the city was pure gold, like unto pure glass. The foundation stones of the wall of the city were adorned with every kind of precious stone. The first was a jasper; the second, a lapis lazuli; the third, an agate; the fourth, an emerald; the fifth, a sardonyx; the sixth, a cornelian; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprase; the eleventh, a jacinth; the twelfth, an amethyst. The twelve gates were twelve pearls; each gate was formed of a single pearl. And the street of the city was pure gold, transparent as glass. 18  
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15. Ezech. xl. 3, 5.

16. Ezech. xliii. 16.

17. 'feet', lit. 'cubits'. The cubit intended may be of 16 inches (*cf.* Conder in *Murray's Illustrated Bible Dictionary*), but the actual number 144 (= 12 × 12) is doubtless symbolic (*cf.* vii. 4: xiv. 1, with notes), as is also the cubic shape of the city. 'angel's measure': no fantastic interpretation is to be put on the angelic 'cubit', but it is to be understood in the usual sense.

18—19. Isai. liv. 11—12

19—20. *Cf.* iv. 3, note. The nature of the ancient 'chrysolite' is especially uncertain, and the name is therefore retained, though it is not the modern chrysolite.

22 I saw no sanctuary therein, for the Lord  
 God her Temple and Light God almighty is the sanctuary thereof,  
 23 and the Lamb. And the city hath no  
 need of the sun or of the moon to shine upon it, for  
 the glory of God enlighteneth it, and the lamp thereof  
 24 is the Lamb. And the nations shall walk by the light  
 thereof, and the kings of the earth bring their glory  
 25 thereto, and the gates thereof shall never be shut by  
 26 day—for night shall not be there—and they shall bring  
 thereunto the glory and the honour of the nations.  
 27 And there shall not enter therein aught unclean, nor  
 he that practiseth abomination and falsehood, but  
 only they that are written in the book of life of the  
 Lamb.

VII. The Paradise of God. (Chap. XXII. 1—5.)

XXII.

1 And he showed me a river of the water  
 The River and Tree of Life of life, clear as crystal, issuing forth  
 from the throne of God and of the Lamb,  
 2 in the midst of the street of the city. On either side  
 of the river was the tree of life, which beareth fruit  
 twelve times, yielding every month its own fruit, and  
 the leaves of the tree are for the healing of the nations.  
 3 And there shall no more be aught ac-  
 cursed. And the throne of God and of  
 The Throne of God and of the Lamb the Lamb shall be in the city, and his  
 4 servants shall minister before him, and they shall be-  
 hold his face, and his name shall be on their fore-

22. Amos iv. 13 (LXX).

23—26. Cf. Isai. lx.

27. Isai. liii. 1: Dan. xii. 1.

XXII. 1. Zach. xiv. 8.

1—2. Gen. ii. 9—10: Ezech. xlvi. 1, 7, 12.

3. Zach. xiv. 11.

4. Psal. xvii (xvi). 15: cf. iii. 12: xiv. 1.

heads, and night shall be no more, and they shall  
 have no need of the light of a lamp or of the light of  
 the sun, because the Lord God shall be their light;  
 and they shall reign for ever and ever. 5

**Epilogue.** (Chap. XXII. 6—21.)

And the angel said to me, 'These words  
 are faithful and true; and the Lord, the  
 God of the spirits of the prophets, hath  
 sent his angel to show to his servants what must  
 speedily befall. 6

The Attestation  
 of the Angel

'And behold, I come quickly. Blessed is he that  
 keepeth the words of the prophecy of this book!' 7

I John am he who heard and saw these things;  
 and when I had heard and seen them, I fell down  
 to worship before the feet of the angel who showed  
 them to me. And he saith to me, 'Forbear! I am  
 a fellow-servant with thee, with thy brethren the pro-  
 phets, and with them that keep the words of this  
 book. God shalt thou worship!' 8 9

And he saith to me, 'Seal not the  
 words of the prophecy of this book;  
 for the time is near. Let wrong-doers  
 do wrong as yet, and let the filthy be defiled as yet,  
 and let the just do justness as yet, and let the holy be  
 hallowed as yet.' 10 11

The Time is  
 near

'Behold, I come quickly, and my reward is with 12

5. Isai. lx. 19: Dan. vii. 18.

6. Dan. ii. 28.

7. Isai. xl. 10. Christ speaks, here and in xxii. 12—13: *cf.* xvi. 15,  
 with note.

8—9. *Cf.* xix. 10.

10. Dan. xii. 4.

12. Isai. xl. 10. For judgment according to works, *cf.* xx. 12—13,  
 note.

13 me, to render to each according to his work. I am the Alpha and the Omega, the first and the last, the beginning and the end.'

14' Blessed are they that wash their robes, in order that they may have a right to the tree of life, and  
15 may enter by the gates into the city! Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and every one that loveth and worketh falsehood.

16 'I Jesus have sent mine angel to testify  
The Final  
Attestation to you thus touching the churches. I am the root and the son of David, the bright star of the morning.'

17 And the Spirit and the Spouse say, 'Come!' And let him that heareth say, 'Come!' And let him that thirsteth come! Let him that willeth take the water of life freely!

18 I testify to every one that heareth the words of the prophecy of this book: if any one add to them, God shall add to him the plagues described in this  
19 book; and if anyone take away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are described in this book.

20 He who testifieth these things, saith, 'Yea, I come quickly!'—Amen! Come, Lord Jesus!

21 The grace of the Lord Jesus be with the saints.

13. Isai. xlv. 6: xlviii. 12. 'Alpha and Omega', *cf.* i. 8: xxi. 6. Christ Himself here assumes the title, showing His Godhead: *cf.* xix. 16, with note.

14. Gen. xlix. 11: ii. 9.

16. Isai. xi. 10.

17. Isai. lv. 1: Zach. xiv. 8.

18, 19. Deut. iv. 2, etc.

21. The parting blessing appears under varying forms in Greek MSS.; the form found in the Codex Sinaiticus appears to have the best claim to represent the original text.